

## Third Plate, Second Side

29 म[१]नविजयराज्यसम्बद्धरसत[१]<sup>१</sup> तृणि चतु[री]तरा [॥\*]

## TRANSLATION.

(Line 1) Om Hail!

From the victorious residence<sup>2</sup> Kalingānagara, which resembles the city of the gods (and) which is pleasant (on account of the simultaneous existence) of the comforts of all seasons,—the devout worshipper of Mahēśvara, who adores the feet of (his) mother and father, the ornament of the spotless family of the Gangas, the son of the glorious Mahārāja Rājendravarman, the glorious Anantavarmadēva,—who has become a receptacle of wisdom, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness, liberality, and other excellent virtues, who has destroyed the principal mountains, (viz his) enemies, whose fame is as bright as the white water-lily, the jasmine flower and the moon, whose handsome feet<sup>3</sup> are reddened by the clusters of the light of the jewels on the crests of all vassals, prostrated by (his) valour, who has caused the cry of "victory" to resound in the turmoil of many battles, (and) who is freed from the stains of the Kali (age) in consequence of (his) prostrations at the lotus-feet of the god Gōkarnasvāmin, whose crest-jewel is the moon,<sup>4</sup> who is the sole architect for the construction of the whole world, who is the lord of the animate and inanimate creation, (and) who is established on the sinless peak of the Mahēndra mountain,<sup>5</sup>—being in good health, addresses (the following) order to the ryots inhabiting the village of Mede[lā]ka in the district (vishaya) of Tirikatu —

(L 15) "Be it known to you (that), at the consecration of a tank, (which took place) at an eclipse of the sun, this village was given, with libations of water, to Vishnudēva's son Sridhara-Bhatta, of the Vājasaneyā (śākhā) and the Kauśika gōtra, who resides at Hom-varavala, (and) who thoroughly knows the Vēdas and Vēdāngas

(L 18) "The marks of the boundaries of this (village) are declared (as follows) — In the eastern direction, a row of jungle-trees (and) a rock, in the south-east, a rock, in the south, the Chatera river, in the south-west, a group of tamarind-trees<sup>6</sup> (and) a row of jungle-trees, in the west, the Gurā tank (and) a row of jungle trees, in the north-west, the Kalajñā tank (and) a rock, in the north, a trench, in the north-east, a banyan-tree, a row of jungle trees (and) a trikūṣa<sup>7</sup>

<sup>1</sup> Read सयस्वरशतानि त्रीणि चतुरीशराणि

<sup>2</sup> In this and other Ganga grants, *vasaka* appears to be used in the sense of *rājadhāni*

<sup>3</sup> In line 8 of this inscription, and in line 7 of one of the inscriptions published by Dr Fleet (*Ind Ant Vol XIII* p 275), the word निजनिस्त्रिषोडशीषाजिंस is erroneously inserted before वरचरण. Another of Dr Fleet's inscriptions (*Ind Ant Vol XIV* p 11, text line 11) shows that, in the original draft of the introduction of the Ganga grants, the word formed part of a compound which stood before परमसाक्षिन्.

<sup>4</sup> i.e. the god Śiva

<sup>5</sup> The Mahēndra mountain is frequently mentioned in the epic poems, see Böhtlingk and Roth's *Sanskrit-Wörterbuch*, s v. In the *Raghuvamśa* (v. 54), the king of Kalinga is called 'the lord of (Mount) Mahēndra'. General Sir A Cunningham (*Ancient Geography of India*, Vol I p 516) has identified the term with the Mahēndramala range, which divides Gwājam from the valley of the Mahānadi. Consequently, the temple of the Gōkarnasvāmin, which was situated on the Mahēndra mountain, must be distinct from the well known shrine in the North Canara district. According to Mr Sewell's account (*Lists of Antiquities*, Vol I p 5), the Mahēndra giri is now included in the Mandasa zamindārī and bears on its summit, 4,923 feet above the sea, four temples. The highest of these is built of very large granite blocks and dedicated to Śiva. This is perhaps the Gōkarnasvāmin of the Ganga grants. In the "*Madrās Mail*" of the 29th May 1893, Mr Duncan states that the top of the Mahēndragiri hill is 17 miles distant from the Haripur station of the East Coast Railway.

<sup>6</sup> त्रेक्षि is the same as त्रिषिद्धि in the *Amarakosa*, and as त्रिनिधि in the Telugu and Kannarese dictionaries

<sup>7</sup> The same term occurs in *Ind Ant Vol XVIII* p 174 f, text line 36 f. Its meaning might be 'the point at which three roads meet'





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# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

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# ADDITIONS AND CORRECTIONS.

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Page 5, text line 17, *add a hyphen after Mrigathamikâhâra.*

" " footnote 19 The suggestion that *Gangâdharêna* was intended, may be cancelled, 'Gayâdharma' occurs, as a proper name, in *Ind Ant.* Vol. XV pp 40, 45, verse 81

" 17, line 10 from below, *for Alamanda, read Alamanda*

" 21, " 4, *for the keeper of records, read the goldsmith*

" 24, " 11 The inscriptions of the Ranganâyaka temple at Nellore show that Vikramasimhapura is an ancient surname of the town of Nellôr (Nellore) As Bitragunta is said to have been 3 *yôjanas* distant from it (see page 33, verse 19), the length of the *yôjana* at the time of the Bitragunta grant must have been  $25 \frac{3}{4} = 8 \frac{1}{4}$  miles

" 35, No 5, paragraph 2 Mr Venkayya informs the Editor that the goddess of the Mârgasahâyêśvara temple at Virûñchipuram in the Vellore tâluka of the North Arcot district is now called Marakatavalli, and accordingly proposes to identify Maratakanagara (for Marakatanagara) with Virûñchipuram itself

" 37, text line 1, *for भूयस, read भूयसे*

" 51, " " 4, " ânganâ-patiyamâna, *read ângan-â(ô)pagi-yamâna*

" 52, translation, paragraph 3, line 5, *read whose pure fame is being sung by the women of the Kinnaras*

Table opposite page 54, No (6), line 2, *for A.D. 888-76, read A D 888*

Page 59, line 1, *for Vanapalli, read Vânapalli*

" 67, lines 1 and 2, *for Kottayam, read Kottayam*

" 84, text line 10, *for अक्षुञ्चित, read अक्षूञ्चित*

" 88, footnote 1, " न्युडक्त, *read न्युडक्त*

" " " 7, " भव, *read भुव*

" 89, " 1, " वह " वेह

" 103, line 13, *for Paithân, read Paithan*

" 117, clause 6, line 5, *for 1387, read 1386-87.*

" 119, line 10, *for Pramâdin, read Pramâthin.*

" 121, text line 32, *after तस्मिन् add a footnote — Read तस्मिन्*

" 122, " " 51, " प्रमादिनि *add a footnote. — Read प्रमादिनि.*

" 123, " " 79, " [स्व]त् *add a footnote — Read °स्वत्*

" 125, line 6 from below, *for Pramâdin, read Pramâthin*

" 126, " 8 " " Kôtsârâdhya, *read Kôtsârâdhya*

" 130, " 10 " " 80, 3, and 20, *read 8, 3, and 2*

" 133, text line 26, *for 80 read 8*

" " " 27, *cancel the cipher after 20*

" 134, line 16 from below, *for 100 80 3, read 100 8 3*

" " " 14 " " *cancel the cipher after 20*

" " footnote 3, *cancel the words "and in an inscription" to the end of the note. Professor Kuelhorn has shown that the actual reading of the Sirpur inscription is not Śavara, but Śasadhara; see Ind Ant Vol. XVIII. p. 179, and p 180, note 7*

" 135, line 1, *for Kharôshtri, read Kharôshthî.*

- Page 151, line 2 The name Mosahmadû-Virama has to be derived from Musahmadûga, a fortress in the Kurnool district, see the *Madras Journal of Literature and Science* for 1881, p 231, and the *Madras Manual of Administration*, Vol III p. 601
- " " text line 18 Mr R Narasimbacharya, Kanarese Translator to the Government of Mysore, suggested to the Editor to write *Tamcha-râjyam* as one word and to translate it by "the kingdom of Tanjore" (*Taṇṇai* or *Taṇṇaiṭṭur* in Tamil)
- " 153, text line 46, for Vâṇi, read Vâṇi
- " 161, Table, last line, for 766-67, read 776-77
- " 165, line 1, and page 168, line 19, for Râjasimha, read Prithivîpati II
- " 178, text line 26, for prâyâ(yô)ktî, read prayâ(yô)ktî
- " 179, " " 34, " Saigott, read Saigott.
- " 181, " " 80, " nripânâm, read nripânâm
- " 182, (L 36), for Nîtimarga, read Nîtimârga
- " 186, line 9, for Râjasimha, read Prithivîpati II
- " 190, text line 18, for यस्वविधा, read यस्वविधा.
- " 191, " " 47, after °वादान् add a footnote —Read °वादात्रिगया°
- " 194, " " 124, for निरगन्ता, read निर्गन्ता
- " " " " 137, " मनीय- " सुनीय-
- " 197, " " 213, " सघसन्नीय " सघसन्नीय
- " 203, footnote 8, read Pânini, n 4, 23
- " 208, line 13 According to Mr Kittel's *Kannada-English Dictionary*, *haḍapa-vala* or *aḍapa-vala* means (1) 'a man who carries his master's betel-nut pouch, and (2) 'a barber' Another form of the same word appears to be *haḍapadaḷa*, which occurs in two Bâdâmi inscriptions of Sadâśivariya, *Ind Ant* Vol X pp. 64 and 67
- " " line 26 f Regarding *Ayyana-sunga*, 'the lion of (his) father,' and similar surnames, see *Ind Ant* Vol XV p 276 f
- " 214, line 24, and page 215, line 1, for Tiravâdabîda, read the camp (*bîdu*) of Tiravâda
- Table opposite page 230, under "Hammâ," for Bhullama II, read Bhullama III
- Page 233, text line 28, for visu(śu)dhdhano, read visu(śu)ddhano
- " 234, " " 39, " vidâru(ra)n, read vidâru(ra)n
- " 236, line 12 f, for with the delight of pleasing conversations, read with the pleasure of an agreeable interchange of communications.
- " 238, line 8 from below, for Kandanaṇḍi, read Kandanaṇḍi
- " " " 4 " " " Tâhikôta, read Tâhikôt
- Table opposite page 238, No 3, for Râghadêva, read Râghavadêva
- Page 240, line 19, for Timm-arasa, read Timm-arasa
- " " " 8 from below, for Nânârbhatta, read Nainârbhatta
- " 243, footnote 8, for रण, read रणे.
- " 254, line 2, for of the fort of Chaurâsi, read of eighty-four (*chaurâsi* in Hindûstânî) fortresses
- " 256, line 1 from below, for Alvâr, read Âlvâr
- " 257, " 11 Śrîni is a familiar abbreviation of Śrinivâsa, at present Śrîni or Śrinu are used in the same manner.
- " 263, footnote 4 Professor Leumann derives *pravani* from *pra + vani* and translates it by 'retail dealer,' or perhaps 'second-hand dealer'
- " 264, line 13, for Gopâladâvi, read Gôpâlidâvi
- " 290, text line 45, for सुखमे, read सुखे
- " 315, paragraph 2, line 2 Mr R S Joshi informs the Editor that the animal drawn at the top of the slab is not a tiger, but a bull
- " 335, line 1, for Pânini, read Patamjah

# EPIGRAPHIA INDICA.

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## VOLUME III.

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### No 1 — PATTADAKAL PILLAR INSCRIPTION OF THE TIME OF KIRTIVARMAN II.

By J. F. FLEET, ICS, PHD, CIE

THE existence of this inscription appears to have been first made known by Dr Burgess in his reports of the *Archæological Survey of Western India*, Vol I p 32 (published in 1874). Its contents were first brought to notice in 1881, by myself, in the *Indian Antiquary*, Vol. X p 168, the estampages that I had then made, however, did not enable me to read it with any completeness beyond line 11. In March, 1882, I received some ink-impressions from Mr H Consens but they, again, did not enable me to deal with the record fully. I edit it now from some better ink-impressions and some estampages, which were made under my own direction in March, 1891.

Pattadakal is a village about eight miles to the east by north of Bâdâmi, the chief town of the Bâdâmi Tâlukâ or subdivision in the Bijâpur District, Bombay Presidency. And the inscription is on a monolith pillar, apparently of red sandstone, which stands in the house of Parappa Pûjârî, on the north of the enclosure of the temple that is now known by the name of Virûpâksha. The pillar is called *Lakshmi-lambha*, or 'the pillar of (the goddess) Lakshmi,'—a name which betrays total ignorance of its real character and origin, and it is worshipped as a god.

The upper part of the pillar is octagonal, and this part contains the inscription which I edit, and which is presented in two copies. One copy of it is in twenty-five lines, in the local characters of the period to which the record refers itself, lying on the north-west, west, south-west, and south faces: here, the writing covers a space of about 2' 8" broad by 3' 10" high, and the size of the letters, which are very well formed and boldly engraved, varies from about  $\frac{3}{4}$ " to  $1\frac{5}{8}$ ". The other copy is in twenty-eight lines, in Nâgarî characters, lying on the east, north-east, and north faces: here the writing covers a space of about 2' 0" broad by 3' 10" high, and the size of the letters varies from about  $\frac{3}{4}$ " to  $1\frac{1}{8}$ ". These Nâgarî characters are intermediate in type between those of the Bôdh-Gayâ inscription of Mahânâman of A D 517 or 588 (*Gupta Inscriptions*, p 276, Plate xli), and those of the Sârnâth copper-plate grant of Khadgâvalôka-Dantadurga of A D 753-54 (*Ind Ant Vol XI p 110, Plate*); but they

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<sup>1</sup> The south-east face is blank, except where it was utilised, near the bottom, to insert a passage that had been carelessly omitted in the Nâgarî text (see page 6 below, note 2).

approximate more closely to the characters of the Bôdh-Gayâ inscription than to the characters of the Sârnâth inscription (allowing, of course, for the mark which turns *a* into *â*), where the characters of the Sârnâth inscription is a very different letter, the *p*, *m*, *s*, and *y* follow the Bôdh-Gayâ characters, in not having the fully developed top line which appears in the Sârnâth inscription, and the *t*, *th*, and *v* have the pointed forms of the Bôdh-Gayâ inscription. On the other hand, the characters in *âchârya*, line 23,—in the conjunct letter *ry*, the *r* is formed above the *y*, as in the Sârnâth inscription, and not on it, as in the Bôdh-Gayâ inscription. The characters of the Sârnâth inscription are evidently due to the Brahman from Northern India, for which the pointed top line, up, and the comparative results suggest that the Nâgarî alphabet which is extant in the Sârnâth inscription, was developed in Central and Southern India more quickly than in Northern India. It should also be noted that such of the letters of the present Nâgarî script as are fully executed in what was evidently the intended style, and have been well preserved, wherever the form of the letter permits of it, a well marked triangular top, with the points of the triangle points downwards, and the centre of it is left in relief in the middle of the strokes by which the top is formed. This is discernible in *i*, *ch*, *y*, *t*, *d*, *g*, *p*, *sh*, *s*, and *h*, the shapes of *g*, *n*, *ñ*, *f*, *n*, and *dh*, do not permit of it; in fact, it is a general rule. It may also be mentioned that this record and the Sârnâth grant, which are the earliest actual date, give the earliest instances, as yet obtained, of the use of the Nâgarî script in Western India. My text of the inscription is put together from the two copies. On account of the rough treatment that the pillar has received at the hands of its worshippers, the inscription is more or less damaged, but they mostly supply each other's deficiencies, and the whole text is decipherable, without any doubtful points, except three or four at the end of line 14, two in line 18, two in line 19, four in line 20, and thirteen or fourteen in line 21, and practically the whole of line 25. As a matter of fact, as far as the end of line 14, the text can be read almost entirely in the version in the local characters, without the aid of the other at all, from that point, however, the Nâgarî version, though by no means, on the whole, the better preserved of the two, becomes of more and more use in respect of the last quarter of each successive line of the version in the local characters, which is the one followed by me for the arrangement of the lines in my Text. — The language is Sanskrit. And, except for a opening verse in praise of Śiva and Parvatî, under the names of Hara and Gaurî, the whole record is in prose. — In respect of orthography, the only points that call for notice here are (1) a confusion, in both versions, between *ri* and *ri*, thus, the Nâgarî version, though usually correct, gives, mistakenly, *priyâh*, line 8, *priyâ*, lines 10 and 12, *tridâla*, line 21, *tridâlar*, line 21, and *trimsan*, line 22, and the other version, though correct in respect of *prithvi*, line 13, and *grihitâni*, line 22, wrongly gives *prithvi*, lines 6 and 9, and *trida*, line 19, and, on the other hand, *priya*, line 12, (2) the use of *v* for *b*, in the Nâgarî version, in *vaka parishramâs*, line 1, and *velvalla*, line 20, and, in both versions, in *vrahma*, line 21, (3) the absence of the *l* in the Nâgarî version, (4) the omission, in the Nâgarî version, to double *y* after *r*, all through, (5) the doubling of *t* before *r*, for the most part uniformly in both versions, in *puttrâh*, line 8, *puttrêna*, line 15, *puttrêna*, line 16, *attra*, line 18, and *ttri*, lines 19 and 21, though the same does not occur in sundry other places, and (6), in the Nâgarî version, the doubling of *dh*, by *d*, in *payâddharô*, line 1, and *gayâddharêna*, line 19, and in *ddharêna*, line 2, where it is due to the following *ri*.

The inscription belongs to the time of the Western Chalukya king Kirtivarman II. It mentions first his grandfather, Vijayâditya, who, it tells us, erected a great stone temple

<sup>1</sup> I take this opportunity of publishing a revised table of the dynasty of the Western Chalukyas of Hiddima. The numerals prefixed to certain names indicate the members of the family who actually reigned, and the order in which they succeeded each other.





of the god Śiva, under the name of Vijayêśvara. This temple is now known by the name of Samgamêśvara, but there is no question as to its identity: there are two short inscriptions on structural parts of it, which give the name of the god as Vijayêśvara (*Ind Ant* Vol X p 170), and the same name remained in use at any rate till A D 1162 (*Jour Bo Br R As Soc* Vol XI p 273). It then mentions Vijayâditya's son, Vikramâditya II, whom it describes as having bruised the town of Kāñchî,<sup>1</sup> and it tells us that his *Mahâdêvî* or queen-consort, Lôkamahâdêvî, who belonged to the race of the Haihayas, i.e. the Kalachuris, erected a great stone temple of the god Śiva, under the name of Lôkêśvara. This temple, again, still exists, but is now known by the name of Virûpâksha, the identity is established by records on structural parts of it, which give its name as Lôkêśvara, and speak of it as the temple of Lôkamahâdêvî (*Ind Ant* Vol X pp 165, 167, and Vol XI p 124) it stands on the south-east of the temple of Vijayêśvara-(Samgamêśvara). The record then mentions a *Rājñî*, or queen, of Vikramâditya II, named Trailôkyamahâdêvî, who was the uterine younger sister of Lokamahâdêvî, and was the mother of Vikramâditya's son and successor, Kirtivarman II, and it tells us that she erected a great stone temple of Śiva under the name of Trailôkyêśvara. This temple, which must have stood somewhere on the north-east of the temple of Lôkêśvara-(Virûpâksha), is not now in existence, I think.<sup>2</sup> The inscription then proceeds to record that the pillar itself, stamped with the mark of the *triśûla*, or trident, which is the weapon of Śiva, was set up, in the middle of these three shrines, by a sculptor named Śubhadêva, for an *Âchârya* named Jñânaśiva, who had come from the Mrigathanikâhâra *ushaya* on the north bank of the Ganges, and it concludes by recording certain grants.

As regards the date, the inscription refers itself to the reign of Kirtivarman II., by speaking of him with the paramount titles. And further, though it does not quote the year of the Śaka era or the regnal year, it gives details which enable us to place it exactly. The grants were made, or one of them was made, on the occasion of a total eclipse of the sun, on the new-moon tithi of the month Śrâvana; and the English date is the 25th June, A D 754 on this day, which corresponds to the new-moon day of the first *pûrṇimānta* Śrâvana of Śaka-Samvat 677 current, there was a total eclipse of the sun, which was visible right across India.<sup>3</sup>

Immediately below the above duplicate inscription, the pillar is square. Here, on the south face, there are remains of five or more lines, of about twenty letters each, in the same local characters, and, on the east face, remains of eight lines of about twenty letters each, in Nāgarî characters, of the same type. These two records, again, are duplicates, but all that can be made out is that the inscription registers a grant of land, purchased with *gadyânaka*s of gold, by the son of a *Bhaṭṭa* named Pulivarman, and that it probably speaks of Pattadakal by its ancient name of Kisuvolal or Kisuvolal. And on the west face there are remains of eleven or twelve lines, of about twenty letters each, in the same local characters, but, the north face being apparently quite blank, this record was not duplicated in Nāgarî, and it is so much damaged that nothing intelligible can be made out, except that, in the fifth line, Bādâmi is perhaps mentioned as Vâtâpi.

<sup>1</sup> The word used is *vimardana*, which may mean either 'bruising' or 'destroying'. But the Wokhaleri grant says that, though he entered Kāñchî, he did not destroy it (*avinâśya pravâśya*, *Ind Ant* Vol VIII p 28, and *South Ind Inscr* Vol I p 146).

<sup>2</sup> Unless, perhaps, it is the temple, partly of Northern and partly of Dravidian style, which Dr Burgess (*loc cit* p 33) describes as standing close on the north side of the temple of Vijayêśvara (Samgamêśvara). But, then, its position does not give the triangle that is required in connection with the description of the erection of the pillar (see the Text, and page 5 below, note 10).

<sup>3</sup> In this year, Śrâvana was intercalary. — For the eclipse see von Oppolzer's *Canon der Finsternisse*, pp 188, 189, and Plate 94. — For Kirtivarman II we have a later date, in A.D. 757, in the eleventh year of his reign (*Ind Ant* Vol. VIII p 28). The eclipse that I mention above, answers all possible requirements, and there is no other eclipse that does so, for at least twenty years on either side of it.

TEXT.<sup>1</sup>

- 1 Om Om<sup>2</sup> Nama[h<sup>3</sup>] Śivāya [l<sup>4</sup>] Sa<sup>3</sup> jayatu vāma-bāhu-parichumvita<sup>4</sup> vādhan-  
payōdharō-  
2 sthalō<sup>5</sup> ahi-kula-lōla-līla<sup>6</sup>-alakāvali-vidhṛita<sup>7</sup>-karāgra-manda[ō<sup>8</sup> dāsa-taraṣa-rachita-  
3 parivarddhita<sup>9</sup>-rāga-ras ativarddhito vikasita-pundarika-pratimā<sup>10</sup> Hara Gauri<sup>11</sup>. saṅgamah<sup>11</sup>  
sa jayatu [l<sup>4</sup>]  
4 Chalukya<sup>12</sup>-vamsa-varddhamāna-Raghur=iva Kahyugā(ga)-nirvṛta-man[a<sup>13</sup>]\* Saryu<sup>13</sup>  
sutam=iva<sup>14</sup>  
5 dāna-ratahs=sadā<sup>15</sup> Vrikōdaram=iva<sup>16</sup> aśvina-rasikah sūriravad, a-udira<sup>17</sup>. Vijaya-  
6 ditya-Satyāsraya-sripri(pri)thivīval[l<sup>18</sup>]\* abha<sup>18</sup>. mahārājadhiraṣa-paramēśvara-bhāṭa-  
kēna<sup>19</sup>  
7 sthāpito mahā<sup>20</sup>-śaila-prāsāda-śrī-Vijaycīvara bhattarakas=taṣa, dakṣiṇa-dg bhāṭa [l<sup>4</sup>]  
Śrī-  
8 Vijayādityadēvasy=ātmajah priyah<sup>21</sup> putrah śrī-anvārīta<sup>22</sup> samasta samantat-  
[l<sup>4</sup>]\*nata-pādayugmah  
9 Kāñchipura-vimarddana<sup>23</sup>. śrī-Vikramāditya-Satyāsraya-sripri(pri)thi. i<sup>24</sup>. vallabha-mahā-  
rājadhiraṣa-paramēśvara-

<sup>1</sup> From the estampages and ink impressions — The numbering of the lines follows the version which is in the local characters. All differences between the two versions are shown in the following notes, except that I have not thought it necessary to do more than draw attention here to the point that the Nāgarī version has only the ordinary *l*, and nowhere has *l*.

<sup>2</sup> In both versions, the first *Om* is expressed by a plain symbol, and the second by the word itself in writing.

<sup>3</sup> We have here evidently a verse, in the Ākṛiti group of metres, though the form in which it stands is not correct. The first two *pādas* contain twenty two feet, and are exactly uniform with each other, the third *pāda*, however, contains twenty-three feet, and matches the preceding two in only the last seven feet, and the fourth *pāda*, though it contains only twenty two feet, is uniform with the first and second in only the first seven feet. The verse seems to me to have been quoted, with imperfect recollection, from some Saiva poem, similar to the Vaishnava *Gīta Gōvinda*. And the third and fourth *pādas* might be put right by adopting some such reading, as *dāsa-taraṣmī pāda parivarddhita kamala ras ativarddhita-vikasita pundarika-rachimāna sa jaya's Hara-Gauri saṅgamah*.

<sup>4</sup> The Nāgarī version (line 1) has *vāhu-parichumvita*.

<sup>5</sup> Read *payōdhara sthalo*, the following *a* of *al* ought to have been elided, but was retained for the sake of the metre — The Nāgarī version (lines 1-2) has *payōddharō*, the other *payadharō*.

<sup>6</sup> The hiatus here, which is in both versions, is intentional, for the sake of the metre.

<sup>7</sup> The Nāgarī version (lines 2-3) has *viddhṛita*.

<sup>8</sup> Read *mandalāh*, *sandhi* being not proper at the end of the second *pāda*.

<sup>9</sup> The Nāgarī version (line 3) has *parivarddhitta*.

<sup>10</sup> The *i* of *gauri* is shortened for the sake of the metre.

<sup>11</sup> In the version in local characters, the *ga* was at first omitted, and then was inserted below the line.

<sup>12</sup> The Nāgarī version (line 5) has, either *chchaluki*, for *chaluki*, or possibly *chulaki*, with the subscript *u* of the first syllable damaged in such a way as to give the appearance of *chcha*.

<sup>13</sup> Here, and all through, in the Nāgarī version *y* is not doubled after *r*.

<sup>14</sup> Read *suta iva*. The Nāgarī version (lines 5-6) makes the same mistake.

<sup>15</sup> Read *ratas=sadā*, or, as in the Nāgarī version (line 6), *ratāh sadā*.

<sup>16</sup> Read *vrikōdara iva*. The Nāgarī version (line 6) makes the same mistake.

<sup>17</sup> Read *niravadyōdāra*. The Nāgarī version (line 6) has the same peculiarity.

<sup>18</sup> The Nāgarī version (line 7) has *prithivīvallabha*, correctly.

<sup>19</sup> Read *bhattarakas=tēna*.

<sup>20</sup> The Nāgarī version (line 8) has either *mahā*, or *mahād*.

<sup>21</sup> The Nāgarī version (line 9) has *priyah*.

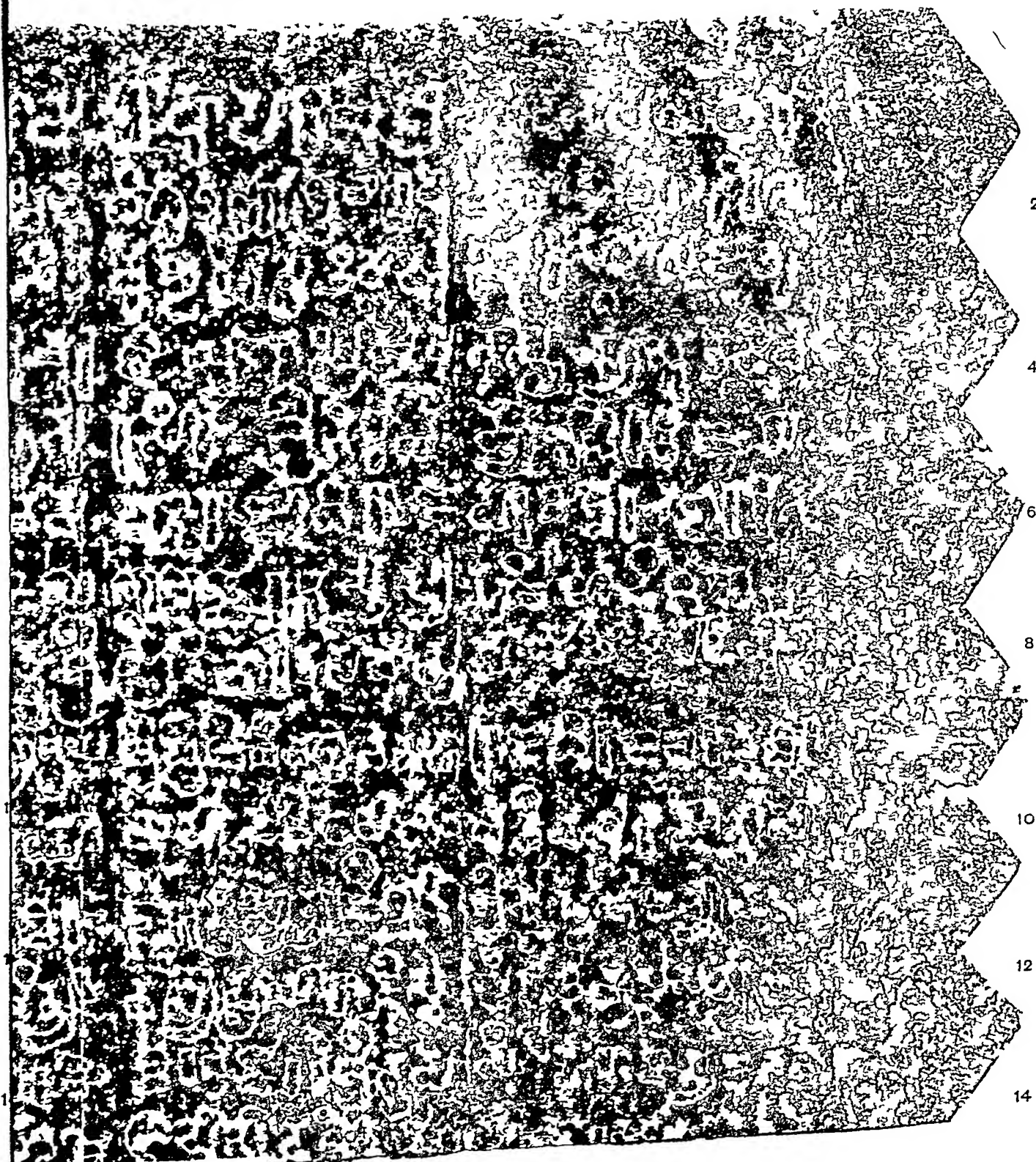
<sup>22</sup> Read *śrī anvārītaḥ*. The hiatus, and the omission of the *visarga*, are in both versions.

<sup>23</sup> The Nāgarī version (line 9) has *sāmanta*.

<sup>24</sup> The Nāgarī version (line 10) has *vimarddanaḥ*.

<sup>25</sup> The Nāgarī version (line 10) has *prithivī*, correctly.







- 10 bhattārakasya<sup>1</sup> Haihaya-vamśa-sambhūtā priyā<sup>2</sup> mahādēvi Umā bhagavat=iva loka-  
matāyā<sup>3</sup>
- 11 sthāpitō mahā-śaila-prāsāda-śrī-Lokēśvara-bhattārakas=tasy=ōttara-dig-bhāgē [i\*] Śrī<sup>4</sup>.  
Lokamahādevyā yāh<sup>5</sup>
- 12 sōdaryyā kaniyāsi bhaginī śrī-Vikramādityadēvasya pri(pri)yā<sup>6</sup> rājāi Svasti Kirtti-  
varmma-Satyāsraya-
- 13 śripriṭhivivallabha-maharājādhirāja-paramēśvara-bhattāraka<sup>7</sup>-śrī-Nripasingha<sup>8</sup> rājasya  
janani
- 14 śrī-Trailōkyamahādevyāyāh<sup>9</sup> sthāpitō mahā-śaila-prāsāda-śrī-Trailōkyēśvara-bhattāra-  
kas=tasya [paśchima-di]-<sup>10</sup>
- 15 g-bhagc [i\*] ity=avam=āyatanaṁmadhye<sup>11</sup> Śāndilya-sagōtrēna Śivavarddhamāna-  
rūpa-pantirīna Śiva-rūpa-
- 16 patirīna Śubhadēva-rūpīna bhūyah Śivaśāsan-āmkah<sup>12</sup>-bhagavat-pūjya-Payōbhakshi-  
pāda-pra-
- 17 śishya-śishyēna Jñānasiv-āchāryyēna Gamgāyā uttara-ku(kū)lē Mrigathanikāhāra  
vishayād=ih=āgatīna śrī-Vijayēśvara-
- 18 bhattārakasy=āśray-āvasthītina sthāpitō=yam trisūla<sup>13</sup>-mudr-āmkō<sup>14</sup> svakiy-āyatana-  
dy[āre]<sup>15</sup> mahā-saila-stambhah [i\*] Attra likhita-
- 19 m=īdam śāsana[m] praśasti-pūrvvakam [i\*] Śrīmat-Kanthuma-ttīsāhasya<sup>16</sup>-vēd-ālam-  
kri(kri)ta<sup>17</sup>-śam ... <sup>18</sup>āryya-bhatta-Gayāddharē[na]<sup>19</sup>
- 20 Vijayāditya-śāsanāt Belvala<sup>20</sup>-vishayē Arapunuse-nāma-grāmasya pūrvva-dig-bhāgē  
..... nāma-grāmō=rjita-
- 21 s=tasy=ārdham Vri(bra)hmamūrti-āryya-bhatta-Ttrivikrama-chaturvvedāya dattahs=  
Tasya<sup>21</sup> hastē Jñānasiv-āchāryyēna tri(tri)msa[d\*]bhīr<sup>22</sup>=ggadyānakah

<sup>1</sup> Read °bhattārakas=tasya

<sup>2</sup> The Nāgarī version (line 11) has priyā

<sup>3</sup> Read loka-matā taya The Nāgarī version (line 12) has loka-matā tasyā

<sup>4</sup> The Nāgarī version (line 13) omits this śrī

<sup>5</sup> Read yā, as in the Nāgarī version (line 13) The word, however, is not really necessary at all

<sup>6</sup> The mistake occurs in both versions

<sup>7</sup> The Nāgarī version (line 15) has °bhattārakah

<sup>8</sup> This is the reading of the Nāgarī version (line 15) The other version probably has exactly the same reading, but it may be °śaila

<sup>9</sup> Read °mahādēvi taya The Nāgarī version lines (15 16) omits the visarga, and has °mahādēvyāyā.

<sup>10</sup> These three akṣaras, recognisable at all in only the Nāgarī version (line 16), are extremely doubtful But, as the temple of Lokēśvara (Virupakṣa) is on the south east of the temple of Vijayēśvara (Samgamēśvara), and the pillar stands on the north of the enclosure of the Lokēśvara temple, and, to the best of my recollection, on the east of the Vijayēśvara temple, the temple of Trailōkyēśvara must have stood somewhere on the north-east of the Lokēśvara temple, and so paśchima is the word that is required here

<sup>11</sup> Read āyatanaṁmadhye, or, as in the Nāgarī version (line 17), āyatanaṁmadhye

<sup>12</sup> Read °amka The Nāgarī version (line 18) perhaps omits the visarga

<sup>13</sup> The Nāgarī version (line 20) has trisūla

<sup>14</sup> Read °āmkah The Nāgarī version (line 20) has °āmkō

<sup>15</sup> These two akṣaras, recognisable at all in only the Nāgarī version (line 20), are mostly doubtful But the dv seems to be fairly certain

<sup>16</sup> The reading is very distinct in both versions, but it must be a mistake for °ttīsāhasya

<sup>17</sup> The Nāgarī version (line 22) has °alankṛita

<sup>18</sup> What the two damaged akṣaras may be I cannot decide, but the name does not seem to be Śamkara

<sup>19</sup> The reading of this name is taken from the Nāgarī version only (line 22), the akṣaras are very distinct, but I suppose that °gamgadhārīna was intended.

<sup>20</sup> The Nāgarī version (line 23) has velvalla

<sup>21</sup> Read dattam tasya The Nāgarī version has the same mistake

<sup>22</sup> This is according to the Nāgarī version (line 25), in the other this word and the following are illegible.

- 22 suvarnasya kīaya-dānād=grīhītāni ttrimsan-[n\*]ivatttanāni<sup>1</sup> kshētti[āni] Śrāvana-  
māsē amāvāsyāyām sarvva-grāsē sūryya-  
23 grahanē<sup>2</sup> mātāpittrō[h\*] puny-abhivridbhayē atmanah śū(śrē)y[ō-rītham cha]  
āchārya-prasanga-dēvakarmmik-āvarttan-ōpāya-nimittam dīvasya  
24 pūjā samskārya [cha] svakiy-āyatanō<sup>3</sup> dattāni rakshitavyāni . . . . .  
. . . . .  
25 mata . . . . .

## TRANSLATION.

Om! Om! Reverence to Śiva! Victorious, victorious, be that union of (the god) Hara and (the goddess) Gaurī, in which the face and breasts (of the goddess) are passionately kissed by the left arm (of the god), in which the fingers (of the god) separate themselves among the curled tresses (of the goddess) that imitate the quivering movements of a swarm of black bees, (and) which resembles in beauty a fully expanded white water-lily (i.e. the god), enhanced by the sweetness of a yellow water-lily (i.e. the goddess) brought to maturity by the rays of the sun!<sup>4</sup>

(Line 4)—Possessed of a mind that was free from (the contaminations of) the Kali age, like a very Raghu promoting the increase of the race of the Chalukyas,<sup>5</sup> ever delighting in charity, like (Karna) the son of the Sun, characterised by impetuosity, like Vrikodara,—(such was) the glorious and blameless and generous Vijayāditya-Satyāśraya, the favourite of fortune and of the earth, the Mahārājādhirāja, the Paramēśvara, the Bhaṭṭāraka. By him there was erected a great stone temple of (the god) the holy Vijayēśvara-bhaṭṭāraka<sup>6</sup> On the south of this?<sup>7</sup>

(L 7).—The son, the dear (or favourite) son, of the glorious Vijayādityadeva, (was) the illustrious unrepulsed one, to whose feet obeisance was done by all feudatory chiefs, the bruiser of the town of Kāñchi, the glorious Vikramāditya-(II)-Satyāśraya, the favourite of fortune and of the earth, the Mahārājādhirāja, the Paramēśvara, the Bhaṭṭāraka. His dear (or favourite) queen-consort, born in the race of the Haihayas, (was) one who, like the divine (goddess) Umā, was a very mother of mankind.<sup>8</sup> By her there was erected a great stone temple of (the god) the holy Lōkēśvara-bhaṭṭāraka. On the north of this?<sup>9</sup>

(L 11).—Of (her) the glorious Lōkamahādēvī, the uterine younger sister,—a dear (or favourite) queen of the glorious Vikramādityadēva, (and) the mother of,—Hail!—Kirti-

<sup>1</sup> The Nāgarī version (line 26) has *trimsān m*°.

<sup>2</sup> From *māsē* to *suryya*, both included, the passage is illegible in the version in local characters. In the Nāgarī version (line 26), the next word after *kshētti[āni]* is *āchārya prasanga* the date, and part of the following context, were omitted in their proper place, and were inserted, with the exception of *śrēyō rītham cha*, which was left out altogether, in four short lines that stand near the bottom of the south east face, which had been left blank between the ends of the line of the version in local characters and the beginnings of the lines of the Nāgarī version, and, fortunately, that part of the date which is obliterated in the version in local characters, is distinctly legible in the Nāgarī version.

<sup>3</sup> This locative seems rather uncouth. But it occurs again, in precisely the same phrase, in the other Nāgarī inscription on the east face of the square part of the pillar.

<sup>4</sup> See page 4 above, note 3.

<sup>5</sup> See page 4 above, note 12.

<sup>6</sup> The literal translation may perhaps be "there was set up (the god) the holy Vijayēśvara bhaṭṭāraka in (or of) a great stone temple." But the inscription seems really to seek to record the building of the temple,—not merely the setting up of an image of the god.—The same note applies to the two temples mentioned further on.

<sup>7</sup> The context is—"Thus, in the middle of these (three) shrines," in line 16.

<sup>8</sup> Her name, Lōkamahādēvī, which here is only indicated by the word *lōka mātā*, 'mother of mankind,' is given in the next sentence.

<sup>9</sup> Note 7 above applies here.

varman-(II)-Satyāśraya, the favourite of fortune and of the earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Bhaṭṭāraka*, the glorious Nripasimharāja,— (was) the glorious Trailōkya-mahādēva By her there was erected a great stone temple of (the god) the holy Trailōkyēśvara-bhaṭṭāraka On the (?) west<sup>1</sup> of this —

(L 15)— Thus, in the middle of these (three) shrines,— by the sculptor<sup>2</sup> Śubhadēva, who belongs to the Śāndilya *gōtra*, (and) who is the son's son of the sculptor Śivavardhamāna, (and) the son of the sculptor Śiva, or, rather, by the *Āchārya* Jñānaśiva, who is the disciple of the disciple's disciple at the feet of him, the venerable and worshipful Payōbhakshin, who had the appellation of Śivaśāsana, (and) who has come here from the Mrigathanikāhāra viśaya on the north bank of the (river) Gangā, (and) is dwelling in the asylum of (the god) the holy Vijayēśvara-bhaṭṭāraka,— there has been set up, in (?) the gateway<sup>3</sup> of his own particular shrine, this great stone pillar, which bears the mark of the seal of the trident.

(L 18.)— Here is written this (following) charter, preceded by the (above) eulogy — By the illustrious Śam . . . . . Ārya-Bhatta-Gangādhara (?),<sup>4</sup> who belongs to the Kanthuma (*śākhā*) and is adorned by (a knowledge of) the Vēda that consists of three thousand (verses), there has been given to Brahmamūrti-Ārya-Bhatta-Trivikrama,<sup>5</sup> who knows the four Vēdas, half of the village named . . . . . , on the east of the village named Arapunuse in the Belvala<sup>6</sup> viśaya, which was acquired through a charter of Vijayāditya (And) into his (Trivikrama's) hand, by the *Āchārya* Jñānaśiva,— in the month Śrāvana, on the new-moon tithi, at a total eclipse of the sun, in order to increase the religious merit of (his) parents, [and for] his own welfare, as a provision for the discourses of the *Āchārya*, and for the studies of those who attend to the rites of the god, and for perfecting the worship of the god,— there have been given, at his own shrine,<sup>7</sup> fields (of the measure of) thirty *navartanas*, which were purchased with thirty *gadyānakas* of gold,<sup>8</sup> they should be preserved . . . . .

## No 2 — RANGANATHA INSCRIPTION OF SUNDARA-PANDYA

By E HULTZSCH, PH D

This inscription was discovered by my First Assistant, Mr V Venkayya, M A., on the east wall of the second *prālāra* of the temple of Ranganātha (Vishnu) on the island of Śrīrangam in the Trichinopoly tālukā It consists of thirty Sanskrit verses The Grantha alphabet in which it is written, differs very little from the character that is employed by the Tamiḷas of the present day The only peculiarity which deserves to be noted, is that in two instances (माच्छाद, line 3, and °च्छादिन, line 5), the group च्छ is written as though it consisted of च and च्छ, and once (in °च्छटा, line 3) as though it consisted of च and च्छ, while the correct form occurs also three times (परिच्छदस, line 18, रच्छा, line 19, and हेमाच्छादन, line 23) The inscription is

<sup>1</sup> See page 5 above, note 10

<sup>2</sup> I adopt a suggestion made by Dr Hultzsch, that *rupa* stands for *rūpakara*

<sup>3</sup> See page 5 above, note 15

<sup>4</sup> See page 5 above, note 19

<sup>5</sup> This person seems to be the priest of the temple of Vijayēśvara

<sup>6</sup> The correct name is Belvola In the Nāgarī version the name here appears as Velvalla

<sup>7</sup> See page 6 above, note 3

<sup>8</sup> Lit "which were taken, through giving a price of gold, by thirty *gadyānakas*."

flanked by two fishes, one on the left and one on the right. The carp (*kayal* or *śāl*) was the device on the banner of the Pāndya king,<sup>1</sup> who was, therefore, called Minavan, 'the bearer of the fish-banner'. It appears on many Pāndya coins as the crest of the king.

The inscription belongs to the time of king Sundara-Pāndya (verses 1, 12, 21, 23, 25, 26), who resided at Madhurā (verse 2), belonged to the race of the Moon (verse 8), and was styled "the Sun among kings" (verse 3 and *passim*) and "the Chief of the world"<sup>2</sup> (verses 7, 8, 15). The only historical incidents to which the inscription refers, are that Sundara-Pāndya took Śrīranga from a king who is designated "the Moon of Karnāta," and whom he appears to have killed (verse 1), and that he plundered the capital of the Kāthaka king (verses 4 and 8). As these same two enemies are mentioned in the Jambukēśvara and Tirukkalukkunṇam inscriptions, in which Sundara-Pāndya is called "the dispeller of the Karnāta king" and "the fever to the elephant (which was) the Kāthaka (king)," we need not hesitate to identify the Sundara-Pāndya of the subjoined inscription with Jatāvarman, alias Sundara-Pāndya-dēva, who ascended the throne in A.D. 1250 or 1251.<sup>3</sup> The Kāthaka king whom he defeated, was probably one of the Gajapati kings of Orissa, whose capital was Kataka (Cuttack).<sup>4</sup> The "Moon of Karnāta," who was conquered by Sundara-Pāndya, has probably to be identified with the Poysala (or Hoysala) king Sōmēśvara, the first part of whose name means 'the Moon'. A copper-plate grant of this king, which is preserved in the Bangalore Museum, was issued on the new-moon *tithi* of Phālguna of Śaka-Samvat 1175 current, the Paṇḍhāvi *samvatsara* (1st March, A.D. 1253), the day of an eclipse of the sun, "while he was residing in the great capital, named Vikramapura, which had been built, in order to amuse his mind, in the Chōla country, which he had conquered by the power of his arm."<sup>5</sup> The site of this Vikramapura can be fixed with the help of an inscription of the same Poysala king Vīra-Sōmēśvarādēva in the Jambukēśvara temple, in which the king mentions "(the image of) the lord Poysalēśvara, which we have set up in Kannanūr, alias Vikramapuram, in (the district of) Rājaiḍavalanādu."<sup>6</sup> Kannanūr is the name of a village at a distance of 5 miles north of Śrīrangam. On a visit to this Kannanūr, I was shown the traces of the moat of an extensive fort. On the branch road to Mannachchanellūr, part of the surrounding rampart was still visible over the ground. "The Nawāb" is supposed to have carted away most of the stones of the enclosure when building (or repairing) the Trichinopoly fort. Besides the present village of Kannanūr, the fort included a temple which

<sup>1</sup> Compare verse 27 of the present inscription.

<sup>2</sup> The Tamil equivalent of this surname occurs on certain Pāndya coins which I attribute to Sundara Pāndya, *Ind. Ant.* Vol. XXI p. 324 f.

<sup>3</sup> *Ind. Ant.* Vol. XXI pp. 122 and 343. According to Mr. Dikshit's calculations, the date of the Jambukēśvara inscription is the 28th April, A.D. 1260, and that of the Tirukkalukkunṇam inscription the 29th April, A.D. 1259, *ibid.* Vol. XXII p. 221.

<sup>4</sup> *ibid.* Vol. XX. p. 390.

<sup>5</sup> Mr. Rice's *Mysore Inscriptions*, p. 322. The original (Plate IV a) reads — श्रीसीनेन्द्रो म्निपालः खमजय-  
वनिनिर्जितचोलमण्डले खमनीविनोदाय विनिर्भिता विक्रमपुरमामधेया महाराजधानीमधिवसन् परिधावीसवत्सरस्य फाल्गुन-  
मासस्य[?]मावासाया सूर्योपरागे विधीय[म]मानेकदानप्रवृत्तिप्रसंगा[त] कलुकणिनाडुविषयातर्ग[त] मदनिपक्षीसहित नत्ति-  
कटनमधेय पुर खस्य पट्टमहिष्याः सीमलदेव्याः श्रेयर्थं सीमलापुरापरनामकं कृत्वा चत्वारिंशदधिकशतनिकाकरकल्पनया  
समति वृत्तीः परिकल्प्य नानागीर्नेश्वी ब्राह्मणेभ्यस्तसुरे खप्रतिष्ठितदेवस्य निखिलभोग[?]ाय धारापूर्विकं प्रादात् ॥ On Plate  
IV b, the date is repeated in Kanarese — श्रीवीरसीनेन्द्रदेवरसस्य शकवर्ष ११७५नेय परिधाविसवत्सरद फाल्गुनमास-  
दमावासे सूर्यग्रहणदलु. Dr. Fleet kindly informs me that, according to von Oppolzer's *Canon der Finsternisse*,  
pp. 236, 237, and Plate 118, a total eclipse of the sun actually took place on that day, and that the central line of  
the eclipse ran right across nearly the middle of India.

<sup>6</sup> Line 5 f — *Rajarajavalanādu=Kannanūr=apa Vikk[ra]mapuratlu nām elund-aruvittila udāyar-  
Posallivaram=u[dāyar]*. The same inscription refers to four images which Sōmēśvara had set up in the Jambukēś-  
vara temple, — Vallakēśvara, Padumalēśvara, Vīra-Nārasiṅgēśvara, and Sōmalēśvara. These were evidently called after  
(a) his grandfather Ballala II, (b) his grandmother Padmalā, (c) his father Narasimha II., and (d) his queen  
Sōmalā.

is now partially in ruins I was told that the stones of several *mandapas* and of the enclosure of the tank in front of the temple were utilised for building the bridges over the Kōlīdam (Coleroon) and the Kāvērī rivers The south wall of the shrine still bears an inscription of the Hoysala king Vira-Rāmanāthadēva, in which the temple is called Pōśalīśvara (for Poysalēśvara), i.e. 'the Īśvara (temple) of the Poysala (king)' The name by which the temple goes now, Bhōjīśvara, is a corruption of the original Pōśalīśvara, and owes its origin to a confusion between the long-forgotten Poysala king and the popularly known king Bhōja The walls of a neighbouring modern temple of Kālī, called Śellāyī, contain detached inscribed stones on which some Hoysala *birudas* are distinctly visible, and which, therefore, appear to have originally belonged to the Poysalēśvara temple.<sup>1</sup> The Poysalēśvara of the Kannanūr inscription is evidently the temple to which the Jambukēśvara inscription refers Accordingly, there can be no doubt that the modern Kannanūr is the actual site of Vikramapura, the southern residence of Sōmēśvara.

As regards Vira-Rāmanāthadēva, he must have been a successor of Sōmēśvara, an inscription of whose 23rd year is quoted in an inscription of the 4th year of Rāmanātha in the Jambukēśvara temple His relation to the hitherto known chief line of the Hoysala dynasty is established by an inscription of the Ranganātha temple, which records a gift by Ponnambalamahādēvi,<sup>2</sup> who styles herself the uterine sister of Vira-Rāmanāthadēva and the daughter of the Hoysala king Vira-Sōmēśvara by the Chālukya princess Dēvalamahādēvi.<sup>3</sup> It thus appears that, while Sōmēśvara was succeeded on the throne of Dvārasamudra by Narasimha III, his son by Bijjaladēvi,<sup>4</sup> the southern part of his dominions went to Rāmanātha, his son by Dēvaladēvi An inscription in the Jambukēśvara temple furnishes the name of one of the queens of king Rāmanāthadēva This was Kamalādēvi, the daughter of a certain Ariya-Pillai The name of this queen's younger sister was Chikka-Sōmaladēvi,<sup>5</sup> who appears to have received the Kanarese prefix *chikka*, 'younger,' in order to distinguish her from the elder Sōmaladēvi,<sup>6</sup> who was one of the queens of Rāmanātha's father Sōmēśvara The two temples at Śrīrangam and the above-mentioned temple at Kannanūr contain the following Tamil dates of the reign of Vira-Rāmanāthadēva.—

No I — *Inscription on the north wall of the fourth prākāra of the Ranganātha temple at Śrīrangam*

Poysala-śrī-Vira-Rāmanāthadēvarku yāndu irandāvadu Kumbha-nāyaṟṟu pūrvva-pakshattu saptamiyum Budhan-kālamaiyum peṟra Bharani-nāl

"The day of Bharani, which corresponded to Wednesday, the seventh *tithi* of the first half of the month of Kumbha in the second year (of the reign) of the Poysala śrī-Vira-Rāmanāthadēva"

<sup>1</sup> Mr Sewell's account under "Samayapuram" in his *Lists of Antiquities*, Vol I p. 267, has to be modified on the strength of the local information which I was enabled to collect

<sup>2</sup> This name is derived from Ponnambalam, "the Golden Hall" at the Chidambaram temple in the South Arcot district

<sup>3</sup> श्रीमल्लश्रीवीरसोमेश्वर[सुषो]सिन्धीयाळुक्ककुलकुसुदविकसनचन्द्रिकायां देवलमहादे[वी]विळाया समुद्रनामिनवलञ्जी. श्रीवीररामनाथदेवसहोदरी . . . श्रीसोमनाथदेवचरणसरसिजसपर्यापय्यामसा-

वाव्यविमवा The last compound refers to the temple at Sōmanāthapura in the Talakadu tālukā of the Maisur district, which is mentioned in two inscriptions of Śaka Samvat 1191 and 1192, see Mr Rice's *Mysore Inscriptions*, pp 48 ff and 323 ff

<sup>4</sup> Dr Fleet's *Kanarese Dynasties*, p 69

<sup>5</sup> *Devār Irāmanāthadēvar arāśimāril Ariya-Pillai, magalār Kamaladēviyār tangaiyar Śikkacchōmala dēviyār*

<sup>6</sup> This queen is mentioned in three inscriptions of Vira-Sōmēśvaradēva, viz. one of the 6th year in the Ranganatha temple, one of the 25th year in the Jambukēśvara temple, and the Bangalore Museum plates of Śaka-Samvat 1175 (see p 8 above, note 5)



No II — *Inscription on the west wall of the second prakāra of the Jambulēśvara temple at Śrīrangam*

Pōśala-śrī-Vīra-Rāmanāthadēvaṅku yāṇḍu [7vadu] Dhanu-nāyaṅṅu apara-pakshattu shashthiyum Budhan-kiḷamaiyum peṅṅa [Pūra]ttu nāl

"The day of Pūva-Phalgunī,<sup>1</sup> which corresponded to Wednesday, the sixth *tithi* of the second half of the month of Dhanu in the [7th] year (of the reign) of the Poysala śrī-Vīra-Rāmanāthadēva"

No III — *Inscription on the south wall of the second prakāra of the Ranganātha temple.*

Hoysala-śrī-Vīra-Rāmanāthadēvaṅku yāṇḍu padinaūjāvaḍu Mīna-nāyaṅṅu purvva-pakshattu prathamaiyum Tīngal-kiḷamaiyum peṅṅa Aśvati-nāl

"The day of Aśvini, which corresponded to Monday, the first *tithi* of the first half of the month of Mīna in the fifteenth year (of the reign) of the Hoysala śrī-Vīra-Rāmanāthadēva."

No IV — *Inscription in the south-west corner of the third prakāra of the same temple*

Pōśala-śrī-Vīra-Rāmanāthadēvaṅku yāṇḍu padinaūjāvaḍu Mithuna-nāyaṅṅu apara-pakshattu ēkādaśiyum Nāyaṅṅu-kiḷamaiyum peṅṅa Bharanī-nāl.

"The day of Bharanī, which corresponded to Sunday, the eleventh *tithi* of the second half of the month of Mithuna in the fifteenth year (of the reign) of the Poysala śrī-Vīra-Rāmanāthadēva"

No V — *Inscription on the south wall of the Poysalēśvara temple at Kannanūr.*

Padinēlāvaḍu Āḍi-mādam irubattu-nālān-tiyadiy-āṅṅa Prajāpati-samvaṅsarada<sup>2</sup> Śrāvana-śuddha-trayōḍaśi Mangalavāram

"Tuesday, the thirteenth *tithi* of the bright half of Śrāvana in the Prajāpati year, which corresponded to the twenty-fourth solar day of the month of Āḍi of the seventeenth (year of the reign)."

The above five dates can be easily calculated by an expert, because we know, from the inscription of Ponnambaladēvi, that Rāmanātha was a son of Sōmēśvara. Hence the only possible Prajāpati year in date No V is Śaka-Samvat 1194. As this was also the 17th year of Rāmanātha's reign, the dates of Nos III and IV will fall in Śaka-Samvat 1192, the date of No II in Śaka-Samvat 1184, the date of No I in Śaka-Samvat 1179, and his accession to the throne in Śaka-Samvat 1177.<sup>3</sup> It further follows that the defeat and death of Sōmēśvara and the coronation of Narasimha III at Dvārasamudra probably took place in the same Śaka year, 1177. The earliest known inscription of Narasimha III. is actually dated in this year.<sup>4</sup> From an inscription, which is dated in the 29th year of the reign of Vīra-Sōmēśvaradēva, at Tiruvāsi near Śrīrangam, it follows that the accession of Sōmēśvara took place between Śaka-Samvat 1146, the date of his predecessor Narasimha II, and Śaka-Samvat 1177 — 29 =

<sup>1</sup> The name of the *nakṣatra* is obliterated and may be Puśam (Pushya), instead of Puram (Pūrva Phalgunī)

<sup>2</sup> This is a Kanarese genitive in the middle of a Tamil date

<sup>3</sup> Since this was written, Mr S B Dikshit has very kindly calculated the five dates and informed me that No I is the 24th January, A.D 1257, No II the 14th December, A.D 1261, No III the 24th March, A.D 1270, No IV the 15th June, A.D 1270, No V the 21st July, A.D 1271, and that it follows from the two last dates that Rāmanātha ascended the throne between the 16th June and the 20th July, A.D 1255

<sup>4</sup> Dr Flect's *Kanarese Dynasties*, p 69



1148. An inscription of the Poysala king Vira-Nārasimhadēva in the Ranganātha temple suggests that, subsequently to Śāka-Samvat 1194 (the date of No V), Rāmanātha was succeeded or supplanted by his half-brother Narasimha III. This inscription is dated in the cyclic year *Vijaya*, which would correspond to Śāka-Samvat 1216, and refers to Dēvaladēvi, who, as stated above, was the mother of Rāmanātha.

The fact that Rāmanātha held Śrīrangam after the death of his father, suggests that the defeat which Sundara-Pāndya inflicted on Sōmēśvara, had no permanent effect, but that Rāmanātha soon recaptured Śrīrangam from the Pāndya king. The subjoined inscription appears to have been engraved between Śāka-Samvat 1175, the date of the Bangalore Museum plates of Sōmēśvara, and Śāka-Samvat 1179, the earliest date of Rāmanātha.

The immediate purpose of the Ranganātha inscription of Sundara-Pāndya is a description of his building operations at, and gifts to, the temple. He built a shrine of Nārasimha (verses 2 and 10) and another of Vishnu's attendant Vishvakṣēna (verse 8), both of which were covered with gold, and a gilt tower which contained an image of Nārasimha (7). Further, he covered the (original or central) shrine of the temple with gold,—an achievement of which he must have been specially proud, as he assumed, with reference to it, the surname Hēmāchchhādānarāja, i.e. "the king who has covered (the temple) with gold," and as he placed in the shrine a golden image of Vishnu, which he called after his own new surname (3). He also covered the inner wall of the (central) shrine with gold (22) and built, in front of it, a dining-hall, which he equipped with golden vessels (23). In the course of two "dining-weeks," which he called after his own name, he "filled the capacious belly" of the god, or rather of his votaries (26). In the month of Chaitra, he celebrated the "procession-festival" of the god (20). For the "festival of the god's sporting with Lakshmi," he built a golden ship (21). The last verse (30) of the inscription states that the king built three golden domes over the image of Hēmāchchhādānarāja-Hari (compare verse 3), over that of Garuda (compare verse 16), and over the hall which contained the couch of Vishnu (compare verse 6).

The following miscellaneous gifts to Ranganātha are enumerated in the inscription — A garland of emeralds (verse 4), a crown of jewels (5), a golden image of Śēsha (6), a golden arch (9), a pearl garland (11), a canopy of pearls (12), different kinds of golden fruits (13), a golden car (14), a golden trough (15), a golden image of Garuda (16), a golden under-garment (17), a golden aureola (18), a golden pedestal (19), ornaments of jewels (24), a golden armour (25), golden vessels (28), and a golden throne (29). The first of the gifts which are here enumerated, appears to have suggested the surname Marakata-prithivibhrat, i.e. "the emerald-king," which is applied to Sundara-Pāndya in verse 13.

#### TEXT<sup>1</sup>

1 हरिः श्रीम् स्वस्ति श्रीः — येनासौ करुणामनीयत दशां श्रीरंगपद्माकरः<sup>2</sup>  
कृत्वा तम् भुवनान्तरप्रणयिनं कर्णाटदोषाकरम् [1\*] भूयोप्यत्र जगन्मयीवहुमता लक्ष्मी-  
मवस्थापयन्देवसुन्दरपाण्ड्यभासुरदयं लेभे

2 प्रतापोऽक्षरम् ॥ [१\*] दत्तैर्भैकतुलाधिरोहविधिना रगेश्वरस्थालयन्देवश्रीमधु-  
रामहेन्द्रनृपतिर्जाम्बूनदैर्भिर्ममे [1\*] अस्थीत्तुंगभुजाद्रिभासुरयशस्वन्दोदयव्यञ्जिका सन्ध्ये-  
वानिशमीक्ष्यते नवजपारक्ता यदंश-

<sup>1</sup> From two inked estampages.

| <sup>2</sup> Read पद्माकर.

3 च्छटा ॥ [२\*] आच्छाद्य राजतपनः कनकैर्विमानं रगे हरेस्त[द]पदानभुवा  
स्वनान्न[१] [१\*] अस्थापयत् परममा प्रणखात् सुवर्णन्तस्मिन् पुमांसममले मनसोव  
योगी ॥ [३\*] कोशादात्तां चित्तिपतिरविः काठकक्षोणिभर्तुर्माताम् प्रादान्मरतकमयी<sup>१</sup>

4 शार्ङ्गिणे रगधाने [१\*] लीना तस्योरसि महति या लीलयोपेत्य पञ्चादा[लिं]-  
गन्त्याः परिकलयते दोलतासास्यमुर्व्याः ॥ [४\*] देवाय रगपतये नरदेवभास्वानस्त्रयन्म-  
णिसयम्भकुटम्भहो[ज]ाः [१\*] यस्य त्विषा दिनमणे[रि]व तारकाणा शान्ता रुचि-  
शयन-

5 भोगिफणामणीनाम् ॥ [५\*] अकृत कनकवर्म्माच्छादित<sup>२</sup> रंगभर्तुश्शयनसुरग-  
राजं शार्ङ्गिणी राजसूर्यः [१\*] विलसति विहरन्त्या यस्मन्तेन पत्या कवचित इव  
लक्ष्याः<sup>३</sup> कौकुमैरगरागैः ॥ [६\*] प्रत्यादिष्टुंभेरुशृगविभव विश्वोत्तरक्ष्मापति-

6 श्यीरंगे नरसिंहधाम विदधे कार्त्तस्वर गोपुरम्<sup>४</sup> [१\*] यस्मिन्नक्तमुदीर्णभा-  
सुरमहस्तोमे मुहूर्त्तं गतः पर्याप्ताकृतिरेव भास्करमिव प्राप्तश्चशी दृश्यते ॥ [७\*] घोरहै-  
रयस्मिन्नकाठकपुरीसम्पत्समाकर्षिणा देवेनेन्दुकुलोदहेन

7 विदधे सर्वोत्तरक्ष्माभृता [१\*] विश्वक्सेनविमानमक्षतनभस्वच्चारवेलोन्मिषद्रो-  
चिस्त्र[ञ्चय]व[चि]तद्युमणिना हेम्नातिभूम्ना हतम् ॥ [८\*] कृतस्य नृपभा[स्वत]ा रिपु-  
किरीटहेमोच्चैरनेकमणिशोभिनो मकरतोरणस्यान्तरे [१\*]

8 हरि[र्वि]रचिता[सि]को जय[ति] रगधामाय्यस्तपालयपयोधर[न्त्रि]दशका-  
[र्भु]कावेष्टितम् ॥ [९\*] विष्णोरुत्भुजसुन्दरस्य<sup>५</sup> विदधे वेश्म चि[ती]न्द्रार्थमा कोशागार-  
विलु[ण्टि]तैः चित्तिभुजां कोटीरहेमोच्चयैः [१\*] अद्याप्य[न्ति]कभूरमुष्य वह[क्ते]-

9 <sup>६</sup>य्यत्तेजसामुत्गमैरुत्सगस्थविदोर्णदैत्यरुधिरव्याप्तेव विद्योतते ॥ [१०\*] रगे-  
श्वराय चित्तिपालसूर्यः प्रालम्बमुक्तास्रजमुन्नतयोः [१\*] भीतेन शक्रेण किरीटभगात् सुर-  
द्रुमन्दत्तमिवोपनिन्ये ॥ [११\*] भूर्त्तं यशस्समिव सुन्दरपाण्ड-

10 देवो मुक्तामय व्यधित रगपतेर्वितानम् [१\*] यस्य प्रभाभिरनुयाति तदीय-  
मौलिभांगीरयोपरिगतम्भकुटम् पुरारेः ॥ [१२\*] क्रमुकपनसमोचानाक्किरोरास्रमुख्यैः कन-  
कनिचयकरमैर्नैकरूपैः<sup>७</sup> फलौघैः [१\*] सुदमकृत सुरारेरेकरूपापि रगे

11 मरकतपृथिवीभृत्सम्भवा भक्तिवल्ली ॥ [१३\*] नृपतिरविरुदारस्वस्वरन्मैरु[तु]ग  
व्यरचयदधिरग शातकुम्भं शतागम् [१\*] <sup>८</sup>तटिदभिसरणश्रीवर्गो[न्त्रि] यस्य प्रभाभिश्चर-  
दवतरणेपिः प्राप्यते वारिवाहैः ॥ [१४\*] सर्वोत्तीर्णमहीपतिर्नृधुरिपोर्देवस्य जेता द्विषा

<sup>१</sup> Read मरकत.<sup>२</sup> Read चर्म

Read लक्ष्याः कौकुमैः

<sup>४</sup> Read गोपुरम्<sup>५</sup> Read <sup>०</sup>रुद्र<sup>६</sup> Read <sup>०</sup>सुहृन्मैः<sup>७</sup> Read कृमैः<sup>८</sup> Read तटिद

12 वि[स्ती]र्णामत[नि]ष्ट हा[ट]कम[यी] रगे प्रपाञ्चगमाम<sup>1</sup> [1\*] अष्टाना  
ककुभाम्मुखेषु युगपत्तत्कीर्त्तिचन्द्रोदय<sup>2</sup> विष्वक्विस्फुरितैर्मयूखविसरैस्सन्ध्येव या शसति ॥  
[१५\*] रंगासदप्रणयिनः परमस्य पुंसो हैम सुपर्णमकरोत् क्षितिपालसूर्यः [1\*]  
यस्य[1\*]-

13 अजन्मन इव प्रभया स्फुरन्त्या सम्पद्यते जगति शश्वदहम्मुख्यो. ॥ [१६\*]  
आसन्नयनृपरविश्रयितस्य रगे कंसद्विषी वपुषि जाञ्जनमन्तरीयम् [1\*] यस्याशुभिः कव-  
चितेन हिरण्यगर्भे भूयो निषण्णमिव नाभिगतेन धात्रा ॥ [१७\*] उच्चैः प्रभावलयम्

14 ऊर्जितकान्ति हैमम् प्रादत्त रंगपतये नरपालसूर्यः [1\*] आभाति यत्तदुप-  
कण्ठगतम्<sup>3</sup> प्रफुल्लमन्तस्तमालमिव रम्यमशोकषण्डम् ॥ [१८\*] नृपतपनवितीर्णामास्थितो  
हैमपीठीम्<sup>4</sup> विविधमणिविचित्राम् विभ्रदुच्चैः प्रभाञ्च [1\*] जयति धृतमश्वत्काम्बुकं

15 रगनाथः कनकशिखर[नृग]स्थायिनं काळमेघम् ॥ [१९\*] चैत्रे मासि चक्षार  
राजतपनो यात्रोत्सव रगिनश्चावधं<sup>5</sup> कान्तिमयैस्तथात्[भु]तमयैस्सम्पन्नयैर्व्यास्रैः [1\*]  
मन्दन्येव हि ते न विस्मयपद ये विभ्रते चेतनामाचैतन्यभृतोपि

16 यत्र दधते वृक्षा विकासम् परम् ॥ [२०\*] कर्तुं र[ग]निवासिनः कमलया  
साक विहारोत्सव हेन्ना सुन्दरपाण्ड्यदेवनृप[ति]र्नान्नावा[त्रि]भ्रमे [1\*] यद्वो[चि]ः-  
खचितैः कवेरतनया रोधोरुहैश्शाखिभिर्मन्दारद्रुमषण्डम[ण्डि]ततटामन्वेति मन्दाकिनीम् ॥  
[२१\*] शौर्या-

17 नीतैर्नरपतिरविश्राङ्गिणो रंगभर्तुस्तुस्तारोच्चैः कनकनिचयैरान्तर<sup>6</sup> सलसालम्  
[1\*] वेलाचक्र विजयजनुषा तस्तरे यस्त्वधाम्ना<sup>7</sup> स्कन्धावारिकृतवसुमतीसीमसालायमा-  
नम् ॥ [२२\*] क्लृप्त सुन्दरपाण्ड्यभूमिप[ति]ना यद्वगभर्तुः पुरो देव-

18 स्याभ्यवहारमण्डपमभूद्विस्तीर्णमायामवत् [1\*] तेनैव प्रतिपादितस्य हरता  
पृथ्वीपतीनाम्बनम्<sup>8</sup> सौवर्णस्य परिच्छदस्य तदलन्नासीदवस्थापने ॥ [२३\*] आपादचूडम-  
करोन्नरपाळसूर्यो रंगेशितुर्व्वपुषि रतविभूषणानि [1\*] यैरस्य वक्षसि

19 निविष्टपदापि पत्मा<sup>9</sup> रत्नाकरम् भवति भूय इव प्रविष्टा ॥ [२४\*] धर्मद्विष-  
स्ममिति सुन्दरपाण्ड्यदेवे निर्मम्य पालयति<sup>10</sup> विश्वमधिन्यचापे [1\*] विष्णोर्व्विभूषणम-  
भूदमुना वितीर्णं रगालयस्य तपनीय[म]यन्तनुचम् ॥ [२५\*] इच्छा सुन्दरपाण्ड्य उन्न-  
तिमतीम् विभ्रत् स्वया

<sup>1</sup> Read जङ्गमाम्<sup>2</sup> Read विष्वक्वि<sup>3</sup> Read वलयनूर्जित<sup>4</sup> Read प्रफुल्ल<sup>5</sup> Read पीठी<sup>6</sup> Read °याहुत<sup>7</sup> Read सद्य<sup>8</sup> Read °वारीक्षव<sup>9</sup> Read धन<sup>10</sup> Read पद्मा<sup>11</sup> Read पालयति

20 [सञ्ज]या [नि]ष्पाद्याभ्यवहारवारयुगळ[नि]ष्कम्पसम्पत्तिकम् [1<sup>#</sup>] सम्पूर्णं  
विदधे गभीरसुदर रगेशितुशार्ङ्गिणी यस्याभूत्<sup>1</sup> भुवनेयतुर्दशभिरप्यापूरण[न्दु]र्लभम् ॥  
[२६<sup>#</sup>] आतन्वतान्वहमनेकतुलाधिरोहं रगेन्द्रधानि नरदेवदिवाकरेण [1<sup>#</sup>] [हि]न्ना-

21 मसशयमभक्ष्यत मेरुरर्थं तत्कोतुलक्षणमधास्यत चेन्न मीनम् ॥ [२७<sup>#</sup>] मही-  
पतिमहःपतिः प्रतिनरेन्द्रलोकादिव प्रतापरविमण्डलान्यपद्धतानि दोर्विक्रमैः [1<sup>#</sup>] सुव-  
र्णपरिकल्पितान्यतिमहान्ति पात्राण्यदात् कवेरगिरिकन्धकापुष्पिनि[शा]यिने

22 शार्ङ्गिणे ॥ [२८<sup>#</sup>] सर्वानप्रणतान्निपात्य नृपतीन् सिंहासनेभ्यो<sup>2</sup> हठरत्नैर्नि-  
र्माय समाहृतैर्मन इव स्वम् प्राशु सिंहासनम् [1<sup>#</sup>] भूषत्भानुरदत्त रंगपतये यत्  
प्राप्य लक्ष्मीसखसोयमेवतटीजुषस्तटितो<sup>3</sup> मेघस्य धत्ते त्रियम् ॥ [२९<sup>#</sup>]

23 हेमाच्छादनराज इत्यधिगतप्रख्यातनाम्नी हरेर्हैमस्योरगच्छदनस्य शयनागारस्य  
चाधित्रियः [1<sup>#</sup>] [त्रीणि] स्वाम[यानि]<sup>4</sup> राजतपनश्चक्रे विमानानि यैश्चौरंगस्य इवा-  
भिषेकविष्टतैत्तभासते<sup>5</sup> मौलिभिः ॥ [३०<sup>#</sup>]

## TRANSLATION.

Hari. Om Hail! Prosperity!

(Verse 1) Having caused to long for the other world (i.e. to set or die) that Moon of the Karnāta (country), by whom this lotus-pond<sup>7</sup> of Śrīranga had been reduced to a pitiable state, (and) re-instating in this (lotus-pond of Śrīranga) (the goddess) Lakshmi, who is worshipped in the three worlds,— king Sundara-Pāndya rose full of brilliancy,<sup>8</sup> (like) the Sun.

(V. 2) The king who was the Mahēndra of the glorious (city of) Madhurā, built for the lord of Ranga a shrine (dāya) with the gold which (he) had given by frequently performing the ascending of the scales<sup>9</sup> The mass of its rays, red like fresh roses, appears to be the dawn which indicates perpetually the rise of the bright moon of (the king's) fame from the mountain of his (the god's) raised arms.<sup>10</sup>

(V. 3) Having covered with gold the shrine (vimāna) of Hari (Vishṇu) at Ranga, the Sun among kings placed in it (an image of) the highest being (parama-puṁsa),— which consisted of gold to the tips of the nails, (and which he called) after that name of his, which had arisen out of that great work,<sup>11</sup>— just as the Yōgin (places the highest being) in (his) pure mind.

(V. 4.) The Sun among kings gave to Śārṅgin (Vishṇu), who resides at Raṅga, a garland of emeralds,<sup>12</sup> which (he) had taken from the treasure of the Kāṭhaka king, (and) which, clinging

<sup>1</sup> Read °भूष°

<sup>2</sup> Read इडाते°

<sup>3</sup> Read भूषद्वा

<sup>4</sup> Read सतडितो

<sup>5</sup> Read स्वर्णमयानि

<sup>6</sup> Read °हतासते

<sup>7</sup> The day lotus (padma) is supposed to close its flowers at night and to be the residence of Lakshmi.

<sup>8</sup> Literally, 'obtained a rise which was steaming with brilliancy'

<sup>9</sup> Here, and in verse 27, tulādhirdha is used for tulapurusha or tulābhāra, "the gift of as much gold as equals the weight of one's body" An account of this ceremony, as performed by the Maharaja of Travancore on the 29th April 1892, is given in the "Madras Mail" of the 3rd May 1892

<sup>10</sup> A reference to verse 10 suggests that the "raised arms" are those of Vishṇu in his Narasimha incarnation, who is tearing the demon Hiranyakaśipu Both verses 2 and 10 appear to refer to the building of one and the same shrine

<sup>11</sup> viz out of the covering of the shrine with gold Compare verse 30

<sup>12</sup> This gift appears to have induced the king to adopt the curious surname 'emerald king,' which occurs in verse 13

A black and white photograph of a large, dark, textured rock formation, possibly a cave entrance or a large rock face. A prominent, lighter-colored, curved feature, resembling a large, stylized letter 'C' or a natural rock arch, is visible in the center. The surrounding rock surface is highly textured and uneven.

[illegible]



to his (*the god's*) broad breast, bears resemblance to the tender arms of the Earth, who has sportively approached from behind to embrace (*him*)

(V 5) The powerful Sun among kings gave to the god who is the lord of Ranga, a crown of jewels, whose splendour extinguishes the light of the jewels on the hoods of the serpent (*that forms the god's*) couch, just as (*the splendour*) of the sun (*dispels the light*) of the stars

(V 6) The Sun among kings made (*an image of*) the king of serpents (Śēsha), (*who serves as*) couch to Śārngin, the lord of Ranga, which was covered with a golden skin (*and*) which glittered as though it had been smeared with the saffron dye of the body of Lakshmi, who was sporting with her husband

(V 7) The king who was the Chief of the world, made at Śrīranga a golden tower (*gōpura*), which was the residence of Narasimha (*and*) which surpassed the splendour of the peaks of (*the golden mountain*) Sumēn. When at night the full-moon is standing for a moment over this (*gōpura*), which emits a mass of bright lustre, it looks as if she had joined the sun<sup>1</sup>

(V 8) When the king who propagated the race of the Moon (*and*) who was the Chief of the world, had carried away the wealth of the capital of the Kāthaka (*king*), who was distressed by terrible single combats,—he built a shrine (*vimāna*) of Vishvaksēna, covered with plentiful gold, which, by the mass of light that it emitted, made the sun waver in (*his*) course on the sky, which had been (*hitherto*) unobstructed

(V 9) Reclining under the arch (*makara-tōrana*), which the Sun among kings had made with masses of gold, (*taken*) from the crowns of (*his*) enemies, (*and*) which was adorned with numerous jewels,—Hari, who dwells in the temple of Ranga, surpasses a monsoon cloud which is surrounded by a rainbow

(V 10) The Sun among kings built a shrine (*vēśman*) of Vishnu, who gracefully raises his arms, with masses of gold from crowns which (*he*) had taken from the treasures of kings. The intense light which rises from it, makes the ground in his (*the god's*) vicinity even now appear covered with the blood of the lacerated demon<sup>2</sup> on (*his*) lap

(V 11) The glorious Sun among kings gave to the lord of Ranga a pendent garland (*sray*) of pearls, which appeared to be the celestial tree, offered by Śakra (Indra), who was afraid that (*his*) crown might be broken (*by the king*)

(V 12) Sundara-Pāndyadēva made for the lord of Ranga a canopy (*vitāna*) of pearls, which appeared to be his (*the king's*) fame, reduced to a solid state, (*and*) through the splendour of which his (*the god's*) crown resembles the diadem of Purāri (Śiva), which is surrounded by the Bhāgirathi (Gangā)

(V 13) Like the creeper (*of paradise*) that grows on the emerald mountain (*i.e.* Meru?), the devotion that filled Marakata-prithivībhrit (*i.e.* the emerald-king),<sup>3</sup> though of *one* kind only, gave delight to Murāri (Vishnu) at Ranga by (*presents of*) masses of *different* fruits, which were manufactured out of heaps of gold, such as areca-nuts, jack-fruits, plantains, cocoa-nuts, and mangoes

(V 14) The noble Sun among kings made at Ranga a golden car (*śatāṅga*), which, on account of its height, resembled a movable (*Mount*) Mēru, (*and*) through the splendour of which the clouds on the sky appear to be accompanied<sup>4</sup> by lightning even in the season of autumn

<sup>1</sup> The wonder to which the poet wants to draw the attention of his readers, is that the apparent combination of the sun and the moon over the horizon takes place on the full moon day, and not, as we are accustomed to see it, on the new moon day

<sup>2</sup> Hiranyakaśipu, who was torn to pieces by Vishnu in his Narasimha incarnation

<sup>3</sup> See p 14 above, note 12, and compare the similar surname Hēmāchchhādanarāja in verse 30

<sup>4</sup> The word of the text is *abhisarana*, 'going to meet a lover,' by which the poet hints that both the lightning (*tadit*) and the autumn (*śarad*), were in love with the clouds (*cāruḍha*)



(V. 15) The king who was the Chief of the world (*and*) the conqueror of (*all*) foes, made for the god Madhuripa (Vishnu) at Ranga a large movable trough (*prapū*) of gold, which, like the dawn, indicates, by masses of rays that are spreading on all sides, that the moon of his fame is rising simultaneously in (*all*) the eight cardinal points.

(V. 16) The Sun among kings made for the highest being which is fond of staying at Ranga, a golden (*image of*) Suparna (Garuda), by whose bright splendour, as (*by that*) of (*his*) elder brother,<sup>1</sup> a permanent dawn appears to reign in the world

(V. 17) The Sun among kings placed on the body of Kamsadvish (Vishnu), who reposes at Ranga, a golden under-garment Covered by its rays, the Creator, who rests on (*the god's*) navel, appears to dwell once more in the golden egg (*from which he was produced*).

(V. 18) The Sun among kings gave to the lord of Ranga a lofty golden aureola (*prabhā-valaya*) of great beauty, which, placed near him, resembles a lovely group of blowing *asoka* (trees), with *tamḍla* (trees) between

(V. 19) Placed on the golden pedestal (*pīṭhī*), which the Sun among kings had given (*to him*), (*and*) which was adorned with various jewels, and bearing the lofty aureola (*prabhā*), the lord of Ranga surpasses a black cloud which bears a rainbow (*and*) rests on the peak of the Golden Mountain (Mêru).

(V. 20.) In the month of Chaitra, the Sun among kings celebrated for Rangan the procession-festival (*yātr-ōtsava*), which is praiseworthy on account of bright, wonderful, and prosperous days. It is no wonder (*that*) those who possess intelligence, rejoice, when even the trees, which are devoid of intelligence, are in high glee (*or* in full flower)

(V. 21) In order to celebrate the festival of the sporting (*viḥār-ōtsava*) of (*the god*) who dwells at Ranga, with Kamalā (Lakshmi), king Sundara-Pāndyadēva built of gold a new ship. Through the trees which grow on the banks (*and*) which are covered with its (*the ship's*) splendour, the daughter of the Kāvēra (*mountain*)<sup>2</sup> resembles the Mandākinī (Gangā), whose banks are adorned with groups of *mandāra* trees

(V. 22) The Sun among kings, who had covered the circle of the coast that formed the surrounding wall of the earth, which had become (*his*) residence, with the fame of his victories,— covered the high inner wall of the shrine (*sadmaṇ*) of Śārngin, who is the lord of Ranga, with masses of gold, which (*he*) had brought from (*his*) wars

(V. 23) The large (*and*) long dining-hall (*abhyavahāra-mandapa*),<sup>3</sup> which king Sundara-Pāndya had constructed in front (*of the shrine*) of the god who is the lord of Ranga, did not suffice for accommodating the golden vessels (*parichchhāda*), which, taking away the wealth of kings, that same (*king*) had provided

(V. 24) The Sun among kings placed on the body of the lord of Ranga, from the feet to the crest, ornaments of jewels, through which Padmā (Lakshmi), though leaning on his breast, appears to have again entered the mine of jewels (*i.e.* the ocean, from which she arose)

(V. 25) While, having crushed the enemies of order in war, Sundara-Pāndyadēva, whose bow was (*ever*) ready for action, protected the world,— the golden armour which he gave to Vishnu, who dwells at Ranga, was a (*mere*) ornament<sup>4</sup>

<sup>1</sup> Aruna, the charioteer of the Sun

<sup>2</sup> *i.e.* the Kāvēri river Compare verse 28

<sup>3</sup> The author uses *mandapa* as a neuter, which suggests that he was a Southerner

<sup>4</sup> The armour was not required in earnest, as the king had already destroyed the *dharmadvishah* (enemies of order, or demons), with whom Vishnu formerly used to fight



(V 26) Having arranged two dining-weeks (*abhyavahāra-vāra*),<sup>1</sup> (which he called) after his own name, (and) the abundance of which was inexhaustible, Sundara-Pāndya, who entertained the desire for pre-eminence, filled the capacious belly of Śārṅga, who is the lord of Ranga, which even the fourteen worlds had been unable to fill

(V 27) Repeatedly performing the ascending of the scales<sup>2</sup> on every day at the shrine of the lord of Ranga, the Sun among kings would have doubtlessly broken up (Mount) Mēru for the sake of (its) gold, if (that mountain) had not borne the fish which was the device on his (the King's) banner<sup>3</sup>

(V 28) The Sun among kings gave to Śārṅga, who reclines on the sandy bank of the daughter of the Kavēra mountain, huge vessels, wrought of gold which appeared to be so many suns of majesty, taken from the crowd of rival kings by the power of (his) arm

(V 29) Placed along with Lakshmi on the throne (*simhāsana*), which the Sun among kings made out of the conquered thrones, from which he had thrown by force all kings who would not bow (to him), and gave to the lord of Ranga, (and) which is as lofty as his own mind,— that (god) resembles a cloud, accompanied by lightning (and) resting on the slope of (Mount) Mēru<sup>4</sup>

(V 30) For Hari, who had received the famous name of Hēmāchchhādanarāja [i.e. of the king who has covered (the temple) with gold], for the golden destroyer of snakes (i.e. Garuda), and for the splendid hall (which contained) the couch (of the god),— the Sun among kings built three golden domes (*vimāna*), by which (the temple of) Śrīranga glitters as he (the king) by the (three) crowns<sup>5</sup> worn at (his) coronation

### No 3 — ALAMANDA PLATES OF ANANTAVARMAN

By E HULTZSCH, PH D

This inscription is engraved on three copper-plates of about 7½ by 3 inches, which were “found underground while excavating a site near Alamanda in the Śrīngavarapukōta tālukā of the Vizagapatam district,” and kindly transmitted to me by the Collector, Mr W A Willock, ICS. The plates are strung on a plain ring, which had been cut before I received them, and which measures about ⅝ inch in thickness, and 4½ inches in diameter. The weight of the plates is about 1 lb 7 oz, and that of the ring about 9 oz, total about 2 lb. The rims of each side of the plates are slightly raised in order to protect the writing, which is in nearly perfect preservation. The alphabet closely resembles that of a copper-plate grant of Dēvēndravarman, the son of the Mahārāja Anantavarman, which was published with a facsimile by Dr Fleet<sup>6</sup>. The language is very incorrect Sanskrit, and is prose throughout, with the exception of two imprecatory verses (lines 24-27)

<sup>1</sup> I have translated *vāra* by ‘week,’ a meaning which it has in Tamil and Kanarese, as two weeks (i.e. fourteen days) would better correspond to the fourteen worlds which are referred to in the second half of the verse, than two days. In Sanskrit *vāra* means only ‘a week day’

<sup>2</sup> See p 14 above, note 9

<sup>3</sup> In the panegyric introductions of the Tamil inscriptions of the Pāndya kings, it is stated that their banner, the two fishes, fluttered (i.e. had been planted as a memento of conquest) on Mount Meru. See, e.g., line 4 f of the Tiruppurankunṅam cave inscription of Mājavarman, alias Sundara-Pāndya-deva (*Ind Ant* Vol XXI p 344) — *Por kīri mel carī kṛṣṇaṅgaḥ viśayāda*, “while the spotted carps were sporting on the Golden Mountain”

<sup>4</sup> Vishnu, whose body is of dark colour, corresponds to the cloud, Lakshmi to the lightning, and the throne to the golden mountain Mēru. Compare verses 9 and 19

<sup>5</sup> This refers to the crowns of the Pāndya, Chōla and Chēra kingdoms. Compare Mummudi Chōlādēva, the Chōla king (who wears) three crowns, which was a surname of the great Rajarāja, *South Indian Inscriptions*, Vol II p 139, note 1, and p 222, note 4

<sup>6</sup> *Ind Ant* Vol XVIII p 143 ff

The inscription records the gift of the village of *Mode[lā]ka* in the *Trikatu-vishaya* (line 13 f) to a Brāhmana of the *Vājasaneyā* school (l 16). The grant was made at *Kalingānagara*<sup>1</sup> (l. 2) on the day of a solar eclipse (l 18) in "the three-hundred-and-fourth year of the reign of the *G[ā]ngēya* race" (l 28 f). The donor was king *Anantavarman*, the son of the *Mahārāja Rājēndravarman*, a member of the *Ganga* family (l. 12 f) and a worshipper of *Mahēsvara* (l 11). The wording of the passage which celebrates the virtues of the king (ll 1 to 12), is identical with that of the corresponding passage in a copper-plate grant of *Dēvēndravarman*, the son of the *Mahārāja Anantavarman*<sup>2</sup>. As Dr Fleet has expressed his intention of treating the chronology of the *Gangas* of *Kalinga*,<sup>3</sup> I refrain from attempting any conjectures regarding the date of the new inscription, and would only point out that it appears to refer to the same era as the grant of the year 254,<sup>4</sup> and that, consequently, the king *Anantavarman*, by whom the subjoined grant was issued, appears to be distinct from, and later than, another *Anantavarman*, who was the father of *Dēvēndravarman*.

TEXT<sup>5</sup>

## First Plate

- 1 श्री स्वस्वमर[पु][रा\*]नुक[र\*]रिण[:\*] सर्वतुमुखरमणीया[दि]ज[य]-
- 2 व[त\*]: कलिङ्गानगरवासका[त्\*] महेन्द्र[र\*]चलामलसिखरप्रतिष्ठि-<sup>6</sup>
- 3 तिस्य<sup>7</sup> सचराचरगुरो[.]\* सकलभु[व\*]ननिर्माणैकसुवधारस्य<sup>8</sup>
- 4 <sup>9</sup>समश्चुडामणेरुर्भगवतो गोकर्णस्त्र[र\*]मिनश्चर-
- 5 एकमलयुगलप्रणामादिगतकलकलङ्को-<sup>10</sup>
- 6 नेक[र]हवसचोभजनितजय[श]द्व<sup>11</sup> प्रतापावनतस-
- 7 <sup>12</sup>मस्तसामन्तचक्रचुदा[म]णिप्रभामण्णरीपुण्ण(र)-<sup>13</sup>

## Second Plate, First Side

- 8 <sup>14</sup>रक्षितनिजनिस्त्रिधरोपार्जितवरचरण[:\*] सितकुमु[दकुं]-
- 9 देन्दुवदातयगा<sup>15</sup> ध्व(र)स्तारातिकुलान्वलो नयविनय[द]-
- 10 यादानदाचिन्त्यशौर्येदार्य<sup>16</sup> सत्यत्यागादिगुणस-
- 11 पदाधारभुतो<sup>17</sup> परममाहेश्वरो <sup>18</sup>भातापिनुपाद[र\*]-
- 12 नुध्यात[:\*] गङ्गामलकुलतिलको म(र)हार[र]जग्रीरा-<sup>19</sup>

<sup>1</sup> This is probably the modern "Calingapatam," *Ind Ant* Vol. XVIII p 144, and Mr Sewell's *Lists of Antiquities*, Vol I p 7

<sup>2</sup> Published by Dr Fleet, *Ind Ant* Vol XIII pp 273 ff

<sup>3</sup> *Ind Ant* Vol. XVIII p 144

<sup>4</sup> See note 6 on previous page

<sup>5</sup> From the original copper plates

<sup>6</sup> Read शिखर

<sup>7</sup> Read तस्य

<sup>8</sup> Read सच

<sup>9</sup> Read शशाङ्कचूडा

<sup>10</sup> Read कलिकलङ्को.

<sup>11</sup> Read शब्दः

<sup>12</sup> Read चूडा

<sup>13</sup> Read मण्णरीपुण्ण

<sup>14</sup> Read रक्षितनिजनिस्त्रिध.

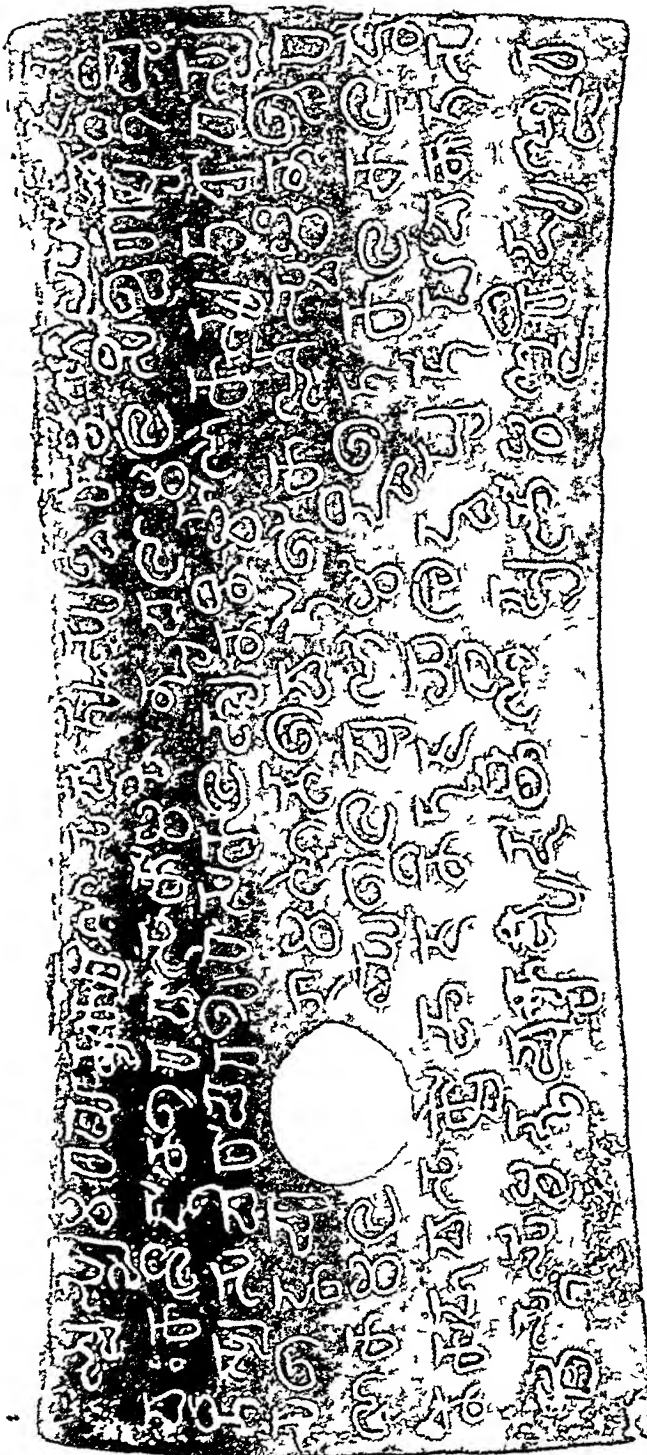
<sup>15</sup> Read कुन्देवदातयगा.

<sup>16</sup> Read दाचिन्त्यशौर्येदार्य

<sup>17</sup> Read सपदाधारभूतः

<sup>18</sup> Read पिद

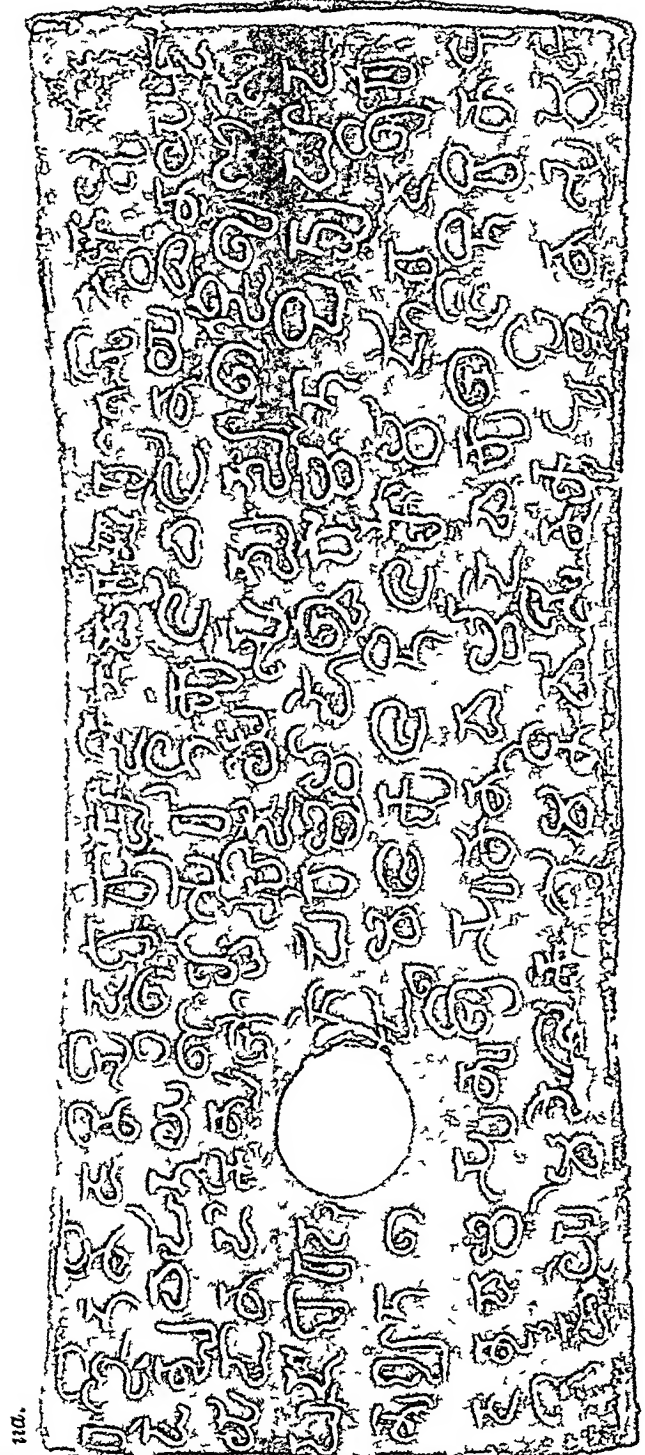
<sup>19</sup> Read श्रीरा



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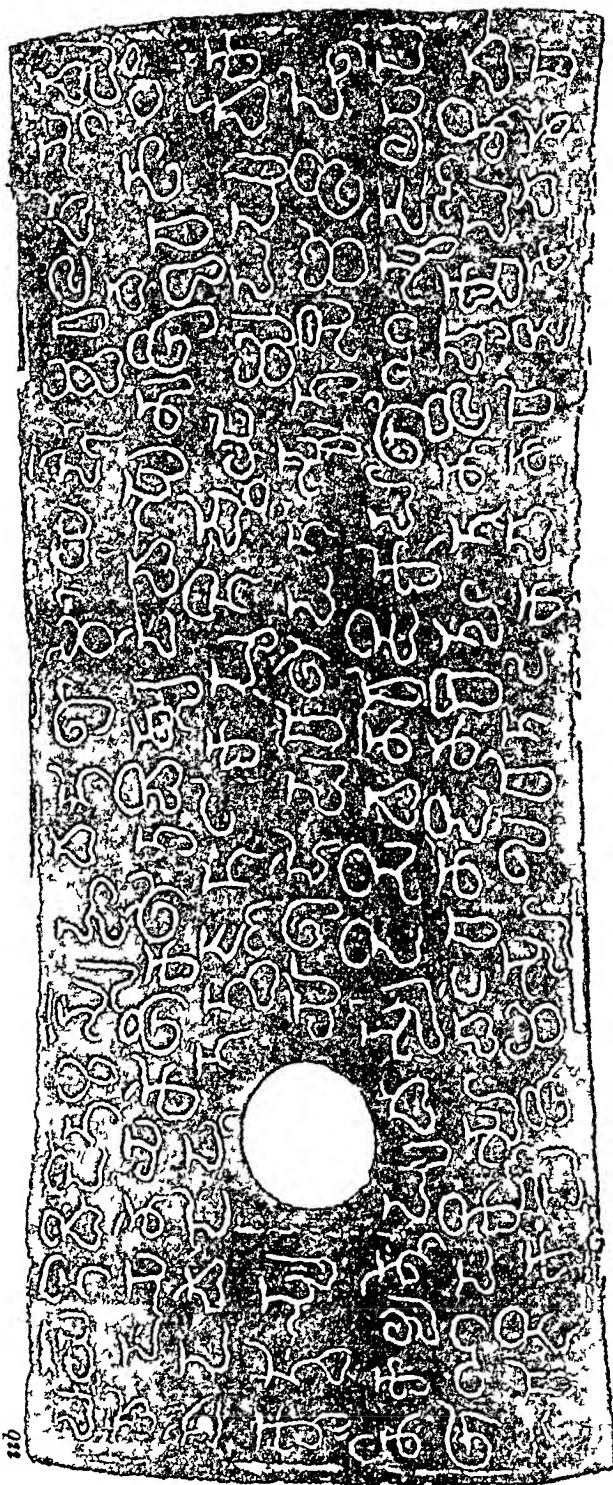
12

14

E. HULTZBOH

FULL-SIZE

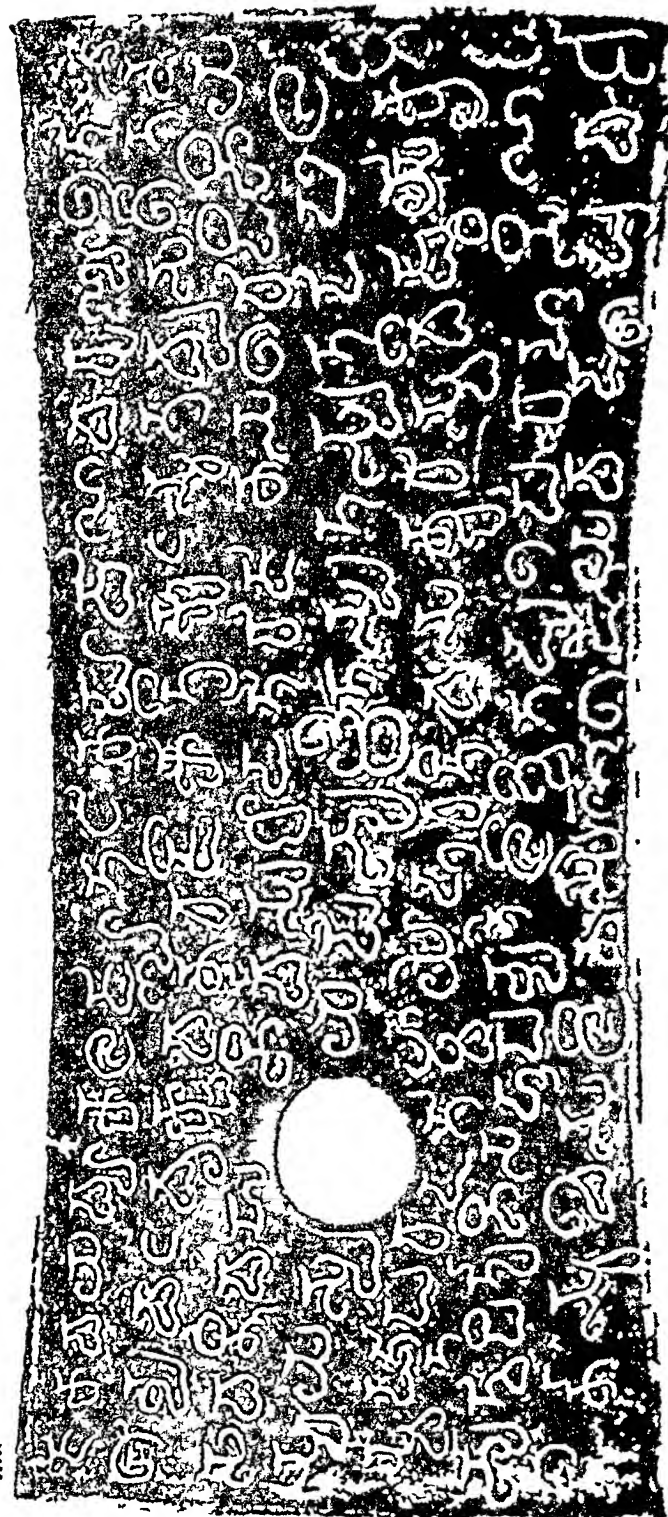
BRITISH MUSEUM



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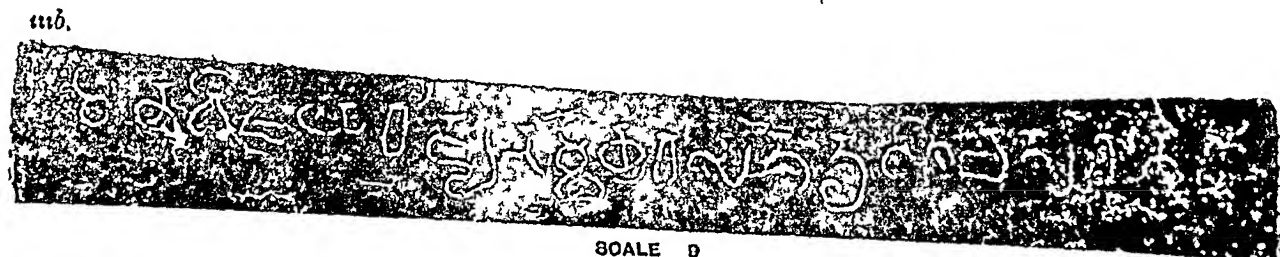


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iii b.

- 13 जन्द्रवर्मसुनु<sup>1</sup> श्रीअनन्तवर्मदेव[.]\* कुशली तिरिकटु-  
 14 विषये मेदे[ला]कग्रामनिवासिन<sup>2</sup> कुटुम्बिन[.]\* सम[ज्णा]-

*Second Plate, Second Side*

- 15 पयति<sup>3</sup> [॥\*] विदितमस्तुज्ञवता<sup>4</sup> ग्रामोय<sup>5</sup> होश्वरवलवास्तव्य-  
 16 वाजसनेयकोशिकगोत्रविष्टुदेवसुनुश्रीधरभ[टं]<sup>6</sup>  
 17 [वै]द्वेदाङ्गतत्त्वज्णतटाकप्रतिष्ठायासुदपूर्वक<sup>7</sup>  
 18 हत्वा सूर्यग्रहोपरागो<sup>8</sup> दत्त [॥\*] अत्र<sup>9</sup> सिमालिङ्गा-  
 19 नि कथ्यन्ते [।\*] पूर्वस्या<sup>10</sup> दिसि वनराजिका पाशाण<sup>11</sup> [।\*] अज्णेय<sup>12</sup> प-  
 20 शाण<sup>13</sup> [।\*] दक्षिणस्या<sup>14</sup> चटेरनदि<sup>15</sup> [।\*] नरित्या<sup>16</sup> [ते]न्तलिवृक्षपन्ति<sup>17</sup> व-  
 21 नराजिक[।\*] पश्चिमस्या<sup>18</sup> गुरातटाक[.]\* वनराजिक[।\*] वनरा-

*Third Plate, First Side*

- 22 जक<sup>19</sup> [।\*] वयव्या<sup>20</sup> कलज्णतटाक[.]\* पाषाण[.]\* वारुण्या<sup>21</sup> गर्त[.]\* [ऐ]-  
 23 शान्य<sup>22</sup> वटवृक्ष[.]\* वनर[।\*]जिक[।\*] चिकुट<sup>23</sup> [॥\*] अत्र व्य[।\*]सगीत[।\*]नि  
 24 [भ]वन्ति [॥\*] <sup>24</sup>वहुभिर्वसुधा दत्ता<sup>25</sup> राजान सगरादिभि[.]\* य-  
 25 स्य यस्य यपा<sup>26</sup> भुमी तस्य तस्य तदा फलं [॥\*]  
 26 खदत्ता<sup>27</sup> परदतास्वा यो हरति वसन्धरा<sup>28</sup> [।\*] खविष्ठाया<sup>29</sup> क्षमि-  
 27 भुत्वा<sup>30</sup> पितुभि सह पच्यते [॥\*] लिखितं दुग्गे[र]हुसिण<sup>31</sup> [उ]-  
 28 [ली]र्न<sup>32</sup> अखसलिन [अण] [॥\*] ग[।\*]ज्ञेयवद्धप्रवर्ध-<sup>33</sup>

<sup>1</sup> Read °जेन्द्रवर्मसुनु.

<sup>2</sup> Read वासिन

<sup>3</sup> Read समाज्ञापयति

<sup>4</sup> Read °मस्तु भवता

<sup>5</sup> The fourth akshara of होश्वरवल stands below the line

<sup>6</sup> Read कौशिक, विष्णु, सुनु, भद्राय

<sup>7</sup> Read वेदवेदाङ्गतत्त्वज्ञाय and °सुदकपूर्वक

<sup>8</sup> Read सूर्यग्रहोपरागे दत्त

<sup>9</sup> Read सीमा

<sup>10</sup> Read पूर्वस्या दिसि

<sup>11</sup> Read पाषाण

<sup>12</sup> Read आग्नेया

<sup>13</sup> Read पाषाण.

<sup>14</sup> The ण stands below the line, read सा

<sup>15</sup> Read नदी

<sup>16</sup> Read नैर्हत्या

<sup>17</sup> Read पङ्क्ति.

<sup>18</sup> Read °स्या

<sup>19</sup> Read °जिका, the word वनराजिका appears to be repeated by mistake

<sup>20</sup> Read वायव्या कलज्ञा°

<sup>21</sup> Instead of वारुण्या (i.e. वारुण्या, 'in the west'), read उत्तरस्या

<sup>22</sup> Read °न्या

<sup>23</sup> Read चिकुटः

<sup>24</sup> Read बहु

<sup>25</sup> Read दत्ता राजभि

<sup>26</sup> Read यदा भूमिनस्य

<sup>27</sup> Read खदत्ता परदत्ता वा

<sup>28</sup> Read वसुधराम्

<sup>29</sup> Read खविष्ठाया

<sup>30</sup> Read °भुत्वा पितुभि सह

<sup>31</sup> Read दुर्गम्परद्वेषे ?

<sup>32</sup> Read उत्तरीर्षमचम्रापिना

<sup>33</sup> Read वध



## Third Plate, Second Side

29 म[र]नविजयराज्यसम्बद्धरसत[र]<sup>1</sup> तृषि चतु[रो]तरा [॥\*]

## TRANSLATION.

(Line 1) Om Hail<sup>1</sup>

From the victorious residence<sup>2</sup> Kalīngānagara, which resembles the city of the gods (and) which is pleasant (on account of the simultaneous existence) of the comforts of all seasons,—the devout worshipper of Mahēśvara, who adores the feet of (his) mother and father, the ornament of the spotless family of the Gangas, the son of the glorious Mahārāja Rājēndravarma, the glorious Anantavarmadeva,—who has become a receptacle of wisdom, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness, liberality, and other excellent virtues, who has destroyed the principal mountains, (viz his) enemies, whose fame is as bright as the white water-lily, the jasmine flower and the moon, whose handsome feet<sup>3</sup> are reddened by the clusters of the light of the jewels on the crests of all vassals, prostrated by (his) valour, who has caused the cry of “victory” to resound in the turmoil of many battles, (and) who is freed from the stains of the Kali (age) in consequence of (his) prostrations at the lotus-feet of the god Gōkarnasvāmin, whose crest-jewel is the moon,<sup>4</sup> who is the sole architect for the construction of the whole world, who is the lord of the animate and inanimate creation, (and) who is established on the sinless peak of the Mahēndra mountain,<sup>5</sup>—being in good health, addresses (the following) order to the ryots inhabiting the village of Mede[lā]ka in the district (vishaya) of Tirukatu —

(L 15) “Be it known to you (that), at the consecration of a tank, (which took place) at an eclipse of the sun, this village was given, with libations of water, to Vishnudēva’s son Śrīdhara-Bhatta, of the Vājasanēya (śākhā) and the Kauśika gōtra, who resides at Hom-varavala, (and) who thoroughly knows the Vēdas and Vēdāngas

(L 18) “The marks of the boundaries of this (village) are declared (as follows) — In the eastern direction, a row of jungle-trees (and) a rock, in the south-east, a rock, in the south, the Chatera river, in the south-west, a group of tamarind-trees<sup>6</sup> (and) a row of jungle-trees, in the west, the Gurā tank (and) a row of jungle-trees, in the north-west, the Kalajñā tank (and) a rock, in the north, a trench, in the north-east, a banyan-tree, a row of jungle-trees (and) a trikūṭa<sup>7</sup>

<sup>1</sup> Read सवस्त्रशतानि त्रीणि चतुरोत्तराणि

<sup>2</sup> In this and other Ganga grants, *vasaka* appears to be used in the sense of *rājadhani*

<sup>3</sup> In line 8 of this inscription, and in line 7 of one of the inscriptions published by Dr Fleet (*Ind Ant Vol XIII* p 275), the word निजनिस्त्रिधारीपार्जित is erroneously inserted before वरचरय Another of Dr Fleet’s inscriptions (*Ind Ant Vol XIV* p 11, text line 11) shows that, in the original draft of the introduction of the Ganga grants, the word formed part of a compound which stood before परमसाहेबः

<sup>4</sup> i.e. the god Śiva

<sup>5</sup> The Mahēndra mountain is frequently mentioned in the epic poems, see Böhtlingk and Roth’s *Sanskrit-Wörterbuch*, s v In the *Raghurama* (i. 54), the king of Kalinga is called ‘the lord of (Mount) Mahēndra.’ General Sir A Cunningham (*Ancient Geography of India*, Vol I p 516) has identified the term with the Mahādrāmala range, which divides Gujāt from the valley of the Mahānadi Consequently, the temple of Gōkarnasvāmin, which was situated on the Mahēndra mountain, must be distinct from the well known shrine in the North Canara district According to Mr Sewell’s account (*Lists of Antiquities*, Vol I p 5), the Mahēndra-giri is now included in the Mandasa zamindārī and bears on its summit, 4,923 feet above the sea, four temples The highest of these is built of very large granite blocks and dedicated to Śiva This is perhaps the Gōkarnasvāmin of the Ganga grants In the “*Mudras Mail*” of the 29th May 1893, Mr Duncan states that the top of the Mahēndragiri hill is 17 miles distant from the Haripur station of the East Coast Railway

<sup>6</sup> तृन्नि is the same as तृन्निडा in the *Amarakośa*, and as तृन्निषि in the Telugu and Kanarese dictionaries

<sup>7</sup> The same term occurs in *Ind Ant Vol XVIII* p 174 f, text line 36 f. Its meaning might be ‘the point at which three roads meet.’

## Third Plate, Second Side

29 म[१]नविजयराज्यसम्बद्धरसत[१] तृणि चतु[रो]तरा [॥\*]

## TRANSLATION.

(Line 1) Om Hail!

From the victorious residence<sup>2</sup> *Kalngānagara*, which resembles the city of the gods (and) which is pleasant (on account of the simultaneous existence) of the comforts of all seasons,—the devout worshipper of Mahēśvara, who adores the feet of (his) mother and father, the ornament of the spotless family of the Gangas, the son of the glorious *Mahārāja Rājendravarman*, the glorious *Anantavarmadēva*,—who has become a receptacle of wisdom, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness, liberality, and other excellent virtues, who has destroyed the principal mountains, (viz his) enemies, whose fame is as bright as the white water lily, the jasmine flower and the moon, whose handsome feet<sup>3</sup> are reddened by the clusters of the light of the jewels on the crests of all vassals, prostrated by (his) valour, who has caused the cry of "victory" to resound in the turmoil of many battles, (and) who is freed from the stains of the Kali (age) in consequence of (his) prostrations at the lotus-feet of the god *Gōkarnasvāmin*, whose crest-jewel is the moon,<sup>4</sup> who is the sole architect for the construction of the whole world, who is the lord of the animate and inanimate creation, (and) who is established on the sinless peak of the *Mahēndra* mountain,<sup>5</sup>—being in good health, addresses (the following) order to the ryots inhabiting the village of *Mede[lā]ka* in the district (*viśaya*) of *Tirikatu* —

(L 15) "Be it known to you (*ihāt*), at the consecration of a tank, (*which took place*) at an eclipse of the sun, this village was given, with libations of water, to *Vishnudēva*'s son *Śrīdhara-Bhatta*, of the *Vājasaneyā (śākhā)* and the *Kausika gōtra*, who resides at *Hom-varavala*, (and) who thoroughly knows the *Vēdas* and *Vēdāṅgas*

(L 18) "The marks of the boundaries of this (*village*) are declared (*as follows*) — In the eastern direction, a row of jungle-trees (and) a rock, in the south-east, a rock, in the south, the *Chatera* river, in the south-west, a group of tamarind-trees<sup>6</sup> (and) a row of jungle-trees, in the west, the *Gurā* tank (and) a row of jungle trees, in the north-west, the *Kalajūā* tank (and) a rock, in the north, a trench, in the north-east, a banyan-tree, a row of jungle-trees (and) a *trikūṭa*<sup>7</sup>

<sup>1</sup> Read सवस्तरशतानि त्रीणि चतुरीतराणि

<sup>2</sup> In this and other Ganga grants, *vāsaka* appears to be used in the sense of *rājadhāni*

<sup>3</sup> In line 8 of this inscription, and in line 7 of one of the inscriptions published by Dr Fleet (*Ind Ant Vol XIII p 275*), the word निजनिस्त्रिषारोपार्जित is erroneously inserted before वरवरण. Another of Dr Fleet's inscriptions (*Ind Ant Vol XIV p 11*, text line 11) shows that, in the original draft of the introduction of the Ganga grants, the word formed part of a compound which stood before परमसाहिधर.

<sup>4</sup> i.e. the god Siva

<sup>5</sup> The *Mahendra* mountain is frequently mentioned in the epic poems, see Böhtlingk and Roth's *Sanskrit-Wörterbuch*, s.v. In the *Raghuramā* (ii 54), the king of Kalinga is called 'the lord of (Mount) Mahēndra' General Sir A Cunningham (*Ancient Geography of India*, Vol I p 516) has identified the term with the *Mahendrarala* range, which divides *Gubjām* from the valley of the *Mahānadi*. Consequently, the temple of the *Gōkarnasvāmin* which was situated on the *Mahēndra* mountain, must be distinct from the well known shrine in *Gurā* is now included in the *Mandasa* zamindari and bears on its summit, 4,923 feet above the sea, four temples. The highest of these is built of very large granite blocks and dedicated to Siva. This is perhaps the *Gōkarnasvāmin* of the Ganga grants. In the "*Madras Mail*" of the 29th May 1893, Mr Duncan states that the top of the *Mahēndragiri* hill is 17 miles distant from the *Haripur* station of the East Coast Railway

<sup>6</sup> तृणि is the same as त्रिनिर्दिष्ट in the *Amarakosa*, and as त्रिनिर्दिष्ट in the Telugu and Kannarese dictionaries

<sup>7</sup> The same term occurs in *Ind Ant Vol XVIII p 174 f*, text line 36 f. Its meaning might be 'the point at which three roads meet'

## Third Plate, Second Side

29 म[र]नविजयराज्यसम्बद्धरसत[र]<sup>1</sup> तृणि चतु[रो]तरा [॥\*]

## TRANSLATION.

(Line 1) Ōm Hail<sup>1</sup>

From the victorious residence<sup>2</sup> Kalingānagara, which resembles the city of the gods (and) which is pleasant (on account of the simultaneous existence) of the comforts of all seasons,—the devout worshipper of Mahēsvara, who adores the feet of (his) mother and father, the ornament of the spotless family of the Gangas, the son of the glorious Mahārāja Rājēndravarman, the glorious Anantavarmadēva,—who has become a receptacle of wisdom, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness, liberality, and other excellent virtues, who has destroyed the principal mountains, (viz his) enemies, whose fame is as bright as the white water-lily, the jasmine flower and the moon, whose handsome feet<sup>3</sup> are reddened by the clusters of the light of the jewels on the crests of all vassals, prostrated by (his) valour, who has caused the cry of “victory” to resound in the turmoil of many battles, (and) who is freed from the stains of the Kali (age) in consequence of (his) prostrations at the lotus-feet of the god Gōkarnasvāmin, whose crest-jewel is the moon,<sup>4</sup> who is the sole architect for the construction of the whole world, who is the lord of the animate and inanimate creation, (and) who is established on the sinless peak of the Mahēndra mountain,<sup>5</sup>—being in good health, addresses (the following) order to the ryots inhabiting the village of Meda[lā]ka in the district (vishaya) of Tirikatu —

(L 15) “Be it known to you (that), at the consecration of a tank, (which took place) at an eclipse of the sun, this village was given, with libations of water, to Vishnudēva’s son Śrīdhara-Bhatta, of the Vāsanāya (śākhā) and the Kauśika gōtra, who resides at Hom-varavala, (and) who thoroughly knows the Vēdas and Vēdāngas

(L 18) “The marks of the boundaries of this (village) are declared (as follows) — In the eastern direction, a row of jungle-trees (and) a rock, in the south-east, a rock, in the south, the Chatera river, in the south-west, a group of tamarind-trees<sup>6</sup> (and) a row of jungle-trees, in the west, the Gurā tank (and) a row of jungle trees, in the north-west, the Kalajñā tank (and) a rock, in the north, a trench, in the north-east, a banyan-tree, a row of jungle-trees (and) a trikūṭa<sup>7</sup>

<sup>1</sup> Read सवत्सरशतानि त्रीणि चतुरीचराणि

<sup>2</sup> In this and other Ganga grants, *vdaka* appears to be used in the sense of *rajadhani*

<sup>3</sup> In line 8 of this inscription, and in line 7 of one of the inscriptions published by Dr Fleet (*Ind Ant Vol XIII* p 275), the word निजनिस्त्रिधातोपाजित is erroneously inserted before वरचरण. Another of Dr Fleet’s inscriptions (*Ind Ant Vol XIV* p 11, text line 13) shows that, in the original draft of the introduction of the Ganga grants, the word formed part of a compound which stood before परमसाहचर.

<sup>4</sup> i.e. the god Siva

<sup>5</sup> The Mahendra mountain is frequently mentioned in the epic poems, see Böhtlingk and Roth’s *Sanskrit-Wörterbuch*, s v. In the *Raghuvamśa* (i. 54), the king of Kalinga is called ‘the lord of (Mount) Mahēndra.’ General Sir A Cunningham (*Ancient Geography of India*, Vol I p 516) has identified the term with the Mahēndramala range, which divides Gauṛjā from the valley of the Mahānadi. Consequently, the temple of Gōkarnasvāmin, which was situated on the Mahendra mountain, must be distinct from the well known shrine in the North Canara district. According to Mr Sewell’s account (*Lists of Antiquities*, Vol I p 5), the Mahendragiri is now included in the Mandasa zamindārī and bears on its summit, 4,923 feet above the sea, four temples. The highest of these is built of very large granite blocks and dedicated to Siva. This is perhaps the Gōkarnasvāmin of the Ganga grants. In the “*Madrās Mail*” of the 29th May 1893, Mr Duncan states that the top of the Mahēndragiri hill is 17 miles distant from the Haripur station of the East Coast Railway

<sup>6</sup> त्रिकुट is the same as त्रिनिहो in the *Amarakośa*, and as त्रिनिधि in the Telugu and Kanarese dictionaries

<sup>7</sup> The same term occurs in *Ind Ant Vol XVIII* p 174 f, text line 36 f. Its meaning might be ‘the point at which three roads meet’



(L 23) "With reference to this (*subject*), there are (*the following*) verses of Vyāsa —"

[Here follow two of the customary verses from the *Mahābhārata*]

(L 27) (*This edict*) was written by the private secretary (*rahasya*)<sup>1</sup> Durgappa (?) (and) engraved by the keeper of records (*akṣhaśālīn*) . . . .

(L 28) (*In*) the year three hundred and four of the prosperous and victorious reign of the G[ā]ngāya race.

## No 4 — BITRAGUNTA GRANT OF SAMGAMA II

SAKA-SAMVAT 1278

By H KRISHNA SASTRI, BANGALORE

The subjoined inscription has already been noticed by Mr R Sewell in his *Lists of Antiquities*, Vol II p 8, No 58. The original was lent by Dr C D Maclean, Collector of Nellore, in whose office it is preserved, to Dr Hultzsch, who has kindly placed it at my disposal for publication. It consists of five copper-plates, measuring on an average 10" by 5¼". There is a hole of about ⅜" in diameter at the top of each plate for the usual ring, which is however lost. The order of the five plates is marked on the left margin of each plate with one, two, three, four and five notches consecutively. Besides, they are numbered by the ordinary Telugu numerals on the top of the back of each successive plate. The first four plates bear writing on both sides, and the last is inscribed on the inner side only, while its second side bears the numeral "five" at the top. The first side of the first plate has the symbols of the sun and moon at the left and right top-corners respectively, and below the moon the figure of a bull, tied by a rope to a tripod, which is surmounted by a trident. The occurrence of such symbols, quite common in stone-inscriptions, is rather rare on copper-plates. The lines are written across the breadth of the plates and number about twenty on each side. The raised rims appear to have been flattened and filed on the borders, and, consequently, some letters which run into them, have been partly injured. Nevertheless, the inscription is in good preservation, and, with very few exceptions, every letter of it can be made out with certainty.

The language of the inscription is Sanskrit verse of various metres, written in faint, but boldly engraved Telugu characters. The chief peculiarity of the alphabet is the manner in which the aspirate letters are distinguished from the unaspirated ones. The letters *da* and *dha* are distinguished as in Old Kanarese or Telugu,—the first by an opening on the right side, and the second by being fully closed up. But in lines 24 and 163, *dha* is written in its modern form, *ḍe* with the addition of a vertical stroke below. The difference which the writer has attempted to keep up between *ba* and *bha*, is rather complex. The top-stroke (*talakaṭṭu*, as it is called in Kanarese, or *talakattu* in Telugu) is considered sufficient to distinguish the aspirate from the unaspirated, except in cases where such a stroke is to be omitted in writing, as when other vowels but *a*, *u* and *ū* are affixed to the consonant, and when it appears conjunct with another. There are several cases, too, in which both the *talakaṭṭu* and the downward stroke appear in the same letter (ll 120, 127, 137, 141, 144, etc). It might be observed that, in *ambhōruka* in line 11, *bhō* is written as in Old Kanarese or Telugu, with an opening in the centre below. The downward stroke of *tha* and *gha* is dispensed with, because no confusion could arise between them and their corresponding unaspirated forms, whereas, in the case of *dha* and *pha*, it is retained as the only mark of distinction from the unaspirated. The letters *ṣa*, *ṣa*, *ṣha* and *la* are

<sup>1</sup> The same official title occurs in *Ind Ant* Vol XIV p 12, and Vol XVIII p 145, and the slightly different form *rahasika* (for *rahasyaka*), Vol XIII p. 121

comparatively old in their formation. The vowels *i* and *ī*, *o* and *ō*, though distinguished in some cases by a partial and complete loop on the top respectively, are however often confounded. To avoid constant corrections arising from close transcription, I have, in the case of *i* and *ī*, always adopted that form which the context proves to be correct. The vowels *e*, *ai* and *au* are the undeveloped forms of their modern modifications in Telugu. The *ē* of *prāyēna* in line 53, and the length of *ō* of *bhāgō* in line 116, are shown as in the modern Telugu character.

As regards orthography,—*dhidha* for *ddha* frequently occurs (ll 20, 101, 103, 157 and 163). The redundant use of an *anusvāra* before a conjunct nasal is quite common (ll 10, 12, 48, 113, 131, 136, etc.). As in other inscriptions, a consonant which follows *r*, is sometimes doubled. In lines 15, 20, and 21 the *pa* of *Kamppa*, and in line 31 the *ya* of *samyuga* are doubled after an *anusvāra*. A curious mistake is committed in line 60, where *kādāchitpriyam* is written for *kādāchit=prīyam*. There are a number of other graphical peculiarities which are due to the influence of the Telugu pronunciation of Sanskrit. Except in *nirvritim* in line 59, *ri* is generally represented by *ru*. In lines 66 and 122, both *ri* and *u*, *li* and *u* are respectively affixed to the same consonant, and once (l 181) *ri* is represented by *ri*. It is worth noticing that the word *amṛta*, which occurs four times in the inscription (ll 50, 52, 161 and 189), is spelt in the first three cases with an *anusvāra* before *tha*. This may be due to the tendency of the Telugu language to insert an *anusvāra* in such cases (compare *tammudu* and *tammunḍu*). The spelling *brahmāsvam* (ll 178 and 179 f) for *brahmasvam*, *sayñi* (l 87) for *samyñi*, *sayña* (l 186) for *samyña*, the prefixing of a *y* before *i* and *ī* and *vice versā* (ll 21, 22, 23, 14, 65, 169, 165 and 180) are also due to the Telugu pronunciation of Sanskrit.

The inscription opens with an invocation to the Boar-incarnation of Vishnu (verse 1) *Samgama I*, the first historical ancestor of the first Vijayanagara dynasty, is then introduced without any reference to his mythical descent from the Moon, as is done in other Vijayanagara grants (verse 2). He had five sons,—*Harihara*, *Kampa*, *Bukka*, *Murapa* and *Muddapa* (verses 3 and 4). Of these, the first two ruled one after the other. *Harihara* is said to have defeated the Muhammadans (verse 5). *Kampa* (verse 1) or *Kampana* (verse 6) had a son, called *Samgama II*. (verse 7), during whose time the subjoined inscription was written. Of this king we learn nothing but a number of *bīridas* (verse 11). The inscription records the grant of the village of *Bitragunta* (verses 20, 21) or *Bittarakunta* (verse 19) to twenty-eight *Brāhmanas*, whose names and *gotras* are specified in verses 27 to 33, and refers incidentally to the grant of another village, viz *Simkēsara* (verse 24). Both grants were made at the suggestion of the king's spiritual preceptor, the Śaiva philosopher *Śrikanthanātha* (verse 12 and line 189), after whose name the village of *Bitragunta* received the surname *Śrikanthapura* (verses 21, 34, 35 and 42). The date of the first grant was the new-moon day of the third month of *Śaka-Samvat 1278* (in numerical words and figures), the cyclic year *Durmukha*. The inscription was written by *Bhōganātha*, the court-jester of *Samgama II* (verse 35). At the end of the document (l 184), the king is stated to have affixed by his own hand the name of *Śri-Virūpāksha*, the tutelary deity of the city of Vijayanagara (verse 42). This explains the origin of the colophons *Śri-Virūpāksha*, *Śri-Venkaṭeśa* or *Śri-Rama* at the end of other Vijayanagara inscriptions.

The motive for making the grant under consideration is stated to have been twofold,—first, a request, or almost a compulsory demand, of the preceptor *Śrikanthanātha*, and, secondly, the king's own desire to procure immortality to his father (verses 17 and 20). The second statement further suggests that the expression *pratyubdhakāl* in verse 20 means "at the anniversary (of his father's death)". The inscription does not inform us if the first or any following anniversary is meant. But the motive why the king made the grant, i.e. for procuring immortality to his father, gives us sufficient room for conjecture. It is a well known Hindū notion that the spirit of a dead man will continue to be a *Prīta*, or an evil spirit, until the

completion of all obsequial rites, and this completion is reached with the *sūpindya* and *ābdika* ceremonies, which are to be observed at the end of one full year after the death. After this period, and through the several charities made during the final ceremonies, the *Prēta* is supposed to become one of the Manes, i.e. to become classed with the *Pitruḍēas*<sup>1</sup>. Thus, it may be that the anniversary on which immortality or godhead was conferred on Kampa, was the first, and, if so, the date of Kampa's death and the accession of Samgama II would be Śāka-Samvat 1277. But this is only a conjecture which requires corroboration.

The contents of the inscription furnish us with two important facts, viz. first, the distinct mention of the five sons of Samgama I, and, secondly, that of a grandson or his, by name Samgama II. Both these facts are valuable, for, most of the inscriptions that contain a regular genealogy of the first Vijayanagara dynasty, mention only Harihara I and Bukka I, the first and third sons of Samgama I, and ignore altogether the other three, and even the limited few that mention all the five sons of Samgama I,<sup>2</sup> are either open to suspicion or are imperfectly read. The importance of the second fact is even greater, inasmuch as it enables us to correct certain inferences which have been drawn from the colophon of the *Mādhaviyā Dhātuvṛtti*. This colophon reads as follows — "The *Mādhaviyā Vṛtti*, composed by Sāyanāchārya (who was) the uterine brother of Mādhava, the son of Māyana, (and) the great minister of Samgamarāja, the son of Kamparāja, the glorious lord of the Eastern, Western and Southern oceans"<sup>3</sup>. As the title indicates, the *Mādhaviyā Dhātuvṛtti* was dedicated by its author, Sāyanāchārya, to his brother Mādhavāchārya, who, as we learn from other sources, was the minister of Bukkana or Bukka I of Vijayanagara.<sup>4</sup> Further, Mādhavāchārya says of himself that "his mother (was) Śrīmatī, his father (was) the famous Māyana, (and) his two uterine brothers (were) Sāyana and Bhōganātha, (who appeared to be his) mind and intelligence"<sup>5</sup>. That Samgama, whose minister was Sāyana according to the *Mādhaviyā Dhātuvṛtti*, has been hitherto considered as identical with Samgama I, the father of Harihara I and Bukka I. The present inscription however, — which acquaints us with a king Samgama II, who, as the Samgamarāja of the colophon of the *Mādhaviyā Dhātuvṛtti*, was the son of Kampa, and which also mentions a certain Bhōganātha, who is probably identical with that Bhōganātha who, according to the commentary on the *Parāśarasmrīti*, was the brother of Sāyana, — shows that Sāyana must have been the minister of Samgama II, and not of Samgama I, who, in the present state of our epigraphical knowledge, is nothing more than a name. In the colophon of his commentary on the *Śatapathabrāhmaṇa*, Sāyanāchārya calls himself the minister of king Harihara, who bore the titles of *Rājādhirāja* and *Rājaparamēśvara*.<sup>6</sup> This can hardly refer to Harihara I, who claimed to be only a *Mahāmandalēśvara*,<sup>7</sup> and it must be assumed that Sāyana, who was originally the minister of Samgama II, subsequently held the same office under Harihara II. According to

<sup>1</sup> See the *Mistāḥshard* on Yājñavalkya, i. 253 f. — मार्कण्डेय । प्रेतकीके तु वसतिर्दृष्ट्या वर्षे प्रकीर्तिता ।

प्राक्रमेकोद्दिष्टसहितेन सपिण्डीकरणेन प्रेतवनिवृत्त्या पितृत्व प्राप्तीत्यवगम्यते ।

<sup>2</sup> Colebrooke's *Miscellaneous Essays*, Madras reprint, Vol. II pp 254 ff., Mr Rice's *Mysore Inscriptions*, p 277 f., Mr Sewell's *Lists of Antiquities*, Vol II No 79. Dr Hultzsch, who has examined the original of the last-mentioned inscription, considers it a forgery, fabricated in the time of the third Vijayanagara dynasty.

<sup>3</sup> श्रीमत्पूर्वपश्चिमदक्षिणसमुद्राधीश्वरकम्पराजसुतसगमराजमहानन्दिनायकपुत्रमाधवसहोदरसायणाचार्य[कृता<sup>3</sup>] माधवीया वृत्ति[\*] The Berlin MS, as transcribed by Professor Weber, *Berlin Catalogue*, Vol I p 222, No 789, reads सगमनमहानन्दिनः ।

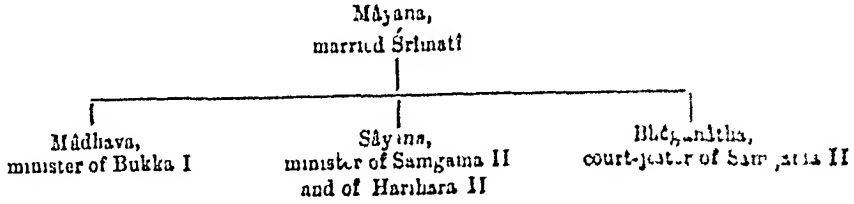
<sup>4</sup> See the introduction to Mādhava's commentary on the *Parāśarasmrīti* in Professor Aufrecht's *Oxford Catalogue*, p 264, and Dr. Fleet's abstract of a Banavase inscription, *Ind Ant* Vol IV p. 206, No 2.

<sup>5</sup> श्रीमती जननी यस्य सुकीर्तिर्माययः पितः । सायणी भोगनाथः मनोवृद्धी सहोदरौ ।, Professor Aufrecht's *Oxford Catalogue*, l c.

<sup>6</sup> See Professor Weber's *Berlin Catalogue*, Vol II p 73.

<sup>7</sup> See his Bādami inscription of Śāka Samvat 1261, *Ind Ant* Vol X p 63.

Professor Aufrecht,<sup>1</sup> he died in A D 1387 All that we can at present gather regarding the genealogy of Mādhava and Sāyana, is as follows —



According to Mr Sewell's *Lists of Antiquities*, Vol I p 112, Bitragunta, the first of the villages granted, is situated 7 miles south by west of Kaval, which is 32 miles from Nellore (Nellore) and is the head quarters of the Kāvali talukā in the Nellore district. Its situation is described in the inscription as being 3 yōjanas north of the town of Vikramasimhapura in the district called Pākavishaya, which was situated on the shore of the Eastern ocean, i.e. the Bay of Bengal (verse 19). I do not know if the name Vikramasimhapura still exists, but the name Pāka survives in the name of a certain sect of Telugu speaking Śūdras in the Mysore territory, who profess to come from Pākanādu, the country of Paka, and are as such called Pākanātis. The other village, Simkesari, is said to be situated in the district called Mulikidēsa on the northern bank of the Pennā, i.e. the well-known Pennār river, and to the north of the Śaiva temple at Pushpāchala (verse 24), which is identical with Pushpagiri, 8 miles north of Kadapa (Cuddapah). A native of Pushpagiri informed me that close to Pushpagiri is a village named Sunkesaru, which appears to be the same as the Simkesari of the grant. It may be also remarked that a certain class of Smārta Brāhmins, who call themselves Mulikīnāduvāru, profess to have emigrated from the Mulika country. The other places mentioned in the inscription as the boundaries of the two villages (verses 22 and 25) I am unable to identify. But so much is certain that Samgama II held portions of the present Nellore and Cuddapah districts, while his uncle Bukka I was reigning at Vijayanagara. Samgama II can scarcely have been dependent on Bukka I, as he would have otherwise referred to the latter as his overlord in his inscription. The fact that he represents his own father Kampa as the actual successor of Harihara I also suggests that he considered himself entirely independent of Bukka I.

#### TEXT<sup>2</sup>

##### *First Plute, First Side*

- 1 छरेलीलावराहस्य दद्या-
- 2 दडस्य पातु वः । हेमा-
- 3 द्विकक्या य[त्]
- 4 धात्री च्छ-
- 5 त्रिय दधौ ॥ [१\*]
- 6 अस्ति प्रस्तूयमानप्रबल-
- 7 निजभुजाखर्व्वग्वानुरोधिखाधीनू-<sup>3</sup>
- 8 दारसारस्वगितरिपुनुपोद्दामसया-<sup>4</sup>

<sup>1</sup> *Catalogus Catalogorum*, p 711

<sup>2</sup> Read साधीनीदार

<sup>3</sup> From the original copper plates and ink impressions of them.

<sup>4</sup> Read वृषी<sup>o</sup>

- 9 मशक्तिः । राजा राजन्यकोटिप्रणतिपरि-  
 10 लुठन्मौळिमाणिक्यरोचीराजीनीराज्य-  
 11 मानस्फुरदुरुचरणाभोरुहः)-  
 12 संगमैद्रः ॥ [२\*] तस्मादुदभवन्पंच तनया-  
 13 शौर्यशालिनः । कल्पावनिरुहाः पूर्वं  
 14 कलशावुनिधेरिव ॥ [३\*] आदौ हरिहर-  
 15 आभुदय<sup>१</sup> कम्पमहीपतिः । ततो  
 16 बुक्कमहीपालः<sup>२</sup> पञ्चान्मारपमुह्यौ ॥ [४\*]  
 17 तत्र राजा हरिहरो धरणीमसिषद्भि-<sup>३</sup>  
 18 र । सुत्रामसद्रुशा<sup>३</sup> येन सुरत्ना-  
 19 न् पराजितः ॥ [५\*] तस्यानुजः<sup>४</sup> शिरमशा-  
 20 द्वात्रीं कम्पलभूपतिः । यायात्थ-  
 21 मभजं नाम यस्य कम्पहतु-<sup>४</sup>  
 22 [दि]षा ॥ [६\*] जयंत यिव<sup>५</sup> जवारेः  
 23 प्रद्युम्न यिव<sup>५</sup> शार्ङ्गिणः । तनयस्य-

*First Plate; Second Side.*

- 24 म[भू]हीरस्तस्य संगमभूधरः ॥ [७\*]  
 25 यस्य 'दृष्टिमुदयइया-  
 26 रसामर्थिनामभिमतानु-  
 27 बधिनीं । इत नूनमनु-  
 28 याति ससुह<sup>६</sup> कर्णकल्पतत्का-  
 29 मधेनवः ॥ [८\*] यद्भुजाग्रयणजात-  
 30 कौतुका नापरं जयरमाभिन्नु-  
 31 खती<sup>७</sup> । संख्युगानि समुपेयु-  
 32 षी चिरादासिधारमनुतिष्ठति त्र-  
 33 त ॥ [९\*] यद्यशःप्रसरणेन भूय-  
 34 सा ह्नादमेवुपि पर जगत्त्रये<sup>१०</sup> [१]  
 35 अश्रुते विफलता न चंद्रमा केवल

<sup>१</sup> Read आभुदय

<sup>२</sup> Read 'मसिप'

<sup>३</sup> Read सदृशो

<sup>४</sup> Read कम्पयितुं

<sup>५</sup> Read इव जम्भारे.

<sup>६</sup> Read इव शार्ङ्गिणः

<sup>७</sup> Read दृष्टि

<sup>८</sup> Read ससुह कर्ण

<sup>९</sup> Read हस्तती

<sup>१०</sup> Read जगत्त्रये

- 36 कुसुदिनीविकासनात् ॥ [१०\*] श्रीमा-  
 37 न्माक्षप्रत्यगन्धितयपरिवृद्धः[स्त्री]-<sup>1</sup>  
 38 ष<sup>2</sup> भापातिलंघिच्छुद्रच्छाम्भु[द्ध]-<sup>3</sup>  
 39 जगः प्रतिभटधरणीपालसेना[वि]-  
 40 बाळ<sup>4</sup> । माद्यंनगाश्वमत्या[धिप]-  
 41 तिगजघटापंचवक्त्रोभियाती-  
 42 त्युहुयते यदीया[:\*] [स्फुट]-  
 43 मिह विरुदास्संततं वंदिन्नुं-  
 44 देः<sup>5</sup> ॥ [११\*] यित्यं<sup>6</sup> सर्वगुणोपरंजनक-  
 45 लामोद्गुविधामेयुष-<sup>7</sup>

*Second Plate, First Side*

- 46 स्तस्य क्षोणिपतेरपारयशसस्तत्त्वो-  
 47 पदेशक्रिया । कर्तुं कामपि वा-  
 48 सनामुप[न]यन् कार-  
 49 ण्यवारांनिधि[:\*] (।) श्रीमान्मंनिधि-  
 50 मादधत् पशुपधिः<sup>8</sup> श्रीकंठनायात्मना<sup>9</sup> ॥ [१२\*]  
 51 माहेश्वराणां तत्वानां मान्ये य-  
 52 स्मिन् प्रदर्शके [।\*] प्राचामदयिं नाथा-<sup>10</sup>  
 53 ना प्रायेण नवता भुवि ॥ [१३\*] य-  
 54 त्यादानतिमात्रेण यतीना  
 55 मुक्तिरतिके । क्रियते तप-  
 56 सा कितु केवलं कायशीप-  
 57 ण ॥ [१४\*] कैवल्यपदवीदारकवाटोद्वा-  
 58 टकर्मणि । कटाक्षाः कुचिका यस्य  
 59 कांचता तत्र निर्वृति ॥ [१५\*] स कदाचि-  
 60 म्रिय<sup>11</sup> शिथ्य सगमेद्रमुपस्थि-  
 61 त । न्यदिशद्देशिको द्रुष्ट्या<sup>12</sup> निर्भरप्रे-

<sup>1</sup> Read परिवृद्ध

<sup>2</sup> The form सेप is grammatically correct See note 1 on the *sūtra* सो ऽपि क्षोपि क्षेत्पादपूरणम्, *Siddhāntakaumudī*, Bombay edition of 1892, p 15

<sup>3</sup> Read श्रीभ<sup>0</sup>

<sup>4</sup> Read विभाडः (Kanarese)

<sup>5</sup> Read वन्दैः

<sup>6</sup> Read इत्य

<sup>7</sup> Read °मोदृग्विधा<sup>0</sup>.

<sup>8</sup> Read पशुपति.

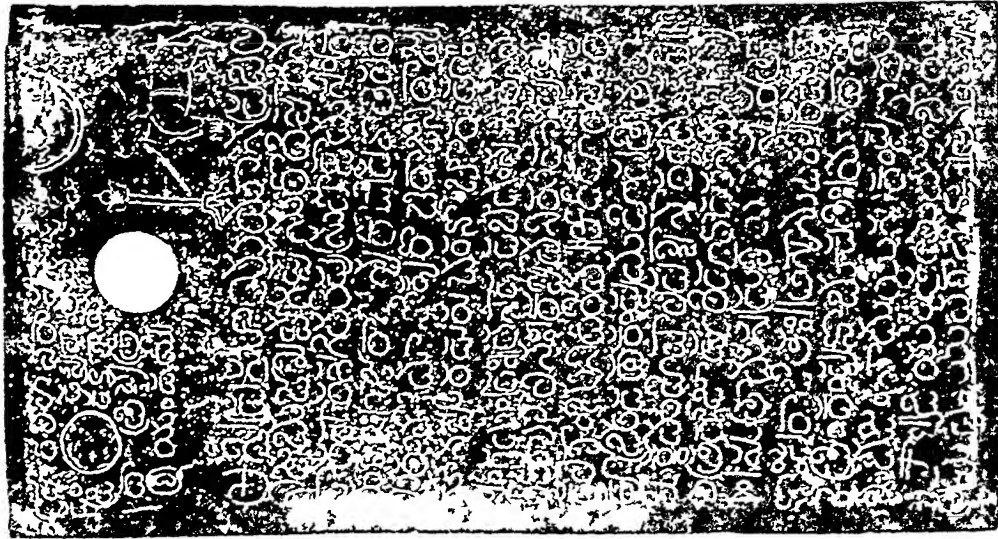
<sup>9</sup> Read नायात्मना

<sup>10</sup> Read नाथा<sup>0</sup>.

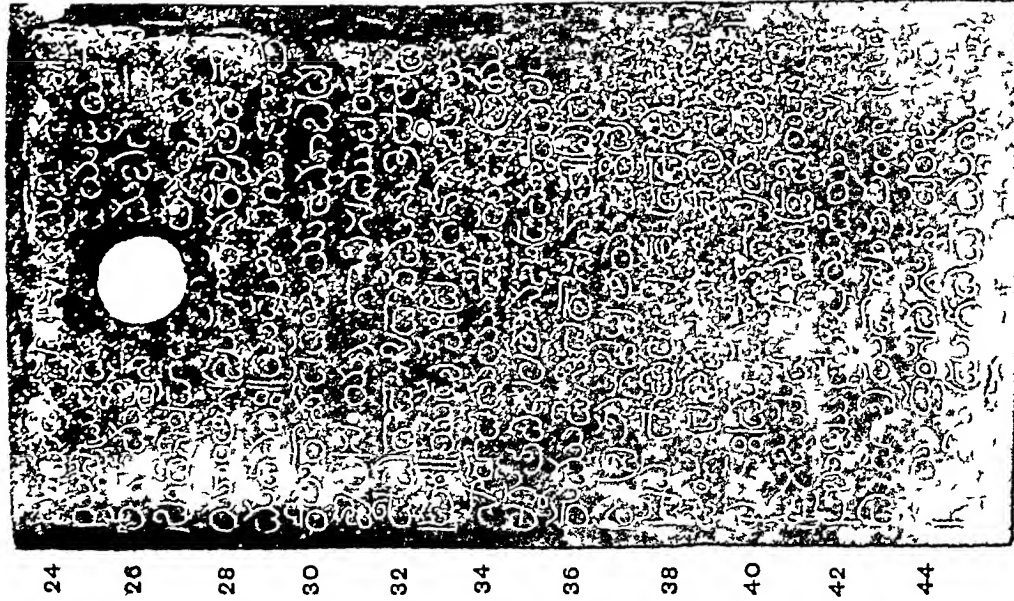
<sup>11</sup> Read कदाचित्प्रिय

<sup>12</sup> Read दृष्ट्या निर्भर

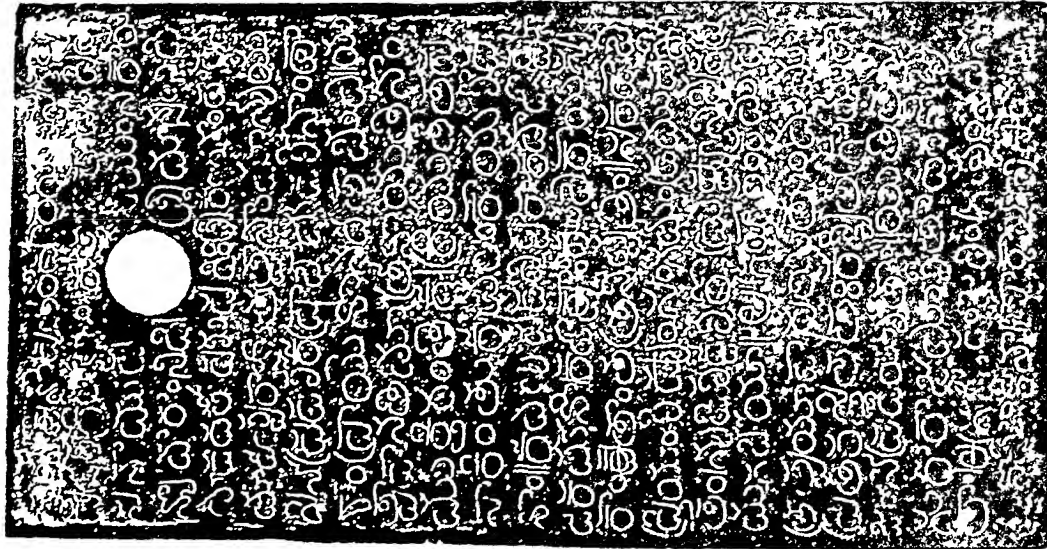
7a



7b



710

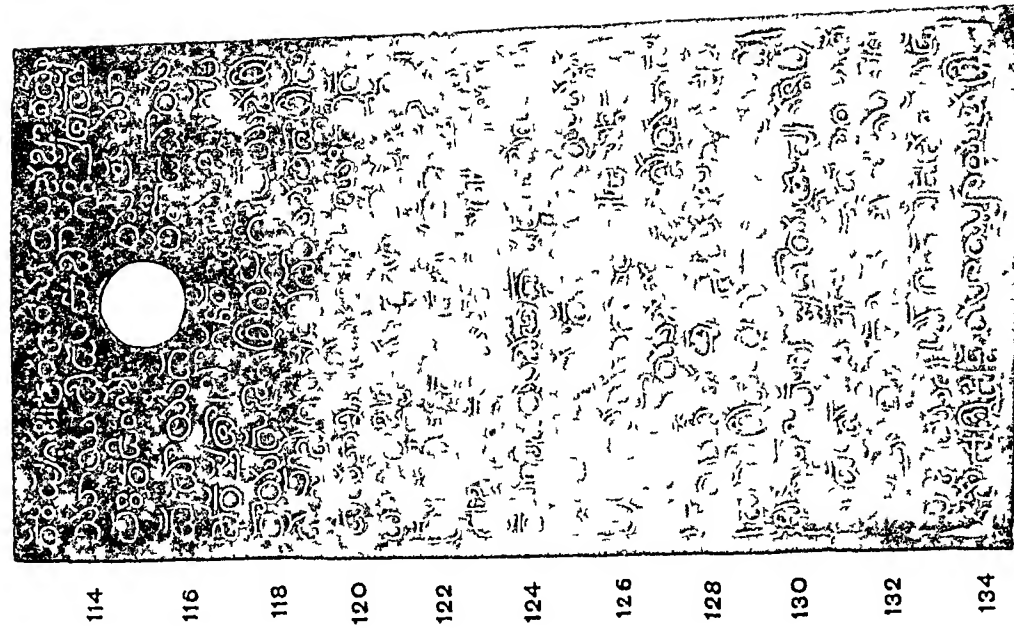
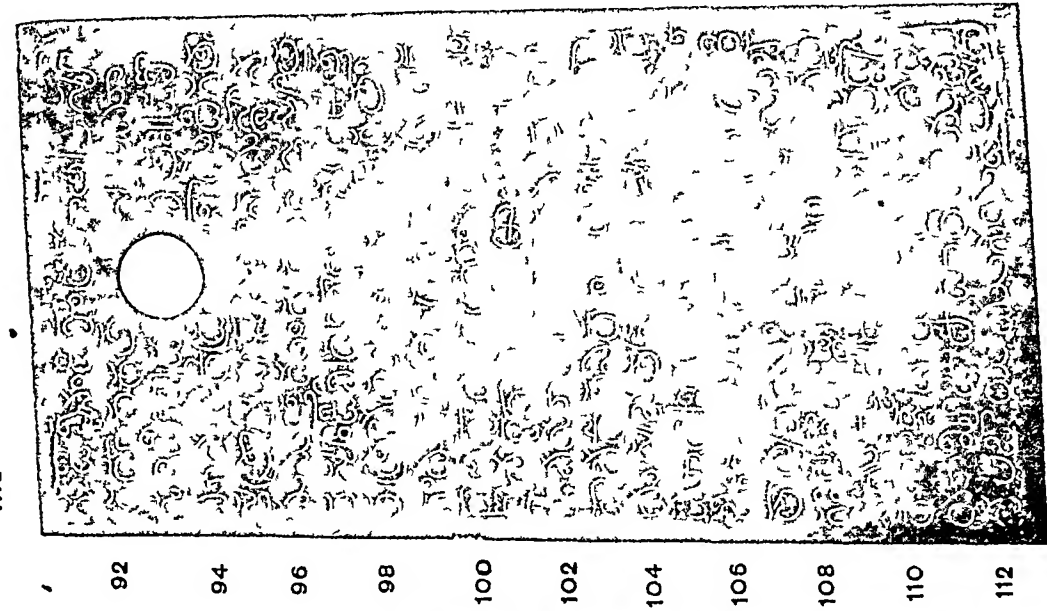
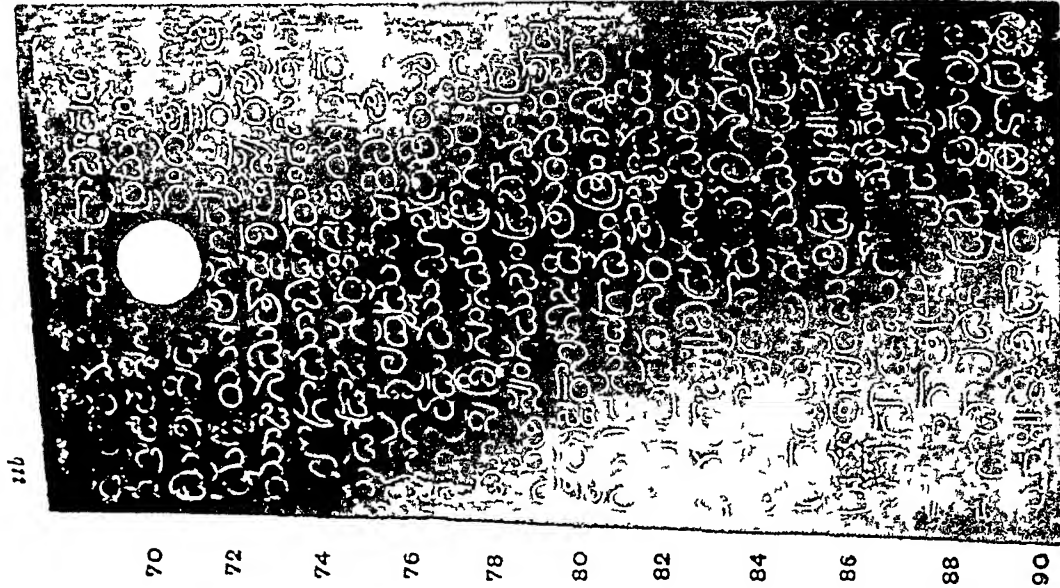


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- 62 मगर्भया ॥ [१६\*] अग्रहारं कमप्य-  
 63 त्व त्वया दापयितुं मम [1]  
 64 प्रीतिरस्ति ततः कश्चित् ग्रामो रा-  
 65 जन् प्रदीयता<sup>२</sup> ॥ [१७\*] यिति<sup>३</sup> तस्य  
 66 गुरोराज्ञामीशिता धरणीभृ-<sup>४</sup>  
 67 ता । अग्रहीदजलि ग्रथंनवन-  
 68 [स्त्रे]ण मौळिना ॥ [१८\*] पाकाख्यो विषयो-

*Second Plate, Second Side.*

- 69 स्थपारमहिमा प्राचः पयो-  
 70 धेस्तटे तस्मिन् विक्रमसिद्ध-<sup>५</sup>  
 71 मित्यपि पुर धत्ते लला-  
 72 मग्रियं । तस्याप्युत्तरतोत्रि-<sup>६</sup>  
 73 योजनमिताद्देशात् स्फुरत्युज्व-  
 74 लो<sup>७</sup> ग्रामो विद्रकुटमित्यमु-  
 75 मदाद्राजा गुरोः प्रीतये ॥ [१९\*] शाका-  
 76 ष्ठे नागशैलध्वमणिपरिमिते<sup>८</sup>  
 77 १२७८ दुर्मुखादे तृतीये<sup>९</sup>  
 78 मासि श्रीसगर्भेद्रो गुरुहित-  
 79 निरतस्त्रगमे चद्रवान्बोः<sup>१०</sup> । प्रा[दा]-  
 80 त्रत्यन्दकाले निजपितुरमरत्वाप्त-  
 81 ये विद्रगुटग्राम त्रिशन्मिता-  
 82 भ्य[ः\*] श्रुतिपथनिरताभ्यो मही-  
 83 देवताभ्यः ॥ [२०\*] विद्रगुंटमितीह<sup>११</sup>  
 84 प्रथितापरनामशालिनस्तस्य [1\*]  
 85 प्रकटयति स्म यमीन्द्रप्राय[ः\*]  
 86 श्रीकण्ठपुरमिति प्रख्या ॥ [२१\*] आ पू-

<sup>१</sup> Read कश्चिद्

<sup>२</sup> Read प्रदीयताम्

<sup>३</sup> Read श्रुति

<sup>४</sup> To the bh of dhristam, both the vowels r: and u are attached in the original.

<sup>५</sup> Read सिंह

<sup>७</sup> Read °लुज्ज्वलो.

<sup>९</sup> Read तृतीये

<sup>६</sup> Read °पुत्तरतस्त्रि

<sup>८</sup> Read दुमणि

<sup>१०</sup> Read भान्बो

<sup>११</sup> The Āryā metre, in which this verse is written, requires one short syllable more in the first pāda. The form Bīṭṭarakumta, which occurs in line 74, would meet the deficiency

- 87 सलप्राडभुवोप्या मल्लेकुटसैत्रि-<sup>1</sup>  
 88 कासारात् । आ पापटपुटसवि-  
 89 धादा वा लवणप्रभूतिकुल्या-  
 90 याः ॥ [२२\*] इति <sup>2</sup>प्राक्दक्षिणप्रत्य-

*Third Plate, First Side.*

- 91 गुदीचीन<sup>3</sup> दिशा क्रमात् । अस्या-  
 92 ग्रहाररत्नस्य सीमा-  
 93 संधिः प्रदर्शितः ॥ [२३\*] देशो-  
 94 भूभुलिकिप्रथामधिगतः)-  
 95 स्तत्रास्ति पुष्पाजलो<sup>4</sup> नाम 'स्थान-  
 96 मनुत्तम पुररिपोस्तस्योत्त-  
 97 रस्यां दिशि । पेनाया[:\*] स्फुट उत्त-  
 98 रत्र च तटे सिकेसरीति शुत  
 99 ग्राम पूर्णमदापयन्नुपक-  
 100 रात्<sup>5</sup> ग्रामोपहार गुरुः ॥ [२४\*] आ सिं-  
 101 शीर्षकराख्याया आ च जं[पू]शि-  
 102 लोचयात्<sup>6</sup> । आ वादरनदीकूला-  
 103 दा च केतनिकुटतः ॥ [२५\*] अस्य आ-  
 104 मस्य <sup>7</sup>चतसृष्वशास्त्रिति किल क्र-  
 105 मात् । सीमासंधिरभिज्ञेय[:\*] सीमा-  
 106 भिः)गुणसंपदा ॥ [२६\*] तत्रैको हरि-  
 107 तान्ववायजनुषे [५\*]नताय <sup>8</sup>वा-  
 108 गः)स्ततो वार्धप्रश्नान्वयजन्मने ध्वि-  
 109 जनुषे<sup>9</sup> द्वौ पेद्भिभट्टाय च । भारद्वाज-  
 110 कुलीङ्गवाय<sup>10</sup> तदनु <sup>11</sup>ध्वावेक्ष-  
 111 याख्याजुषे हारीताय च  
 112 वल्लवाय<sup>12</sup> सुनये दत्तस्तथै-

<sup>1</sup> Read सत्रि

<sup>2</sup> Read प्राग

<sup>3</sup> Read 'गुदीचीना

<sup>4</sup> Read पुष्पाजलो

<sup>5</sup> Read पूर्णमदापयन्नुपकराद्.

<sup>6</sup> Read जम्बूशिलोचयात्.

<sup>7</sup> Read चतसृष्व.

<sup>8</sup> Read भाग.

<sup>9</sup> Read विजनुषे

<sup>10</sup> Read 'इवाय.

<sup>11</sup> Read वावेक्ष

<sup>12</sup> Read वल्लभाय

*Third Plate, Second Side*

- 113 क पुनः ॥ [२७\*] कौडिन्याय च वीम-  
 114 याय विदुषे 'वाग(०)स्तथैकस्त-  
 115 तः कौडिन्याय<sup>२</sup> तु मा-  
 116 धवाय धरणीदेवाय  
 117 चैकस्तया । वाग<sup>३</sup> कूचयभूसु-  
 118 राय कृतिने<sup>४</sup> श्रीवत्सगोत्राय च श्री-  
 119 वत्सान्वयसभवाय च तथा श्रीरु-  
 120 द्रयाख्याभुते<sup>५</sup> ॥ [२८\*] भूयः कौशिक-  
 121 वश्लव्यजनुषे [५\*]नताय भाग[:\*]  
 122 श्रुतयैक<sup>६</sup> काश्यपगोत्र[कु]मणनु-  
 123 पे वाग<sup>७</sup> कुमाराय च ॥ वाग<sup>८</sup> कौशि-  
 124 कवंशजाय च तथा श्रीमचयाख्या-  
 125 भुते<sup>९</sup> कोप्यन्यः कपिगोत्रजाय मह-  
 126 ते श्रीदेचयायितरः ॥ [२९\*] अन्यः कश्चि-  
 127 दहोभक्ताय च भरद्वाजान्वयो[द्वू]-  
 128 तये<sup>१०</sup> श्रीवत्सान्वयजन्मने [५\*]पि च  
 129 परः श्रीमल्लयार्याय च ।  
 130 भारद्वाजकुलोद्भवाय<sup>११</sup> तु पुनः श्री-  
 131 राघवायितरो दत्तो ज्ञान्यत-  
 132 मस्तु कौशिकजनुर्भाजि क्षुमिं-  
 133 ह्याय<sup>१२</sup> च ॥ [३०\*] वाग<sup>१३</sup> काश्यपवशभद्र-  
 134 जनुषे श्रीपेदयार्याय च जी-

*Fourth Plate, First Side*

- 135 मन्नातमवशसेखररुचे<sup>१४</sup> श्रीपिन-  
 136 याख्याय च । कौडिन्यान्व-

<sup>१</sup> Read भाग<sup>२</sup> Read कौडिन्याय<sup>६</sup> Read काश्यप — To the *l* of *klipā*, both the vowels *i* and *u* are attached in the original.<sup>७</sup> Read भाग<sup>८</sup> Read भाग<sup>९</sup> Read भते<sup>३</sup> Read भाग<sup>४</sup> Read कृतिने<sup>१०</sup> Read 'योद्भुतये<sup>११</sup> Read 'लोद्भवाय.<sup>१२</sup> Read वृत्तिहाय<sup>५</sup> Read भते<sup>१३</sup> Read भाग<sup>१४</sup> Read 'द्वौतमवशसेखर

- 137 यमलयाय च भरद्वा-  
 138 जान्वययेयसे संभूताय च  
 139 विठ्ठलाय<sup>1</sup> पुनरित्येकैकमेवार्थि-  
 140 त(र): ॥ [३१\*] दत्तो विश्रुतकाश्यपान्वय-<sup>2</sup>  
 141 भुवे श्रीतिष्ण्याय्याय तन्नो-  
 142 त्रिद्विजुपे तथा(अ)व्यनुरिति  
 143 ख्याताय वीताहसे । नागाय्या-  
 144 य च धीमते गुरुभरद्वाजाभिजन्मभु-  
 145 श्रे<sup>3</sup> वाधूलाय च सर्वनाम वह-  
 146 ते 'वागीयमेकैकश ॥ [३२\*] श्रीशालावत-  
 147 वशजाय 'नुहरिप्रख्याय द-  
 148 त्ताः पुनः शाडित्याय च भूसु-  
 149 राधिपतये श्रीगिर्याविख्याजु-<sup>4</sup>  
 150 पे । श्रीकंठाय च 'काश्यपान्वयभु-  
 151 वे कौडिन्यगोत्रश्रिते लक्ष्मीदेव-  
 152 विपश्चिते तदितरे भागास्तथै-  
 153 कैकशः ॥ [३३\*] <sup>5</sup>सद्ब्रुत्तोदारसुक्ताम-  
 154 यभरितवपुर्नित्यसौगुण्यग-  
 155 ण्यचेत्रालकारभूतप्रशमित-<sup>6</sup>

*Fourth Plate, Second Side*

- 156 कटुमनस्तापवह्निप्रकाशः ॥  
 157 आद्यो वर्णः[\*] प्रसिद्धिं ययति  
 158 खलु यतश्शाश्वतावासरंभ्य-  
 159 स्त श्रीकंठाग्र[हा]र[\*] स्फुरतु विगच्छि-  
 160 तत्रासमाचद्रवासं ॥ [३४\*] यिति<sup>10</sup> भो-  
 161 गनांयसुधिया<sup>11</sup> सगमभूपा-  
 162 लनर्भसचिवेन । श्रीकठपुरस-

<sup>1</sup> Read विठ्ठलाय

<sup>2</sup> Read काश्यपा°

<sup>3</sup> Read सश्रे

<sup>4</sup> Read भागी

<sup>5</sup> Read नुहरि

<sup>6</sup> Read श्रीगिर्यभिख्या

<sup>7</sup> Read काश्यपा°

<sup>8</sup> Read सद्ब्रुत्तो°

<sup>9</sup> Read °प्रशमित

<sup>10</sup> Read इति

<sup>11</sup> Read नाथ

- 163 म्निदै<sup>1</sup> शासनपत्रेषु विलिखिता[.]\*]  
 164 श्लोकाः ॥ [३५\*] सामान्योय धर्मसेतुर्नु-  
 165 पाण<sup>2</sup> काले काले पालनीयो<sup>3</sup> म-  
 166 हृदिः । सर्वानितान् भाविनः पा-  
 167 र्थिवेद्रान् भूयो भूयो या-  
 168 चते रामचद्र. ॥ [३६\*] येकैव<sup>4</sup> भगिनी लो-  
 169 के सर्वेषामेव भूभुजा । न [भी]-  
 170 ग्या न करग्राह्या विप्रदत्ता व-  
 171 सुधरा ॥ [३७\*] स्वदत्ता परदत्ता वा  
 172 यो हरेति<sup>5</sup> वसुधरा । ष[ष्टि]र्व<sup>6</sup>  
 173 र्षसहस्राणि विष्टाया जाय-  
 174 ते क्रिमि[.]\* ॥ [३८\*] स्वदत्तादिगुण<sup>7</sup> पुण्य  
 175 परदत्तानपालनु<sup>8</sup> [।] परदत्ता-<sup>9</sup>  
 176 पद्मारेण स्वदत्त [नि]ष्पल<sup>10</sup> भ-

*Fifth Plate*

- 177 वेत् ॥ [३९\*] न विष विषमित्याहुर्व-  
 178 द्वास्तो<sup>11</sup> विषमुच्यते । विष-  
 179 मेकाकिन हति ब्रह्म-  
 180 स्तो<sup>12</sup> पुत्तपीत्तक ॥ [४०\*] येव<sup>13</sup> विज्ञा-  
 181 य यो राजा [पा]लयेत्प्रियिवीसुना-  
 182 न्<sup>14</sup> । साम्राज्यलक्ष्मीसपन्नस्त<sup>15</sup>  
 183 भूमौ सुखमेधते ॥ [४१\*]  
 184 श्रीविरूपाक्ष [॥\*]  
 185 श्रीकठपुरसपूर्त्ये<sup>16</sup> श्री-  
 186 विरूपाक्षसैन्नया<sup>17</sup> [।\*]

<sup>1</sup> Read समृद्धै

<sup>2</sup> Read ०नृपाणा

<sup>3</sup> Read पालनीयो भवद्भि

<sup>4</sup> Read एकैव

<sup>5</sup> Read हरेत वसुधराम्

<sup>6</sup> Read षष्टि वर्ष

<sup>7</sup> Read ०चाद्विगुण

<sup>8</sup> Read दत्तानुपालनम्

<sup>9</sup> Read परदत्ता<sup>0</sup>

<sup>10</sup> Read निष्पल

<sup>11</sup> Read ०ब्रह्मस

<sup>12</sup> Read ब्रह्मस.

<sup>13</sup> Read एव

<sup>14</sup> Read ०प्रियिवीसुरान्

<sup>15</sup> Read लक्ष्मीसपन्न

<sup>16</sup> Read सपूर्त्ये

<sup>17</sup> Read सन्नया

- 187 लिखितस्रगमैद्रेण प-  
 188 त्रि' पचाक्षरो मनु[:\*] ॥ [४२<sup>#</sup>]  
 189 श्रीकण्ठनाय ॥ मगळमहा-  
 190 श्री श्री श्री' श्री श्री [॥\*]

## TRANSLATION.

(Verse 1) Let that tusk of Hari (Vishnu), who disported himself (in the shape of) a boar,— (carried) on which (tusk), as on a staff, the Earth appeared to be a parasol, with the golden mountain (Mêru) as its point,— protect you<sup>1</sup>

(V. 2.) There was a ruler (called) king Samgama [I], whose uncontrolled, high valour,— which was in conformity with the great pride of his renowned, powerful arm,— overclouded the unchecked fighting-power of hostile kings, (and) whose shining, excellent lotus-feet were worshipped by the great splendour of the rubies on the humbly bent heads of crores of princes

(Vv. 3 and 4) From him were produced five heroic sons, as, formerly, the (five) celestial trees<sup>2</sup> from the milk-ocean — first, king Harihara; then, the ruler of the earth, Kampa; then, the protector of the earth, Bukka; (and) afterwards, Marapa and Muddapa.

(V. 5.), Of these, king Harihara,— by whom the Sultân (Suratrâna), who resembled Sutrâman (Indra), was defeated,— ruled the earth for a long time.

(V. 6.) His younger brother, king Kampana, whose name became true to its meaning, as he made the enemies tremble,<sup>3</sup> ruled the earth for a long time

(V. 7) His heroic son was king Samgama [II], just as Jayanta (was the son) of Jambhârî (Indra), and as Pradyumna (was the son) of Śârngin (Kṛishna)

(V. 8) Ah! surely, Karna, the kalpa tree, and the celestial cow eagerly watch his compassionate glance, which fulfils the desires of supplicants.<sup>4</sup>

(V. 9) It is because she is desirous of resting on his arm (and) unwilling to choose another, that, for a long time, the goddess of Victory enters battles and practises the vow of (walking on) the edges of swords<sup>5</sup>

(V. 10.) While, by the extensive spreading of his fame, the three worlds experienced supreme delight, the moon was successful in nothing but in causing the water-lilies to unfold.<sup>6</sup>

(V. 11) "Here comes the glorious lord of both the Eastern and Western oceans, the disgracer of the wicked kings that break their promises, the destroyer of the armies of opposing

<sup>1</sup> Read पद्मे

<sup>2</sup> The author here uses the word *kalpa* for the celestial trees in general, though it is strictly applicable to one of them alone, see *Amarakôśa*, i. 1, verse 53. For a similar use of the word in the general sense, compare बलद्रुमायन्मिखा इव मृद्वसालाम्, *Naishadha*, canto xiii. verse 1

<sup>3</sup> The poet derives Kampana from *kampayati*, 'he causes to tremble.'

<sup>4</sup> This verse implies that Samgama's donations were admired, but not equalled, by Karna, the *kalpa* tree, and the celestial cow, who are noted for their unbounded liberality

<sup>5</sup> The purport of this verse is, that Samgama II. had not to fight for victory, but that victory came to him of its own accord

<sup>6</sup> This verse implies that the moon, which had hitherto pleased the whole world, was beaten in that respect by the fame of Samgama II. and served no practical purpose, but to induce the night-lotus to open its flowers

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C HULTZSCH

HALF-SIZE

W GRIGGS, PHOTO-LITH





kings,<sup>1</sup> the lion to the troops of the famous elephants of the lords of elephants, horses and men ”<sup>2</sup>— Thus do crowds of bards loudly (*and*) continuously proclaim his surnames in this world

(V 12) In order to give instruction in philosophy to that ruler of the earth, who possessed to such a degree as stated before the art to please (*the world by possessing*) all virtues, (*and*) whose fame was boundless,— the blessed Paśupati (Śiva), who is an ocean of compassion, appeared in the form of Śrīkanthanātha, inspiring (*the king*) with miraculous intelligence.

(V 13) While this venerable person was expounding the truths of Mahēśvara (Śiva), (*the conduct of the king was so righteous that*) most of the ancient kings appeared to have been produced afresh on earth

(V 14) By the mere prostration at his feet, salvation (*multī*) is in the reach of ascetics (*yatī*), while, through austerities, nothing but exhaustion of the body is obtained

(V 15) His glances are the keys for opening the panels of the door of the path to final emancipation (*kanalya*) to those who desire bliss in the other (*world*)

(V 16) Once, when (*his*) beloved disciple, king Samgama [II], waited upon him, the preceptor commanded him (*as follows*), with a glance which was full of great love —

(V 17) “ It pleases me to urge you to bestow some *agrahāra* Therefore, O king, grant some village ”<sup>3</sup>

(V 18) With folded hands (*and*) bent head, the lord of the rulers of the earth received this command of (*his*) preceptor

(V 19) On the shore of the Eastern ocean is a district (*viśaya*) of boundless greatness, called Pāka The town (*pura*) called Vikramasimha resembles its front-ornament At a distance of three *yōjanas* to the north of this lies the splendid village called Bittarakunta. This (*village*) the king gave away, in order to please (*his*) preceptor

(V 20) In the Śāka year which was measured by the elephants (8), the mountains (7), and the suns (12),— (*in figures*) 1278,— in the (*cyclic*) year Durmukha, in the third month, on (*the day of*) a combination of the moon and the sun,<sup>4</sup> at the anniversary (*of his father's death* ?),— the glorious king Samgama [II], who was anxious for the welfare of his elders, granted to thirty Brāhmanas<sup>5</sup> who followed the conduct (*prescribed*) in the Vedas, the village of Bitragunta, in order to procure immortality to his father

(V 21) On this (*village*), which was famed on earth by the other name of Bitragunta, (*the king*), who resembled a lord of ascetics, conferred the (*new*) name of Śrīkanthapura

(V 22) As far as the land of Pūsalapāda, as far as the pond called Mallēkunta, as far as the neighbourhood of Pāpataputa, and as far as the canal from which salt is produced,—<sup>6</sup>

(V 23) The boundaries of this excellent *agrahāra* in the eastern, southern, western and northern directions are thus successively declared

<sup>1</sup> Similar *birudas* occur in many Vijayanagara inscriptions, *eg* in the inscription of Harihara I, *Ind Ant* Vol X p 63

<sup>2</sup> According to Beal's translation of the *Sī Yu-Ki*, Vol. I p 13, the Southern, Western, Northern and Eastern parts of India are supposed to be ruled over by four mythical monarchs,— Gajapati, Chhatrapati, Asvapati and Narapati The first, third and fourth of these are referred to in our text and in a number of inscriptions of other dynasties and periods, *viz* in inscriptions of the kings of Kanauj (*Ind Ant* Vol XV pp 9 13), of the Kalachuri Kings (*ibid* Vol XVII pp 225 and 227), of the Chandellas (*ibid* p. 230), and in certain forged inscriptions (*ibid* Vol VIII p 91)

<sup>3</sup> The impolite manner in which the great man addresses the king, is intended as a specimen of the power which the preceptor possessed over his pupil

<sup>4</sup> *i.e* on a new moon day See the *Amaraśāstra*, 1. 4, verse 8 — अनावसा तनावसा द्यं त्र्येदुसग्न.

<sup>5</sup> Properly speaking, there were thirty shares, but only twenty eight Brahmanas, the second and third of whom received two shares each, see verses 27 to 33

<sup>6</sup> *Lavanaprabhāta* may also be the proper name of the canal

(V 24) There was a country (*dēśa*), called *Muliki*. In it is an excellent shrine of *Pararaṇṇa* (*Śiva*), named *Pushpāchala*. To the north of this, and on the pure northern bank of the *Pennā* (*river*) is a rich village, called *Simkēsari*. The preceptor caused the king to give (*this*) away as a donative village <sup>1</sup>

(V 25) As far as the river called *Vakkarā*, as far as the *Jambū* hill, as far as the bank of the *Bādara* river, and as far as *Kētanikunta*,—

(V 26) The foremost among virtuous men have to understand that such are the successive boundaries of this village in the four directions

(V 27 33) List of donees <sup>2</sup>—

Name of donee	Gotra	Number of shares
Ananta	Hārta	1
Pedḍibhaṭṭa	Vārddhyaśva	2
Ellava	Bhāradvāja	2
Vallabha	Hārta	1
Bommaja	Kaundinya	1
Mādhava	<i>ditto</i>	1
Kūchaya	Śrīvatsa	1
Rudraya	<i>ditto</i>	1
Ananta	Kauśika	1
Kumāra	Kāśyapa	1
Mañchaya	Kauśika	1
Dēchaya	Kapi	1
Ahōbhala	Bhāradvāja	1
Mallayarya	Śrīvatsa	1
Rāghava	Bhāradvāja	1
Nṛsimha	Kauśika	1
Peddayārya	Kāśyapa	1
Pūnaya	Gautama	1
Mallaya	Kaundinya	1
Viṭṭhala	Bhāradvāja	1
Tippayārya	Kāśyapa	1
Ayyala	<i>ditto</i>	1
Nāga	Bhāradvāja	1
Sarva	Vādhūla	1
Nṛhari	Śrīśālavata	1
Śrīgiri	Śāndilya	1
Śrīkanṭha	Kāśyapa	1
Lakṣmīdēva	Kaundinya	1

(V 34) Let it shine in safety as long as the moon shall exist,— that *agrahāra* (called after) *Śrīkanṭha*, which is ever pleasant to dwell in, (*and*) through which becomes celebrated the first (*i. e.* *Brāhmana*) caste, which is of good conduct, high-minded, free from disease, and of strong body, which is to be respected on account of perpetual goodness, and is the ornament of sacred places, which has appeased the bitter pain of the mind, and which resembles fire in splendour

(V 35) These verses were written on the plates of the royal edict (*śāsana*) by the wise *Bhōganātha*, the court-jester (*narma-sachiva*) of king *Samgama* [II.], in order that *Śrīkanṭha-pura* might prosper

[Verses 36-41 contain the usual imprecations, and are therefore left untranslated]

(Line 184.) *Śrī-Viṛūpākṣha*

<sup>1</sup> The recipient of this gift was probably the Saiva temple at *Pushpāchala*, which is mentioned in the first half of the verse.

<sup>2</sup> The pronoun *tatra* in verse 27 refers to *Biṭṭraguṇṭa* in verse 21

(V 42) In order to secure prosperity to Śrīkanthapura, king Saṃgama [II.] wrote on the plate the *mantra*<sup>1</sup> of five syllables, (*which consists*) of the name of (*the god*) Śrī-Virūpākṣa

(Line 189 f) Śrīkanthanātha Prosperity<sup>1</sup> Great fortune<sup>12</sup>

## No 5 — SATYAMANGALAM PLATES OF DEVARAYA II

SAKA-SAMVAT 1346

By E HULTZSCH, PH D

This inscription is engraved on three copper-plates of  $5\frac{3}{4}$  by  $9\frac{1}{2}$  inches, which were "found hidden in a *paṭṭā* land, belonging to one Arunāchala Aiyar, in the village of Satyamangalam in the Velūr (Vellore) tālukā," and kindly transmitted to me for examination by the Collector of the North Arcot district, Mr H Le Fanu, I C S The ring on which the plates must have been originally strung, is missing The inscription is in the Nandināgarī alphabet and in Sanskrit verse, a few short passages in prose occur in lines 42 f, 51 f, and at the end of the last plate

The inscription records that king Dēvarāya II of Vijayanagara bestowed on eight Brāhmanas the *agrahāra* of Chiteyātyūru, which he had surnamed (Dēvarāyapura) after himself (verse 25) This village was situated in Ānda-nādu,<sup>3</sup> a sub-division of Maratakanagara-prānta The grant was made at the temple of Virūpākṣa<sup>4</sup> on the bank of the Tungabhadra river (v 23) The date of the grant was Monday, the new-moon *tithi* of Āshādha in Śaka-Samvat 1346, the Krōdhi *samvatsara* (v 24) Mr Dikshit has favoured me with the following information regarding this date —

"Amānta Āshādha *krishna amāvāsya* of Śaka-Samvat 1346 expired, the Krōdhi *samvatsara*, ended on Tuesday, the 25th July, A D 1424, commencing on Monday, the 24th July, as late as 56 gh 13 p Ujjain mean-time This is not the *tithi* in question, as the original has a Monday Besides, Āshādha was intercalary in this year, and its *amāvāsya* ended on Monday, the 26th June, A D 1424, at 31 gh 56 p Ujjain mean-time This seems to be the *tithi* in question, though the word *adhika*, "intercalary," is not added in the original There was a solar eclipse on this date (26th June), though I have not ascertained whether it was visible in India or not"

The historically important part of the inscription is the genealogy of the first dynasty of Vijayanagara, which is given in verses 3 to 21 As in other inscriptions,<sup>5</sup> Yadu of the race of the Moon is mentioned as the mythical ancestor of this dynasty The first historical person is Saṃgama [I] (v 5) One of his sons was Bukka [I] (v 6), whose descendants are named in the same order as in a previously published inscription of Dēvarāya II<sup>6</sup> Besides, the new inscription mentions the names of the queens of Bukka I and of his three direct descendants, and

<sup>1</sup> The word *manu* appears to be used here in its Tantric sense, viz in that of *mantra*

<sup>2</sup> The word "fortune" is repeated five times in the original

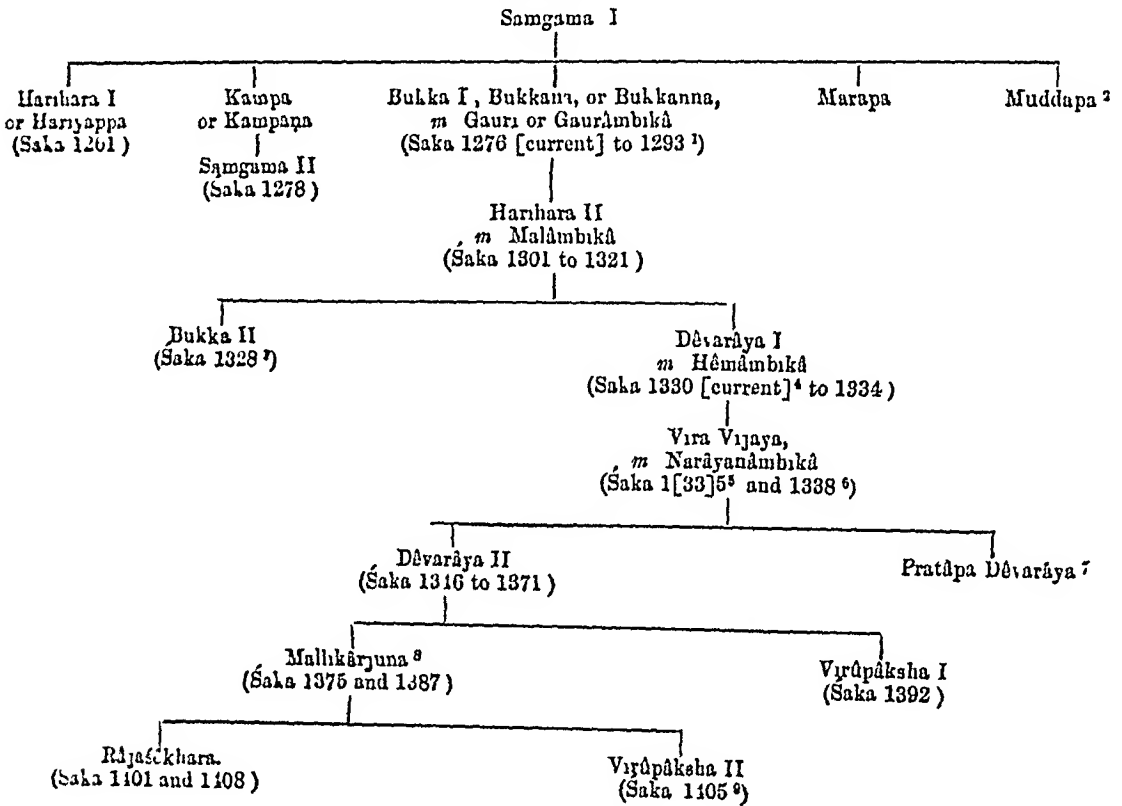
<sup>3</sup> Other forms of this name are Āndi nādu and Āṇja nādu To Āndi nādu belonged the village of Vēppambaṭṭu (in the Vēlūr tālukā), *South-Indian Inscriptions*, Vol I pp 80 and 131 A sub division of Āṇja nādu was the *sīmā* of Gudiyātam (now the head quarters of a tālukā), *Ind Ant* Vol XIII p 132, verse 54

<sup>4</sup> This is the Pampapaṭṭi temple at Hampi, *Ep Ind* Vol I p 363

<sup>5</sup> Colebrooke's *Miscellaneous Essays*, Madras edition, Vol II p 256, *Journal, Bombay Branch, R A S*, Vol XII p 372, *Madras Journal of Literature and Science* for 1831, p 253, *South-Indian Inscriptions*, Vol I pp 158 and 160

<sup>6</sup> *ibid* p 160 f

introduces a younger brother of Dēvarāya II, whose name was Pratāpa-Devarāya, and who, to judge from verse 21, appears to have held a high office, perhaps that of co-regent, under his royal brother. I subjoin a pedigree of the first Vijayanagara dynasty, in which I have entered the new details supplied by the present inscription, by an inscription of Samgama II (*ante*, No 4), and by other inscriptions which have been lately discovered —



<sup>1</sup> In previous tables (*Journal, Bombay Branch, E. A. S.*, Vol. XII p. 339, and *South-Indian Inscriptions*, Vol. I p. 161), Śaka Samvat 1290 [expired], the Kīlaka year, was entered as the latest known date of Bukka I. Mr. Cousens has since furnished me with impressions of two subsequent inscriptions in the Kanarese language at Bhatkal, viz. a copper plate of Virā-Bukkarāya, dated in Śaka Samvat 1291 [expired], the Saumya year, and a stone inscription of Virā Bukkanna Odeyar of Vijayanagara (*thus*), dated in Śaka Samvat 1293 [expired], the Virābhikṛit year.

<sup>2</sup> This Kanarese name was read by Colebrooke (*Miscellaneous Essays*, Madras edition, Vol. II p. 257) as Mudgaja ('the protector of beans'), in which form it has found its way into Böhtlingk and Roth's *Sanskrit-Dictionary*, and from it into Sir Monier Williams' *Sanskrit Dictionary*.

<sup>3</sup> *South-Indian Inscriptions*, Vol. I No. 55. That this inscription has to be attributed to Bukka II was first recognized by Mr. Venkayya, *Madras Christian College Magazine* for March 1892. Another Tamil inscription of Bukka II, dated in Śaka Samvat 1328, expired, the Vyaya year, is engraved on the east wall of the Vajrājya shrine in the Ekāmraṇātha temple at Kāñichī.

<sup>4</sup> Śaka Samvat 1330, the Sarvajit year, is the date of a Kanarese inscription of Dēvarāya at Bhatkal, impressions of which I owe to the kindness of Mr. Cousens.

<sup>5</sup> See Mr. Venkayya's article, *loc. cit.*

<sup>6</sup> This is the date of the Vandavāsi plates, which were published by Dr. Oppert in the *Madras Journal of Literature and Science* for 1881, pp. 249 ff. The inscription records the grant of the village of Chettupēdu in the kingdom (rājya) of Paḍavēdu. This is the modern Paḍavēdu in the Pōlār tālukā of the North Arcot district, see *South-Indian Inscriptions*, Vol. I p. 83.

<sup>7</sup> This name is taken from verse 21 of the present inscription.

<sup>8</sup> On this and the two next kings see *Ind. Ant.* Vol. XXI p. 321 f. and *Madras Christian College Magazine*, *loc. cit.*

<sup>9</sup> See my *Annual Report* for 1891-92, p. 9.

TEXT<sup>1</sup>

## First Plate

- 1 भूयस्य भवता भूत्यै भूयादाद्यर्यकुजरः ।  
 2 विहारविपिन यस्य विदुर्वेदान् पुराविदः ॥ [१\*] चे-  
 3 स वः प्रचुरीकुर्यात् चोणीमभ्युद्वहन्नय [१\*] क्रोडा-  
 4 क्तेरभूद्यस्य क्रोडापल्लवमवुधिः । [२\*]<sup>2</sup> अस्ति ची-  
 5 रार्णवोद्भूतमपा पुष्पमनुत्तम । अस्नान यद-  
 6 निर्मात्यमाधत्ते शिरसीश्वरः । [३\*] सदामोदनिधेस्त-  
 7 स्य सतानो यदुसन्नया । अभूदाद्यर्यमाधुर्यं वसु-  
 8 धायास्तपफल । [४\*] सगमो नाम राजासीत्वारभू-  
 9 ते तदन्वये । प्रजाना यः समस्ताना प्रमोदो मूर्ति-  
 10 मानिव ॥ ५\*] सर्वरत्ननिधेस्तस्य समाडासीत्तनूभुवा [१]  
 11 मध्ये बुक्कमहीपालो मणीनामिव कौस्तु(स्तु)भः । [६\*]  
 12 अहीनभोगससक्तिरसौ राजसिखामणिः<sup>3</sup> । गोप्ता ह-  
 13 रिहरं गौर्या कुमारमुदपादयत् । [७\*] यः षोडशमहा-  
 14 दानमहामटपकर्मणा<sup>4</sup> । भवन कृतवान् सर्व भु-  
 15 वन कीर्तियोषितः । [८\*] तस्य मलांविजाजाने[रु]दभूदुन्न-  
 16 तो गुणैः । प्रतापदेवरायाख्यः पुत्रः सुत्रामविक्र-  
 17 मः । [९\*] कर्णतालानिलैर्यस्य करिणां समराकणै<sup>5</sup> ।  
 18 तुलुष्कास्तुरगाकूटास्तूलानामभज<sup>6</sup> दशां । [१०\*] देमा[वि]-<sup>7</sup>  
 19 कायां तस्यासीत्तनयो विनयोनतः । विद्यानिधि-  
 20 र्विसेषज्ञो<sup>8</sup> वीरो विजयभूपतिः । [११\*] प्रतापकीर्तिल-  
 21 तयो[:\*] प्रभोर्यस्य समिद्धयो[:\*] । पुष्पाणि <sup>9</sup>तटितस्तार[ः\*]

<sup>1</sup> From the original copper plates and ink-impressions of them<sup>2</sup> Verses 2 to 6, 8 and 11 resemble verses 2 to 4, 5a and 9b, 6, 8 and 11 of an inscription of Vira-Vijaya (*Madras Journal of Literature and Science* for 1881, p 249 f) Verse 7 is nearly identical with verse 17 of an inscription of Harihar II (Colebrooke's *Miscellaneous Essays*, Madras edition, Vol II p 264), and verse 14b with verse 19b of the same inscription<sup>3</sup> Read शिखा<sup>4</sup> मण्डप is the Kanarese form of the Sanskrit मण्डप<sup>5</sup> Read समराङ्गणे<sup>6</sup> Read °भजन्<sup>7</sup> Read हेमान्वि°, as in the inscription of Vira Vijaya, *Madras Journal of Literature and Science* for 1881 p 250, verse 11<sup>8</sup> Read र्विसेषज्ञो<sup>9</sup> तटित् is the Kanarese form of the Sanskrit तडित्

## Second Plate; First Side

- 22 पुष्पवती च ती फले । [१२\*] दयानिधेरभूतस्य देवी नारा-  
 23 यणाविका । शीरेखि महालक्ष्मीः शंकरस्येव पार्व-  
 24 ती । [१३\*] पुत्ररूपं तयोः ज्ञाघं पूर्वजन्मतपःफलं । देव-  
 25 रायमहीपालो दाता विजयते भुवि । [१४\*] कलिकालान-  
 26 लज्जालालग्लपितकंदर्कः । दानांबुधारया यस्य  
 27 म्रियते धर्मपादपः । [१५\*] यस्य प्रतापतपने यशस्यंद्रे  
 28 च जायति [१\*] सदैव कमलोत्तासः सदा कुवलयोत्स-  
 29 वः । [१६\*] कृते पृथुरभूद्रामस्नेताया द्वापरेर्जुनः । विभाति  
 30 यः कलौ धीरः क्षितावेकधनुर्धरः । [१७\*] सौदर्यसारे  
 31 कंदर्पे सर्वानंदे सुधाकर । क्रीडारसेषु यं कृष्ण  
 32 कीर्तयन्ति कवीश्वराः । [१८\*] राजाधिराजस्नेजशी<sup>१</sup> यो रा-  
 33 जपरमेश्वरः । भाषातिलंघिभूपालभुजंगविरुदो-  
 34 ज्वलः<sup>२</sup> । [१९\*] मूरुरायरगंडांकः परराजभयंकरः ।  
 35 हिंदुरायसुरचाणो वंदिवर्गेण वर्ण्यते । [२०\*] प्रतापदेव-  
 36 रायेण प्रख्यातेनानुजन्मना । म[हिं]द्रस्येव यस्य श्री-  
 37 रूपेद्रेण प्रकाशते । [२१\*] श्रीतुंगभद्रापरिधे<sup>३</sup> नगरे विज-  
 38 याप्तये । पित्रं सिंहासनं प्राप्य 'सागरांतात्महीमवन् [१] [२२\*]  
 39 पुण्यहोकाग्रणीः श्रीमान् देवरायमहीपतिः । तुग-  
 40 भद्रानदीतीरे श्रीविरूपाक्षसनिधौ । [२३\*] तत्वलो-  
 41 के शकस्यादे क्रोधिसवत्सरे शुभे । आषाढामा-  
 42 तिथौ पुण्ये सोमवारविराजिते । [२४\*] मरतकन-

## Second Plate, Second Side

- 43 गरप्राप्ते । आंदनाडाप्तये देश<sup>४</sup> चिट्टेयाव्यू-  
 44 रसंज्ञकं । ग्रामंतं<sup>५</sup> नामधेयेण<sup>६</sup> कालाल-  
 45 क्तमात्मनः । [२५\*] निधिनित्येपवार्यश्मसिद्ध-  
 46 साध्यादिसयुतं । अखंडं सीमभिः(ः)र्जुष्टं निरु-  
 47 पाधिकमंचितं । [२६\*] आचंद्रतारकं धारापूर्व-  
 48 कं [द\*]क्षिणान्वितं । अग्रहारममु प्रादाद्भूसुरेभ्यः

<sup>१</sup> Read 'यसी.<sup>२</sup> Read 'दीक्षपः.<sup>३</sup> Read परिधि.<sup>४</sup> Read सागराणां मही.<sup>५</sup> Read देश.<sup>६</sup> Read ग्रामं तं<sup>७</sup> Read 'येन.

210

22 24 26 28 30 32 34 36 38 40 42

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1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

E. HULTZBOH



गान्धारीनां ताडाह्वये देवविन्द्याकु  
 त्तैरुकागाभैर्नानथयोगाकुवा  
 क्तमाबनः लिखितोपनृत्तसु  
 श्यादिस्तुतां जराहसीमतिः कुं  
 आधिकमैवितोमावदता नकं  
 कान्तिनामिनामगहनमभु  
 न्नाप्रवाहान्नावकमुद्रैर्ना  
 दीर्घमाभान्दतायकं लो  
 मययोगाभस्यवृत्तिना  
 कः कः योमान्दाहकुलो  
 न्नेवस्थनंदतः लुकरा  
 रोगाभुर्गपादोगुणा  
 दपरीमन्नागपाविठु  
 तस्यस्यल्लोविदः राग  
 याः सः आवितथातः  
 न्नाभुर्गपादोगुणा  
 दपरीमन्नागपाविठु  
 तस्यस्यल्लोविदः राग  
 याः सः आवितथातः



- 49 प्रतापवान् । [२७\*] दत्तोयमग्रजन्मभ्यो देवरायम-  
 50 हीभुजा । आचद्रतारक भूमावग्रहारः  
 51 समेधता ॥ [२८\*] अस्य वृत्तिभाजोयजन्मा-  
 52 नः कथ्यते ॥ भारद्वाजकुलोत्तमः क-  
 53 णादेवस्य नदन । <sup>1</sup>रुक्शाखापारगः  
 54 श्रीमान् शिगपार्यो गुणोन्नतः । [२९\*] प्राज्ञो नर-  
 55 हरिः[\*] श्रीमान्नागपो विठ्ठप<sup>2</sup> सुधीः । सकणार्यो  
 56 नरप[ति\*]सूरिवंलभकोविदः । [३०\*] शिगपार्यस्य तन-  
 57 याः सहजा विनयोन्नताः । भारद्वाजो नरहरिर्वि-  
 58 रूपाक्षस्य नदनः । [३१\*] <sup>3</sup>रुक्शाखापारदृश्वानो भारद्वा-  
 59 जकुलोद्वहाः । एकैकवृत्तिभाजोस्मिन्नित्यमष्टौ<sup>4</sup>  
 60 द्विजोत्तमाः । [३२\*] अष्टावस्याग्रहारस्य वृत्तयः परिकल्पि-  
 61 ताः । प्राच्या[दि\*]दिक्षु सीमानः कथ्यते <sup>5</sup>दशभाषया ॥ [३३\*]

Third Plate

- 62 आभिः सीमाभिराप्त हरिहयमहिमा दत्तवानग्र-  
 63 हार (i) विप्रेभ्यो वेदविद्भ्यो विमलतरयया<sup>6</sup> देवराय-  
 64 च्छितीद्रः । आ लोकालोकशैलादखिलधरणिभृन्म-  
 65 स्तकन्यस्तपादः (i) प्रीत्या पृथ्वीं समस्तामवतु चिर-  
 66 मिमा दिक्षु दीव्य[त्\*]प्रतापः ॥ [३४\*] एकैव भगिनी स्रोत्रे  
 67 सर्वेषामेव भूभुजा । न भोज्या न करग्रांहा<sup>7</sup> विप्रद-  
 68 ता वसुधरा ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनु-  
 69 पालन । दानात्सुगमवाप्नोति पालनादच्युद<sup>8</sup> पद ॥  
 70 स्वदत्ता परदत्ता वा यो हरेत् वसुंधरा[म्\*] । पट्टिर्व<sup>9</sup>  
 71 पंसहस्राणि विष्टाया जायते क्रिमिः ॥ सामान्यो-  
 72 य धर्मसेतुर्नृपाणा काले काले पालनीयो भव-  
 73 द्विः । सर्वानेतान् भाविनः पार्थिवेन्द्रान् भू-  
 74 यो भूयो याचते रामचद्रः ॥ श्री श्री श्री श्री श्री ॥  
 75 श्रीविरूपाक्ष<sup>10</sup> [॥\*]

<sup>1</sup> Read अक्  
<sup>2</sup> Read विठ्ठपः-  
<sup>3</sup> Read अक्  
<sup>4</sup> Read त्यमष्टौ.

<sup>5</sup> Read देय  
<sup>6</sup> Read यश  
<sup>7</sup> Read याग्रा  
<sup>8</sup> Read च्युत.

<sup>9</sup> Read पट्टि व<sup>o</sup>  
<sup>10</sup> In Kanarese characters.

## ABSTRACT OF CONTENTS

Having invoked Ganapati (verse 1) and the Boar-incarnation of Vishnu (v. 2), the author gives the following genealogy of the first Vijayanagara dynasty —

The Moon (v. 3)

His descendant, Yadu (v. 4)

His descendant, Samgama [I] (v. 5).

One of his sons, Bukka [I] (v. 6)

His son by Gauri, Harihara [II] (v. 7)

(Verse 8.) "By erecting spacious halls (*for the performance*) of the sixteen great gifts,<sup>1</sup> he made the whole world (*bhuvana*) the dwelling (*bhavana*) of (*his*) wife, — (*the goddess of*) Fame "

His son by Malāmbikā, Pratāpa-Devarāya [I] (v. 9)

(V. 10) "Through the wind (*which was produced*) by the flapping of the ears of his elephants on the field of battle, the Tuluṣhka (*i.e.* Musalmān) horsemen experienced the fate of cotton (*i.e.* were blown away) "

His son by Hēmāmbikā, Vira-Vijaya (v. 11)

(V. 12) "The lightning (*and*) the stars (*were*) the flowers, and the sun and the moon (*were*) the fruits, of two burning creepers, (*viz.*) the valour and fame of this lord " <sup>2</sup>

His son by Nārāyanāmbikā (v. 13), Devarāya [II] (v. 14)

He bore the surnames (*biruda*) *Rājādhirāja*, *Rājaparamisiara*, 'the disgracer of kings who break their word,' <sup>3</sup> 'the disgracer of the three kings (of the South),' 'the terrifier of hostile kings,' and 'the Sultān (*Suratrāna*) among Hindū kings' (vv. 19 and 20).

(V. 21) "(*His*) glory is made resplendent by his renowned younger brother Pratāpa-Devarāya, just as that of Mahēndra by his younger brother Upēndra (Vishnu)

(V. 22) "Having ascended the throne of (*his*) father in the city (*nagara*) called Vijaya, whose moat is the holy Tungabhadra, (*and*) protecting the earth up to the oceans,—

(V. 23) "The foremost among the virtuous, the glorious king Devarāya [II] (*made the following gift*) in the presence of (*the god*) Śrī-Virūpaksha, on the bank of the Tunga-bhadra river,—

(V. 24.) "In the year of the Śaka (*king*), (*which is expressed by the chronogram*) *tattvalōka* (*i.e.* 1346),<sup>4</sup> in the auspicious Krodhī *samvatsara*, on the pure new-moon *tithi* of Āshāḍha, which was distinguished (*through being*) a Monday

(V. 25) "Having adorned by his own name (*i.e.* having surnamed after himself) the village called Chiteyātyūru in the country called Ānda-nādu, (*a subdivision*) of Marataknagara-prānta,<sup>5</sup>—

<sup>1</sup> See *Ep Ind* Vol I p 368, note 58

<sup>2</sup> The only remarkable point in this verse is the occurrence of the rare dual *pushpantau*, 'the sun and the moon' According to Sanderson's *Dictionary*, the same word is used in Kanarese in the form *pushpantaru*

<sup>3</sup> *Bhashātīlanghi bhūpala bhujamga* is a translation of the Kanarese term *bhashega tappura rayara garda* On this and on the next *biruda* see *Ep Ind* Vol I p 363, and p 369, notes 61 and 62 A similar obscene term is *rāya rdhutta minda*, 'the disgracer of the troopers of (hostile) kings,' *Ind Ant* Vol XIII p 131, Plate m b, text line 19

<sup>4</sup> On this mode of expressing numbers see *Ind Ant* Vol IV p 207, and Dr Burnell's *South-Indian Palaeography*, second edition, p 79

<sup>5</sup> Maratakanagara is a vulgar form of Marakatanagara, 'the city of emeralds'—Bate's *Hindee Dictionary* and Platta's *Hindustani Dictionary* give both मरकत (*mar'at*) and मरकफ (*mar'ak*) The form मरकत for मरकत occurs also in the Ranganātha inscription of Sundara Pāṇḍya; *arts*, p 12, text line 3

(V. 26) "Endowed with buried treasures, deposits, water, stones, actuals, outstandings, etc.,<sup>1</sup> undivided, up to (*its*) boundaries, unencumbered, beautiful (¹),—

(V 27) "For as long as the moon and the stars shall endure, with libations of water accompanied by presents (*dakṣhina*), the powerful (*king*) gave this *agrahāra* to Brāhmanas

(V 28) "Let this *agrahāra*, which was given to Brāhmanas by king Dēvarāya [II], prosper on earth as long as the moon and the stars shall endure<sup>1</sup>

(Line 51) "The Brāhmanas who received shares (*vṛtti*) of this (*village*), are specified (*as follows*) —" (1) Krishnadēva's son Śingapārya (verse 29), (2 to 7) Narahari, Nāgapa, Vitthapa, Sankanārya, Narapa[ti] and Vallabha (v 30), sons of (1) Śingapārya, and (8) Virūpāksha's son Narahari (v 31)

(V 32) "Each of (*these*) eight Brāhmanas, who had thoroughly studied the Rik-sākha and were descended from the race of the Bhāradvājas, received for ever one share (*vṛtti*) of this (*village*)<sup>1</sup>

(V 33) "The eight shares of this *agrahāra* were (*thus*) settled (*Its*) boundaries in the eastern and other directions are specified in the language of the country (*i e* in Tamil)"<sup>2</sup>

In verse 34 the composer wishes a long reign to the donor, king Dēvarāya [II] Then follow four of the usual imprecatory verses, a five-fold repetition of the auspicious monosyllable *śrī*, and the name of the god Śrī-Virūpāksha in Kanarese characters<sup>3</sup>

## NO 6 — BUGUDA PLATES OF MADHAVAVARMAN

By F KIELHORN, PH D, C I E, GOTTINGEN

The copper-plates which contain this inscription, were found in an earthen pot, buried in a field in the village of Buguda, in the Gumsūr tālukā of the Gañjām district of the Madras presidency<sup>4</sup> On the 28th July 1890, they were sent to Dr Hultzsch by Mr E C Johnson, I C S, Collector of Gañjām, and I now edit the inscription from the original plates and from excellent impressions, received from Dr Hultzsch The original plates will be deposited in the Government Central Museum, Madras

The inscription is on three plates, each of which measures about 6¼" broad by 3⅞" high, and the edges of which are fashioned slightly thicker than the rest, to protect the writing The first plate is inscribed on one side only, the two others are inscribed on both sides The engraving is deep and well done A careful examination shows that these plates originally bore another inscription, the letters of which probably were beaten in to make room for the inscription here edited, but some letters of the older inscription may still be recognized, even in the ink-impression, especially on the second side of the second plate The three plates are held together by a ring, which is about 3" in diameter, and on which is soldered a round seal, about 1⅝" in diameter The seal apparently contains some writing and an emblem, but both are too much worn to be made out with certainty Before the plates came into Dr Hultzsch's hands, somebody had attempted to remove the ring, and, in doing so, he had rudely cut the plates

<sup>1</sup> See *Ep Ind* Vol. I p 402, note 41

<sup>2</sup> The promised specification of the boundaries is omitted in the document itself, as in an inscription of Harhara II, Colebrooke's *Miscellaneous Essays*, Madras edition, Vol II p 261

<sup>3</sup> From No 4, verse 42, it appears that the word Śrī Virūpāksha was affixed to the charter by the king himself instead of his signature

<sup>4</sup> See Dr Hultzsch's *Progress Report to the Government of Madras* for May to September 1890 p 2, No. vi

from the ring-holes to the edges, and thus damaged some of the writing. With this exception, and except that four *aksharas* are broken away at the edges, the plates are well preserved.

The size of the letters is about  $\frac{1}{4}$ '. The characters are Nāgri, similar to, but more modern than, those of the Gōrākhpur copper-plate grant of Jayāditya of Vijayapura<sup>1</sup>. The language is Sanskrit. Lines 31-41 are in prose, the rest of the inscription, excepting the introductory *ōm svasti*, is in verse. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the guttural nasal is used instead of *anusvāra* before the palatal sibilant, in *anśubhūh*, line 2, *prānsu*, line 7, and in the word *vansa*, in lines 14 and 19, and the vowel *ri* is employed instead of *ri* in *tribhuvana*, line 6, and *triyārshēya* (for *triyārshīya* = *triyārshēya*), line 38. The language is simple, but not always correct, and though the general sense is plain enough, it is in one or two passages impossible to construe the words properly, and to make out with certainty what the writer exactly meant to say.

The inscription is one of the illustrious Madhavavarman (line 30), who, from his residence at Kaṅgōda (line 29), informs his officials and the people generally that, on the occasion of a solar eclipse, he gave the village of Pūpina (line 36), which was in the Khadira *pāṭṭaka* of the Gudda *viśhaya*, to the Bhāṭṭa Vāmana (line 40), who was a son of Ādityadeva and grandson of Vāmana, and a student of the Taittīyī *charana*, of the Hanu *gotra*, and with the threefold *pravara* Āṅgīrasa, Āmbaśīsha<sup>2</sup> and Yauvanāśva.

After the words *ōm svasti*, the inscription opens with two verses, one of which invokes the protection of the god Śambhu (Śiva), while the other glorifies the donor, here called the Rājendra Mādhavendra. Verses 3-12 then give the genealogy of the donor. The first personage spoken of is Pulindasēna, 'famous amongst the peoples of Kalinga'. He, although endowed with many excellent qualities (a lofty stature, strong arms, a broad chest, etc.), did not covet sovereignty for himself, but rather worshipped Brahman, in order that the god might create a fit ruler of the land. And Brahman granted his wish, and created, apparently out of a rock, the lord Śailōdbhava (verse 5), who became the founder of a distinguished family. In this family was born Ranabhita (verse 6), his son was the lord of the earth Sainyabhita (verse 7), in his family Yasōbhita was born (verse 8), his son again was Sainyabhita (verse 9), and his son was the powerful and pious prince Madhavavarman (verses 10-12). Beyond the indication that these chiefs ruled in the country of Kalinga, nothing of importance is reported of any of them. Verse 12 is followed by the formal part of the grant, the contents of which have been given above. Here I would only add that the list of officials, in lines 31-33, is a fairly long one, and that it includes officials termed *antaranga*, *vaśīśīla*, and *pattalaka*, who are not met with ordinarily. The formal part of the grant closes with the usual admonition not to disturb the donee in the enjoyment of the land granted to him, and is followed, in lines 42-49, by five of the customary benedictive and imprecatory verses. The second verse, and evidently the third, fourth and fifth too, are stated to be a quotation from the Law of Manu (*Mānava Dharma*, line 44 f). Another verse informs us that the grant was written by Upēndrasingha, the son of Kundabhōgin, marked<sup>3</sup> (?) by Jayasingha, and engraved by Daddibhōgin. The inscription closes with the statement that the *dātaka* for this grant was the *pratihārin* Gangabhadra.

The inscription is not dated, and I have not found the names of any of the chiefs mentioned in it in other inscriptions, nor am I able to identify the localities which are spoken of in this grant.

<sup>1</sup> See *Ind. Ant.* Vol. XXI. p. 169.

<sup>2</sup> In the original this name is written *Amvarhasha* and *Amtarsha*.

<sup>3</sup> The term of the original is *lañchhita*, I am not sure about the exact meaning of it. It occurs again in line 35 of the copper plates of Vidyādhara Bhāṭṭa, where Dr. Rājendralāl Mitra has translated it by, 'marked (sealed)', see *Jour. Beng. As. Soc.* Vol. LVI Part 1 p. 159.

TEXT<sup>1</sup>

## First Plate

- 1 ओं स्वस्ति [॥\*] इन्दोर्ज्ञेतिमृणालतन्तुभिरिव श्लिष्टा करैः कोमलैर्व्व(व्वै)-  
 छाहरि-  
 2 [रु]णै स्फुरत्क्षणमणै(णै)र्दिग्धप्रभासोद्भूभि<sup>3</sup> [१\*] पार्व्वत्या[.] सकचग्रहव्यति-  
 3 करव्यावृत्तव(व)न्यस्तया गङ्गाभ्रप्लुतिभिन्नभस्मकणिकाः शम्भो-  
 4 र्ज्जटाः पान्तु व ॥ [१<sup>4</sup> ॥\*] श्रीमानुच्चै(च्चै)र्नभस्तो गुरुरचलपते क्षोभजि-  
 . द्य च-  
 5 माया गम्भीरस्तोयराशेरथ दिवसकराङ्गास्वदालोककारि(री) [१\*] आ-<sup>5</sup>  
 6 द्वादी सर्व्वस्य चेन्दोस्तृ(स्त्रि)भुवनभवनप्रेरकथापि वायो राजे-  
 7 [न्द्र]<sup>6</sup> स्थाणुमूर्त्तिज्ज(र्ज्ज)यति कलिम[ल]चाल[नो] माधवेन्द्रः ॥ [२<sup>7</sup> ॥\*]  
 प्राङ्मुम्भ-<sup>5</sup>  
 8 हेभकरपि(पी)वरचारुवा(वा)हु[.]\* कृष्णाश्वसञ्चयविभेदविशालवक्षा[.] १\*]  
 9 राजीवकोमलदलायतलोचनान्त ख्यात कलिङ्गजनतासु पु-  
 10 लिन्दसेनः ॥ [३<sup>9</sup> ॥\*] तेनेष्ट्य(त्य) गुणिनापि सत्व(त्त्व)महता नेष्ट भुवो  
 मण्डल श-  
 11 [क्तो]<sup>10</sup> य परिपालनाय जगत. को नाम स स्यादिति [१\*] यु(प्र)-  
 त्यादि-

## Second Plate, First Side

- 12 दृवि[भू]त्सवेन भगवानाराधित. शाश्वतस्तच्चित्तानुगुण विधित्सु-  
 13 रदिशद्वारदिशद्वाक्का<sup>11</sup> सयम्भूरपि ॥ [४<sup>12</sup> ॥\*] स शिलाशकलोद्भिदे<sup>13</sup>  
 14 तेनाप्यालोक्य धीमत(ता) [१\*] परिकल्पितसदङ्गः<sup>14</sup> प्रभुः शौ(शै)लोद्भव  
 15 कृतः ॥ [५<sup>15</sup> ॥\*] शैलोद्भवस्य कुलजो रणभीत आसीद्य(द्ये)नासक्तत्  
 कृतभिया  
 16 द्विषदङ्गनाना [१\*] ज्योत्स्नाप्रवो(वो)धसमये स्वधियैव सार्द्धमाकम्पितो

<sup>1</sup> From the original plates<sup>2</sup> Expressed by a symbol<sup>3</sup> Read °सौशभि<sup>4</sup> Metre Śārdūlavikrīḍita<sup>5</sup> This syllable, which makes the metre incorrect, should have been omitted<sup>6</sup> Possibly the plate, which is damaged here, has द्नी<sup>7</sup> Metre Sragdhara<sup>8</sup> Read प्राशुम्भ-<sup>9</sup> Metre Vasantatilakā<sup>10</sup> This *akṣhara* is almost entirely broken away<sup>11</sup> The *akṣharas* रदिशद्वा are by mistake engraved twice, read °द्वाक्का स°<sup>12</sup> Metre Śārdūlavikrīḍita<sup>13</sup> Read °द्भिदे The exact construction of the first half of this verse is not clear<sup>14</sup> Read °द्वय.<sup>15</sup> Metre Ślōka (Anuṣṭubh)

- 17 नयनपद्मजलेषु चन्द्रः ॥ [६<sup>१</sup> ॥\*] तस्याभवद्विबु(वु)धपालसमस्य सू-  
 18 नु श्रीसैन्यभीत इति भूमिपतिर्गिरि(री)यान् [१\*] य प्राप्य ने(नै)क-  
 शत[वि]-  
 19 [रि१]घटाविघ[ट्टि]<sup>२</sup>लब्ध(ब्ध)प्रसादविजय(य) सुमुदे धरित्री ॥ ७ ॥\*] त-  
 स्यापि वङ्गे-<sup>४</sup>  
 20 य यथ(था)र्यनामा जातो यशोभीत इति क्षितीशः [१\*] येन प्ररूढो-  
 21 [पि] शुभैश्चरितैर्मृष्टः कलङ्क[ः\*] कलिदर्पणस्य ॥ [८<sup>५</sup> ॥\*] जातः स तस्य

*Second Plate, Second Side*

- 22 तनयः सुकृतो समस्तसीमन्तिनीनयनघट्टदपुण्डरीकः [१\*]  
 23 श्रीसैन्यभीत इति भूमिपतिर्महेभकुम्भस्थलीदलनदुर्लभ-  
 24 लितासिधारः ॥ [९<sup>६</sup> ॥\*] जातेन येन कमलाकरवत् स्वगोत्रमुन्मीलि-  
 25 त दिनकृतेव महोदयेन [१\*] संचिप्तमण्डलरुचश्च गता. प्रणाममा-  
 26 शु द्वि[षो] ग्रह[ग\*]णा इव यस्य दीप्या ॥ [१० ॥\*] कालेयैर्भूतधात्री-  
 पतिभिरु-  
 27 पचितानेकपापावतारैर्नीता येषां कथापि प्रलयमभिमता की-  
 28 र्त्तिपाले(लै)रजस्रं [१\*] यज्ञैस्तैरश्वमेधप्रभृतिभिरमरा लम्बितास्तृप्तिमुर्वी-<sup>५</sup>  
 29 सुहृत्पारातिपक्ष[क्ष\*]यक्षतिपटुना श्रीनिवासेन येन ॥ ११<sup>१०</sup> ॥\*] कैङ्गोदकृत-  
 30 निकेतः शरन्निशाकरमरोचिसितकीर्त्तिः [१\*] स श्रीमाधव[व\*]र्मा रिपु-  
 31 मानविघ[ट्ट]नः कुशली ॥ [१२<sup>१०</sup> ॥\*] गुड्डविषये श्रीसामन्तमह(हा)सा-

*Third Plate, First Side.*

- 32 <sup>११</sup>[म\*]न्तमहाराजराज(जा)नकराजपुत्रदण्डनायकान्तरङ्गकुमा-  
 33 <sup>११</sup>[रा\*]मात्योपरिकतदायुक्तकविषयपतिवैश्वासिकपक्ष-  
 34 लकादी<sup>१२</sup> ब्रा(ब्रा)ह्मणपूर्वजनपदमन्यांश्च<sup>१३</sup> वर्त्तमानभविष्य[तो]

<sup>१</sup> Metro of verses 6 and 7 Vasantatilakā

<sup>२</sup> Originally द्वि was engraved, which has been altered to द्वि

<sup>३</sup> The word विघट्टि, which appears to be the reading of the original, must have been used here in the sense of विघात The exact sense of the word प्रसाद in the following is not clear to me

<sup>४</sup> Read वङ्गे

<sup>५</sup> Metro Indravajrā

<sup>६</sup> Metro of verses 9 and 10 Vasantatilakā

<sup>७</sup> Originally कीर्त्ति was engraved

<sup>८</sup> Read लम्बिता<sup>०</sup>, or, perhaps better, लम्बिता<sup>०</sup>

<sup>९</sup> Metro Sragdharā

<sup>१०</sup> Metro Āryā

<sup>११</sup> These two aksharas are broken away

<sup>१२</sup> Read <sup>०</sup>कादीन्, after this one would have expected ब्राह्मणपूर्वाद्यानपदान्याय.

<sup>१३</sup> The sign of anustara over चो is very faint

- 35 व्यवहारिणाः<sup>1</sup> स[धा]रणान्यथाहं दत्तेत्योपदर्शयति<sup>2</sup> ॥ विदि-  
 36 तम[स्तु] भवतामेतद्विषयसम्बन्ध(स्व)स्व(स्व)खदिरपाट्टक(के) पुद्गपिखी  
 37 ग्राम[: स्व]पितोरात्मनश्च पुष्पाभिवृद्धये सूर्यग्रहोपरागेण<sup>3</sup> तै-<sup>4</sup>  
 38 त्तरिचरणाय हरितकगोत्रः तृयार्पेय आङ्गिरसवर्द्धयौवनाश्वे-<sup>5</sup>  
 39 [ति?] ॥<sup>6</sup> युवनश्वदम्बवर्धयदङ्गिरोवत् वामणस्य नम्रा आदित्यदेवस्य  
 40 सूनु[.]<sup>7</sup> भट्टवामण सलिलधारापूरःसरणे<sup>8</sup> अकरोक्त्य<sup>9</sup> प्रतिपादि-  
 41 तस्तदेषाम(मा)चन्द्रार्ककालमुपभुञ्ज(ञ्जा)नाना धर्मगो(गौ)रवान्न केनचिद्विधा-  
 42 [ते] वर्तितव्यं [॥\*] अपि च [॥\*] विद्युद्विलासतरलामवगम्य स-

*Third Plate, Second Side*

- 43 म्यक्<sup>10</sup> लोक्तस्थिति यशसि सक्तमनोभिरुच्चै. [॥\*] नित्य परोप-  
 44 कृतिमात्रतैर्भवद्भिर्द्विर्भ्राभिराधनपरैरनुमोदितव्य [॥ १३<sup>11</sup> ॥\*] उक्तञ्च मान-  
 45 वे धर्मे [॥\*] व(व)हुभिर्व्यसुधा दत्ता राजभिः सगरादिभिः [॥\*] यस्य  
 यस्य यदा भूमि-  
 46 स्तस्य तस्य तदां फलं ॥ [१४<sup>12</sup> ॥\*] स्वदत्तां परदत्ताम्वा<sup>13</sup> यो हरै(रे)त  
 वसुम्भरां [॥\*] स विष्टा(ष्ठा)[या]  
 47 कृमिभूत्वा पितृभिः सह पच्यते ॥ [१५ ॥\*] मा भूदफलशङ्का वः  
 परदत्तेति<sup>14</sup>  
 48 पार्थि[वा]: [॥\*] स्वदानात् फलमानन्त्य परदत्तानुपालन<sup>15</sup> [॥ १६ ॥\*]  
 षष्टिं(ष्टिं) वर्षसह-  
 49 स्नाणि स्वर्गे मोदति भूमिदः । आक्षेप्ता चानुमन्ता च तान्येव नरक्ते  
 वसे[त्\*] ॥ [१७ ॥\*] लि-

<sup>1</sup> Read 'रिण साधार'

<sup>2</sup> The three *aksharas* दत्तेत्यो are quite clear in the engraving and cannot be read in any other way Perhaps something like प्रदीध्यो was intended

<sup>3</sup> Read 'रागे.

<sup>4</sup> From here the text becomes very incorrect. Ordinarily the donee would have been described thus तैत्तिरीय-चरणाय हरितगोत्रायाङ्गिरसाम्बरीषयौवनाश्वेति त्रिप्रवराय वामनस्य नम्रा आदित्यदेवस्य सूनुवे भट्टवामनाय. In the text, as we have it, तृयार्पेय stands for त्रयार्पेय (त्रियार्पेय), 'containing three lines of Rishis,' which properly would qualify a *pravara*

<sup>5</sup> The vowel (e) of this *akshara* seems certain, but the first *akshara* (ti) of the next line is doubtful

<sup>6</sup> This sign of punctuation is superfluous. The following words would properly be युवनश्वदम्बरीषयवदङ्गिरसत्, they are the words which the donee would use himself at certain sacrificial rites, and they are quite out of place here.

<sup>7</sup> This sign of *visarga* is doubtful

<sup>8</sup> Read 'पुर सर'

<sup>9</sup> It is difficult to say whether the first *akshara* should be read a or d, I believe that it is a. *Akshara* takes here the place of the ordinary *śāntakṛitya* or *śāntatvāna*

<sup>10</sup> Read सम्यक्कीर्त्त.

<sup>11</sup> Metre Vasantatilakā.

<sup>12</sup> Metre from here up to the end. *Ślōka* (Anuṣṭubh)

<sup>13</sup> Read 'दत्ता वा.

<sup>14</sup> Read परदत्तेति.

<sup>15</sup> Read 'पालने I should have expected फलसानन्त.

- 50 खितोपेन्द्रसिद्धो<sup>1</sup> तनयः कुण्डभोगिनो(नः) [1\*] लाञ्छित जयसिङ्गेन<sup>2</sup>  
उत्कीर्ण
- 51 [द]डिभोगिना ॥ [१८ ॥\*] सम्यगाराधितस्वामिप्रसादः [त्रे]ट(ठ)दूतको(क)  
[1\*] गङ्गभद्रो
- 52 —<sup>3</sup> प्रातिहार्ये व्यवस्थितः ॥ [१८ ॥\*]

### No 7 — MANDHATA PLATES OF JAYASIMHA OF DHARA

[VIKRAMA-]SAMVAT 1112

By F. KIELHORN, PH. D., C. I. E., GÖTTINGEN

I edit this inscription from an excellent impression, prepared by Mr. Cousens, Superintendent of the Archaeological Survey of Western India, and sent to me by Dr. Hultzsch. The original plates are at Māndhātā, an island in the Narmadā river, attached to the Nimār district of the Central Provinces.<sup>4</sup>

The copper-plates, which are inscribed on one side only, are two in number, each measuring about 13½" broad by 10" high. They are in a state of perfect preservation, so that the reading of the text, with perhaps the exception of a single *akṣhara*,<sup>5</sup> is nowhere doubtful. Each plate contains fifteen lines of writing. The letters are boldly and regularly drawn and well engraved. In the lower part of the first plate, and the upper part of the second, there are holes for two rings. These rings had both been cut when the impressions were taken, and the seal which may have been on one of them, was not forthcoming. In the lower proper right corner of the second plate, however, there is a representation of Garuḍa, about 2½" high by 2½" broad, with the body of a man and the head of a bird, facing the left, and looking at a serpent which is held by his left hand.<sup>6</sup> The average size of the letters is about ⅛". The characters are Nāgari, and the language is Sanskrit. About twelve lines of the inscription (lines 1-2, 10-12, 22-28) are in verse, the rest is in prose. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is used instead of the palatal in *sirasā*, line 1, *vinasvaram*, line 12, and *saṁētas=cha* and *Amarēsvare*, line 14, and the palatal instead of the dental in *śaṣaṇēna*, line 17, the guttural nasal is employed instead of the *anusvāra* in the name *Jayasimha*, in lines 15 and 30, and the same name apparently is written *Jayasimgha* in line 6. Besides, it may be noted that the sign of the *anagraha* occurs twice, in *°iriddhayē* *śdrishṭa*<sup>7</sup> in line 16, and *vuddhū śmad*<sup>8</sup> in line 20.

The inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the illustrious Jayasimhadēva, who meditated on the feet of the *P M P*, the illustrious Bhōjadēva, who, again, had meditated on the feet of the *P M P*, the illustrious Sindhurājadēva, who had meditated on the feet of the *P M P*, the illustrious Vākpatriājadēva (lines 3-6), and

<sup>1</sup> Read °सिद्धो. I take the first word of the line to be खितोपेन्द्रसिद्धो — खितोपेन्द्रसिद्धो

<sup>2</sup> Read °सिङ्गेन

<sup>3</sup> Here one *akṣhara*, probably द, is almost entirely broken away, and before it three syllables (perhaps भवत्) have been omitted by the writer or engraver.

<sup>4</sup> See C. Grant's *Gazetteer of the Central Provinces*, second edition, p. 257.

<sup>5</sup> I mean the second *akṣhara* of the word read *Maktula*, in line 6.

<sup>6</sup> Compare the facsimiles of the copper plates of Bhōjadēva, *Ind Ant* Vol. VI p. 52, and of Udayasvarman, *ibid* Vol. XVI p. 254.



it is worded in every particular exactly like, and cites the same verses as, the copper-plate inscription of Bhôjadêva, published in the *Indian Antiquary*, Vol. VI pp 53-55

After two verses, glorifying the god Śiva (Vyômakêśa, Smaiârati) and invoking his blessings, Jayasimhadêva, described as stated above, gives notice (in lines 6-17) to all officials and to the resident *Paṭṭahila* and people of the village of Bhîma, which belonged to the Maktulâ village (group of) Forty-two in the Pûrnâpathaka *mandala*, that, residing at Dhârâ, he granted the said village of Bhîma up to its proper boundaries (and inclusive of) the grass and pasture land, with the money-rent and share of the produce, with the *uparikara* and including all dues, to the Brâhmans of the *paṭṭasâlâ* at the holy Amarêśvara, for food and other purposes. And (in lines 18-21) he commands the resident *Paṭṭahila* and people to make over to the donees all due share of the produce, money-rent, and so forth, excepting what had been appropriated for gods and Brâhmans, and admonishes the rulers that may come after him, to assent to and preserve the religious gift thus conferred. This formal part of the grant is followed (in lines 21-23) by five of the customary benedictive and imprecatory verses. Line 29 gives, in figures only, the date,— the 13th of the dark half of Âshâdha of the year 1112,— followed by the words *siyam=âjñâ*,<sup>1</sup>—showing that the order about this grant was delivered to the people concerned by the king in person,— and by the words “bliss (and) good fortune”. And the inscription closes with the words — “This is the own sign-manual of the illustrious Jayasimhadêva,” which are also engraved (in line 15) at the bottom of the first plate.<sup>2</sup>

I am unable to identify the village of Bhîma, nor can I suggest any identification for the Maktulâ village group of Forty-two or the Pûrnâpathaka *mandala* Amarêśvara, which in a copper-plate inscription of Aijunavarmadêva<sup>3</sup> is called Amarêśvaratîrtha, is near the island of Mândhâtâ, on the southern bank of the Narmadâ.<sup>4</sup> As regards the Brâhmans of this place, in whose favour the grant was made, I do not know the meaning of the word *paṭṭasâlâ*, which is compounded with the word *brâhmanêbhyah* in line 14 and can only suggest that, similarly to *brahmapurî*, it may denote an establishment provided by the king's favour for learned and pious Brâhmans.

The date of the grant, which must of course be referred to the Vikrama era, unfortunately does not admit of verification,<sup>5</sup> and all that can be said with confidence about it, is, that for the expired *Chaitradî* year 1112, its European equivalent would fall in A D 1055, and for the expired *Kârttikâdî* year 1112, in A D 1056.

The importance of this inscription lies in this, that, with the date A D 1055-56, it gives us the name of the (Paramâra) king who was then ruling at Dhârâ, and of whom no mention has yet been found in other inscriptions,<sup>6</sup> and that, since this king Jayasimhadêva was the successor of Bhôjadêva, it furnishes a sure and fairly definite limit beyond which the reign of Bhôjadêva cannot have extended. According to both the stone and the copper-plate inscriptions hitherto published, Bhôjadêva was succeeded by his relative Udayâditya, and it is perhaps correct to say that it was this king who put an end to the troublous state of affairs connected with Bhôjadêva's death. But the omission of Jayasimhadêva's name

<sup>1</sup> See *Ind. Ant.* Vol XIV p 161, note 28

<sup>2</sup> In this respect, too, the plates resemble those of Bhôjadêva

<sup>3</sup> See *Jour. Am. Or. Soc.* Vol VII p 27, line 5

<sup>4</sup> See the *Gazetteer of the Central Provinces*, p 258

<sup>5</sup> The possible equivalents for the expired *Chaitradî* year 1112 would be the 27th May and the 25th June (the day of the *Dakṣiṇayana samkranti*), A D 1055, and for the expired *Kârttikâdî* year 1112, the 13th June and the 13th July, A D 1056

<sup>6</sup> See *Ind. Ant.* Vol XIX pp 346-47, Professor Bühler's edition of the Udaypur *Prasasti*, *Ep. Ind.* Vol. I pp 232-33, and my edition of the Mâgpur *Prasasti*, *ibid.* Vol. II, p 181. Compare also Lassen's *Indische Alterthumskunde*, Vol. III pp 855 and 1168-69, for the king Jayachandra or Jayânanda, who is reported to have ruled after Bhôjadêva

from other inscriptions can be no reason for doubting the correctness and authenticity of the information conveyed by these copper-plates. In a similar manner, the name of Udayāditya's immediate successor, Lakshmadēva, is omitted from all inscriptions except the Nāgpur *Prasasti*, and that very *Prasasti* clearly intimates that some time elapsed between the reigns of Bhōjadēva and Udayāditya. The earliest and latest certain dates which we possess for Bhōjadēva, are Vikrama-Samvat 1078 = A D 1021, and Śaka-Samvat 964 = A D 1012-43, while for Udayāditya the only certain date is Vikrama-Samvat 1137 = A D 1080-81. For the interval between the two, our inscription now gives us a date in A D 1055 56, of the reign of Bhōjadēva's successor Jayasimhadēva<sup>1</sup>. How long this king may have ruled at Dharṇ, it is impossible to say at present. Probably his reign was not a long one, and it also seems probable that Bhōjadēva's reign had come to an end not very long before the date of this inscription.

TEXT<sup>2</sup>

## First Plate

- 1 श्री<sup>3</sup> [॥\*] जयति<sup>4</sup> व्योमकेशोसौ यस्मर्गाय वि(वि)भर्त्ति ता । ऐन्दवी  
सि(शि)रसा लेखा जगदीजा-
- 2 कुराकति ॥ तन्वत्तु(न्तु) वः स्मरारातेः कल्याणमनिश जटाः । कल्पान्त-  
समयोद्दामतडिङ्-
- 3 लयपिङ्गला. ॥ परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवाक्कतिराजदेवपादा-
- 4 नुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीसिन्धुराजदेवपादानुध्यातपरम-
- 5 भट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानुध्यातपरमभट्टारकमहा-
- 6 राजाधिराजपरमेश्वरश्रीजयसि[ङ्]देव.<sup>5</sup> कुयली ॥<sup>6</sup> पूर्णपथकमडले म[क्त्तु]लाया.<sup>7</sup>
- 7 मद्दिचत्वारिंशदन्तपातिभीमग्रामे समुपगतान्समस्तराजपुरुषान्वा(न्वा)क्षणीत्तरान्प्र-
- 8 तिनिवासिपट्टकिलजनपदादीश्च समादिशत्यस्तु वः सविदित ।<sup>8</sup> यथा श्रीम-  
द्वा(द्वा)राव-
- 9 स्थितैरस्माभिः स्नात्वा व(च)राचरगुरु भगवत्त(न्त) भवानीपति सम[भ्य]र्क्ष्य  
ससारस्यासारता दृष्ट्वा
- 10 । वाताम्रविभ्रममिदं वसुधाधिपत्यमापातमात्रमधुरो विषयीपभोगः । प्राणा-  
स्तृणा-

<sup>1</sup> With the date of the present inscription, it may be doubted whether the date which is furnished for Udayāditya by an inscription at Udaypur (Vikrama Samvat 1116 = Śaka Samvat 981, *Jour Am Or Soc* Vol VII p 35), is really so valueless as it has been supposed to be.

<sup>2</sup> From an impression, prepared by Mr Cousens and supplied to me by Dr Hultzsch

<sup>3</sup> Expressed by a symbol <sup>4</sup> Metre Ślōka (Anushtubh), and of the next verse

<sup>5</sup> I am not quite sure about the actual reading of the *akshara* in brackets. Originally सिच was engraved but the proper right side of the च seems to have been altered. Read सिङ्

<sup>6</sup> This sign of punctuation is superfluous

<sup>7</sup> This sign of punctuation is superfluous

<sup>8</sup> The *akshara* in brackets might possibly be read *ktra*

<sup>9</sup> Metre Vasantatilakā

- 11 यजलविन्दुसमा नराणां धर्मः सखा परमहो परलोकयाने ॥ <sup>1</sup>भ्रमत्ससार-  
चक्राग्रधा-
- 12 राधारामिमा श्रिय । प्राप्य ये न ददुस्तेषा पश्चात्तापः परं फलं ॥  
इति जगतो विनस्व(स्व)र
- 13 स्वरूपमाकलयोपरिलिखितग्रामोय स्वसीमातृणगोचरयूतिपर्यन्तः सहिरस्थ-
- 14 भागभोगः सीपरिकरः सर्वादायसमेतस्व(स्व) श्रीश्रमरेस्व(स्व)रे पट्टशाला-  
व्रा(व्रा)ह्मणेभ्यः<sup>2</sup>
- 15 स्वहस्तोय श्रीजयसिद्धदेवस्य<sup>3</sup> [॥\*]

## Second Plate

- 16 भोजनादिनिमित्तं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ऽदृष्टफलमगो-
- 17 कृत्य चद्राकर्णवर्त्तितिसमकालं यावत्परया भक्त्या शाश(स)नेनोदकपूर्व  
प्रतिपा-
- 18 दित इति मत्वा तन्निवासिपट्टकिलजनपदैर्यथादीयमानभागभोगकरहिर-
- 19 ष्णादिक देवव्रा(व्रा)ह्मणभुक्तिवर्जमा[ज्ञा]श्रवणविधेयैर्भूत्वा सर्वमेभ्यः समुपनेतव्यं
- 20 । सामान्य चैतत्पुण्यफल उ(वु)द्वा ऽस्मद्वशजैरन्यैरपि<sup>4</sup> भाविभोक्तृभिरस्मत्प्र-  
दत्तधर्म-
- 21 दायोयमनुमन्तव्यः पालनीयश्च ॥ उक्तं च । <sup>5</sup>व(ब)हुभिर्वसुधा भुक्ता राजभिः  
सगरा-
- 22 दिभिः । यस्व यस्य यदा [भू]मिस्तस्य तस्य तदा फल ॥ <sup>6</sup>यानीय(ह)  
दत्तानि पुरा नरेन्द्रैर्द्वाता(ना)-
- 23 नि धर्मार्थयशस्कराणि । निर्मात्यवान्तिप्रतिमानि तानि को नाम साधुः  
पुनराददीत ॥
- 24 <sup>7</sup>अस्मत्कुलक्रममुदारमुदाहरद्भिर[न्यै]श्च दानमिदमभ्यनुमोदनीय । लक्ष्म्यास्तडित्त-
- 25 लिलवुद्बुदचलाया<sup>8</sup> दान फलं परयशःपरिपालनं च ॥ <sup>9</sup>सर्वानेताभ्याविनः  
पार्थिवे-
- 26 न्द्रान्भूयो भूयो याचते रामभद्रः । सामान्योय धर्मसेतुर्नृपाणा काले काले पाल-
- 27 नीयो भवद्भिः ॥ इति<sup>10</sup> कमलदलास्व(स्वु)विन्दुलोलां श्रियमनुचिन्त्य मनुष्यजी-

<sup>1</sup> Metre Ślōka (Anushtubh)<sup>2</sup> Read °येभ्यो<sup>3</sup> Read °सिद्ध°<sup>4</sup> The anusvara of इ is very faint in the impression.<sup>5</sup> Metre Ślōka (Anushtubh).<sup>6</sup> Metre Indravajrā.<sup>7</sup> Metre Vasantatilakā.<sup>8</sup> Read °बुद्द°<sup>9</sup> Metre Śālinī.<sup>10</sup> Metre Pushpitāgrā

- 28 वित च । सकलमिदमुदाहृतं च बु(वु)द्धा न हि पुरुषैः परकीर्त्तयो  
 विलोप्या इति ।  
 29 । संस्वत्<sup>1</sup> १११२ आषाढवदि १३ [I\*] स्वयमाज्ञा । मङ्गल महायोः  
 । स्वहस्तोय -  
 30 श्रीजयसिद्धदेवस्य<sup>2</sup> [II\*]

### No. 8 — CHIPLUN COPPER-PLATE GRANT OF PULIKESIN II

By J. F. FLEET, ICS, PH D, CLE

This inscription was first brought to my notice in 1884, by Pandit Bhagwanlal Indrajī, who then had the original plates in his possession. It was his intention to publish it, and a paper on it, written by him, was sent to the Secretary of the Bombay Branch of the Royal Asiatic Society but it was afterwards lost, without being utilised. The impressions taken by the Pandit were indifferent, and, though his reading of the text had passed through my hands, I had not kept a copy of it. In 1889, however, I found the original plates themselves in the Society's library. And, as it seems unlikely that, after so long a time, the Pandit's paper will ever be recovered and published, I now edit the inscription from them.

The plates, which were obtained from a cultivator at Chiplūn, the chief town of the Chiplun Tālukā of the Ratnāgiri District, are two in number, each measuring about 10½" by 4¾". The edges of them were turned up, so as to form raised rims, and, except for some letters that are quite worn away in line 1, and a few that are rather illegible near the beginning of line 2, the writing is well preserved throughout. The ring, on which the plates were strung, was accidentally destroyed by the cultivator who found them, in trying to clean them by the action of fire. Any seal that there may have been on the ring, was destroyed at the same time. The weight of the two plates is about 1 lb 15 oz. The characters belong to the southern class of alphabets, and are of the regular type of the period to which the record belongs. The average size of the letters is a little over ⅛". The engraving is good, and fairly deep, but, the plates being rather thick, the letters do not show through on the reverse sides at all. The interiors of them are too much choked up with dirt or rust, for any marks of the working of the engraver's tool to be visible. The language is Sanskrit, and, in addition to an opening verse in praise of Vishnu and seven of the customary benedictive and imprecatory verses at the end, there is one verse in line 7-8. In respect of orthography, the only points that call for special notice are (1) the use of the *jihvāmālīya* in *nripateh=krtyā*, line 3, and *yah=kaśhit*, line 13, (2) the use of the *upadhmanīya* in *vātāpyāh=prathama*, line 2, *varmmanah=putrah*, line 3, *janah=parigrhīta*, line 5, *yah=padam*, line 8, *bhātah=parama*, line 10, and *sādhu=punar*, line 18, (3) the doubling of *k* before *r* in *vikram-ākkrānta*, line 1, and *vikrama-khraya-khrīta*, line 9, and (4) the doubling of *dh*, by *d*, before *r*, in *ādādhvar*<sup>2</sup>, line 2.

The inscription is a record of the Western Chalukya king Satyāśraya-Pulikēsin II. And the object of it is to announce that his maternal uncle, the Sēndraka Rāja Śrivalabhā-Senanandarāja, granted to a Brāhman the village of Āmravatavaka, and an allotment at the village of Avañchapali,<sup>3</sup> in the Avarētikā vishaya. The record is not dated, but the period to which it belongs is A D. 609 to 642.

<sup>1</sup> Read सवत्

<sup>2</sup> Read सिद्ध.

<sup>3</sup> Probably for 'Avañchapalli'

[illegible]

सुहृत्सायंष्टाद्वयसिद्धदेवश्च

11

[illegible]



TEXT<sup>1</sup>

## First Plate

- 1 Jayati<sup>2</sup> jagatām vidhātus=tri-vikram-ākkrānta-sakala-bhuvanasya nata-na ॐ ॐ ॐ na-  
ॐ ॐ ॐ ॐ na-nakh-āmsu-jatīlam padam Vishnōh [||\*] Mānavya-sagō-  
2 trān[ā\*]m Hārati-putrānā[m\*] Chi(cha)lukyānām=an[v\*]avāyē Vātābyā(pyā)h=  
prathama-vidhātur=anēk-āddhvar-āvabhṛitha-snāna-samārdri(rdri)krīta-punya-mattī [3  
sarvva-  
3 mangal-āyatanasya vallabha-nripatēh=kirt[t\*]yā yuktasya Kirttivarmanah=putrah  
samanushthita-pati-dēvatā-vratam Kamalālayā<sup>4</sup>-vipula-payō-  
4 dhara-vipu(lu)pta-chandan-ālēpah surēndra-mandira-gata-kinnar-ānganā-patīyamāna-  
vimala-ki(ki)rttīh sva-radana-kulīsa-vibhinna-ripu-hṛiday-ō-  
5 dgatā(ta)-rudhura-dhārā-snapita-mastaka-matta-mātang-ōdaya-parvata-taruna-ravih ni-  
grihita-dushta-janaḥ=parigrihita-vidvat-sahō(khō)=nu-  
6 grihita-bhṛitya-varggah kara-gata-khadg-ōttrita-para-nripa-danti-dant-ōtthita-vahni-śikh-  
ōddipita-ranabhūmir=vvara-yuvati-nayana-sāyak-ai-  
7 ka-lakshō vividha-sāstr-ārttha-tat[t\*]va-vichāra-kshama-sūkshma-buddhiś=Chalukya-  
kula-tīlakah sarvva-sad-gun-āśrayō ripu-daridraś=śrī-Satyāśrayō nāma [h\*]  
8 Yāh<sup>5</sup>=padam nyasya sōtrūnā<sup>6</sup> śauryyēn=ōpari pārth[ī\*]vah prakṛityā pumśchalim  
Lakshmim satī-vratam=asīkshayat [||\*] Sa mahipatir=Avarētikā-vima(sha)ya-  
vāsinaś=sa-  
9 mājūāpayati yath=Āyam mama mātulas=samadhugat-āryya-mārgga unmārggah<sup>7</sup> sva-  
vikrama-kkṛaya-kkrīta-viśāla-kirtti-vitāna-naddha-sarvva-digantara[h\*]  
10 Sēndrakānām tīlakabhūṭah=paramamāhēśvaraś=Śrīvallabha-Sēnānandarājas=tēna  
rājūā<sup>8</sup> mātāpitrōr=ātmanas=cha puny-ōpachay-ārttha[m\*]

## Second Plate

- 11 Ātrēya-sagōtrāya Krishnasvāmī-sūnavē Mma(ma)hēśvarāy=ēshta-yajū[ā\*]ya Āmravata-  
vaka-grāmō tathā Vā(? chā)rubennāyām<sup>9</sup> Avañchapalyām<sup>10</sup> vi[m\*]śati-  
12 ś=chāta-bhata-dūta-rājapurumā(śhā)nām=apavēśanīyam dvayam=ētat=prādāt [||\*] Vidi-  
t[ā\*]s<sup>11</sup>=santu rājānas=sarvv[ē\*] mad-vamśa-  
13 sambhavāh anyē cha pūthivī-pālās=sāmantās=cha mahitalēh<sup>12</sup> Yāh=kaśchit=prithivī-pālō  
bhōgam=asya nivārayēt  
14 mahatām pātākānān=tu karttus=tasya phalam bhavēt [||\*] Uktam cha | Bahubhṛi=  
vvasudhā bhuktā rājabhis=Sagar-ādibhūh yasya  
15 yasya yadā bhūmis=tasya tasya tadā phalam || Shashtim varsha-sahasrāni svarggē  
mōdati bhūmi-dah āchchhētā ch=ānumant[ā\*] cha  
16 tāny=ēva narakē vasēt [||\*] Pūrvva-dattām dvijātibhyō yatnād=raksha Yudhishtirah<sup>13</sup>  
mahim mahimat[ā\*]m śrēsthā dānāch=chhrēyō=nupālanam [||\*]  
17 Sva-dattām para-dattām vā yō harētā vasundharām sva-vishthāyām krīmīr=vbhū(bbhū)tvā  
pitribhis=saha pachyatēh<sup>14</sup> Yāhiha<sup>15</sup> dattāni purā

<sup>1</sup> From the original plates<sup>2</sup> Metre Āryā<sup>3</sup> Read *murtīh* (or *match*)<sup>4</sup> Read *vratā-Kamalālayā*<sup>9</sup><sup>5</sup> Metre Ślōka (Anushtubh)<sup>6</sup> Read *satrūnām*<sup>7</sup> Read *mārgg unmārggah*<sup>8</sup> Read *sa rājā*, unless *prādāt*, in line 12, is altered into *pradattam*<sup>9</sup> This word was omitted in its proper place, and stands in the blank space after the end of the last line There is a cross-mark, to shew that it properly belongs here<sup>10</sup> It would seem that, in the second syllable, *ca* was engraved, and then was corrected into *ca* by partially cancelling the *a*<sup>11</sup> Metre Ślōka (Anushtubh), and in the next five verses<sup>12</sup> Read *māhitalē* ||<sup>13</sup> Read *Yudhishtira*<sup>14</sup> Read *pachyate* ||<sup>15</sup> Read *gan=īha* — Metre Indravajrā

- 18 narêndrar=dânâni dharm-ârttha-yâsâs-karâni nirbbhukta-mâlya-pratimâni tâni kô nâma  
sâdhuh=punar-âdadita ||
- 19 Dhâla<sup>1</sup>-krishtâm mahî[m\*] dadyât=sa-bi(bî)jâm sasya-mâmlinim<sup>2</sup> yâvat=sn(sû)rya-  
kritâ lôkâs=tâva[t\*] svarggê mahîyatê ||
- 20 Svasty=astu lêkhaka-vâchaka-êrôtrîbhyah || Ôm ||

## TRANSLATION.

Victorious is the footprint, interspersed with the brightness of the toe-nails . . . . .  
bowed down, of (the  
god) Vishnu, the creator of the (three) worlds, who traversed the whole universe in three  
strides<sup>1</sup>

(Line 1)—In the lineage of the Chalukyas, who are of the Mânavya gôtrâ (and) are  
Hâritaputras,— of Kirtivarman (I), the first maker of Vâtâpi, whose pious foim was  
thoroughly well moistened by ablutions performed after celebrating many sacrifices, who was  
the abode of all auspiciousness, who was the king of favourites, (and) who was endowed with  
fame, the son (is)—

(L 3)—That ornament of the family of the Chalukyas, that asylum of all good  
qualities, that person who has but few foes, the glorious Satyâsraya-(Pulakêsin II) by name,  
whose besmearing with sandal-wood oil is rubbed off by (the clinging of) the bulky breasts of  
the goddess of fortune who practises (towards him) the vow of treating a husband like a god,  
whose pure fame plays the part of a husband towards the women of the Kinnaras in the hall  
of (Indra) the lord of the gods, who is a very sun just risen above the mountain of dawn  
which is (his) elephant, infuriated with rut, the head of which is bathed in the trickling stream  
of blood that flows forth from the hearts of the enemies which are cleft open by the thunder-  
bolt that is its tusk, who punishes wicked people, who receives with hospitality learned people  
and friends, who confers favours upon servants; who has lit up the field of battle with the  
flames of the fire that rises from the tusks of the elephants of the hostile kings which are split  
by the sword that is held in (his) hand, who is the sole aim of the arrows which are the eyes  
of nice young women, whose keen intellect is capable of examining the essence of the meaning of  
various Sâstras, (and) who, (indeed) a king, having bravely planted (his) footstep over (his)  
enemies, has taught the goddess of fortune, who is fickle by nature, the observances of a true  
and faithful wife.

(L 8)—He, the king, issues a command to the inhabitants of the Avarêtnâ vishaya  
to this effect —“My maternal uncle, the ornament of the Sêndrakas, the most devout wor-  
shipper of (the god) Mahêâvara, Śrîvallabha-Sêṇānandarâja, who has acquired (a knowledge  
of all) the proper and improper practices of noble people, (and) who has covered all the spaces  
between the quarters of the compass with the canopy of (his) fame that was purchased by the  
price of his valour,—he, the king, in order to increase the religious merit of (his) parents and  
of himself, has given to Mahêâvara, the son of Krishnasvâmin, of the Âtrêya gôtra, who has  
performed sacrifices, these two things, free from the right of entry by the irregular and  
regular troops, by messengers, and by the king's servants,—(viz) the village of Âmra-  
vatavaka, and twenty at (the village of) Avañchapali on the (river) Vârubennâ.<sup>3</sup> Let all  
kings, born in my race, and other rulers of the earth, and (all) feudatory chiefs in the world, be  
made to know (that) any ruler of the earth who may obstruct the enjoyment of this (grant),—  
to him will attach the penalty of one who commits the five sins.”

<sup>1</sup> Read *phâla*, or *hâla* — Metre Ślôka (Anushtubh)

<sup>2</sup> Read *malinim*

<sup>3</sup> Or, perhaps, Chârubennâ.—The text indicates an allotment of land, measured by twenty *avartanas* or  
some other measure so well known that it was thought unnecessary to specify it.



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(L. 14.)—And it has been said — The earth has been enjoyed by many kings, commencing with Sagara, whosoever at any time possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it) ! The giver of land enjoys happiness in heaven for sixty thousand years, (but) the confiscator (of a grant), and he who assents to (an act of confiscation), shall dwell for the same number of years in hell ! O Yudhishtira, best of kings, carefully preserve land that has previously been given to the twice-born, (verily) the preservation (of a grant) is more meritorious than making a grant ! Whosoever confiscates land that has been given, whether by himself or by another,— he is born as a worm in ordure, and is consumed together with (his) deceased ancestors ! Those grants, productive of religion and wealth and fame, which have been formerly given here (on earth) by (previous) kings, (are) like worn-out garlands; verily, what good man would take them back again ? He who grants land, (whether simply) ploughed, (or) planted with seed, (or) full of crops,— he is treated with honour in heaven, for as long as the worlds, created by the sun, endure !

(L. 20) — Let prosperity attend the writer, the reader, and the hearers ! Ōm !

### No. 9 — TORKHEDE COPPER-PLATE GRANT OF THE TIME OF GOVINDARAJA OF GUJARAT — SAKA-SAMVAT 735

By J. F. FLEET, I.C.S., PH.D., C.I.E.

I owe the opportunity of editing this inscription, which is now brought to notice for the first time, to the kindness of Mr. C. G. Dodgson, I.C.S. (Bombay), who sent me the original plates, for examination, in 1891. They were obtained from Dēvarāo bin Balwantrāo Kadambāndē Jāhāgīrdār, a resident of the village of Tōrkhēdē, in the Shāhādē Tālukā, Khāndēsh District.

The plates are three in number, each measuring about  $11\frac{1}{2}$ " by  $8\frac{1}{2}$ ". The edges of them were fashioned somewhat thicker than the inscribed portions, so as to serve as rims to protect the writing, and, though the plates have been a good deal corroded by rust, there are but very few letters which are not in a perfect state of preservation.— The plates are strung on two rings. One of them is about  $\frac{1}{4}$ " thick, and, though now bent out of shape, was probably originally circular, about  $2\frac{1}{2}$ " in diameter. It has been severed, but it shews indications of having been soldered up, to make an actual ring. The other is about  $\frac{3}{8}$ " thick. Part of it is roughly oval, measuring about  $3\frac{1}{2}$ " by  $2\frac{1}{2}$ ", and it ends in two straight, pointed extremities, which were intended for soldering into a seal. The total length is about  $5\frac{1}{2}$ ". The seal is not forthcoming.— The weight of the three plates is 434 tolas, and of the two rings,  $18\frac{1}{4}$  tolas total, 452 $\frac{1}{4}$  tolas.— The characters belong to the southern class of alphabets, and are of the regular type of the period to which the record refers itself. It should be noted that two forms of *l* occur, they are both illustrated in *lālita*, line 10, and again in *lallah*, line 35. The average size of the letters is about  $\frac{1}{4}$ ". The engraving is good, bold, and fairly deep, but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of them shew marks, as usual, of the working of the engraver's tool.— The language is Sanskrit. There are two of the customary benedictive and imprecatory verses in lines 47, 48, but, otherwise, there are verses only in lines 6 to 14. The language is mostly accurate but the construction is bad in the passage that contains the names of the various grantees, and a corrupt or Prākṛit word, *uchchharyana* for *utsarpana*, is used in line 22.— In respect of orthography, the only points calling for special notice are (1) the use of *n*, instead of the *anusvāra*, in *°ānśō*, line 35, (2) the omission of a *t*, for metrical purposes, in *jagatunga*, line 6; (3) the doubling of *t* before *r* in *pauttra*, line 18, *mātūpitrōr*, line 20, *agnihōttra*, line 22, *agōttra*, lines 23 to 39 (except in the subsequent addition to line 39), *puttra*, lines 24, 25,

and *dauhittra*, line 35, but not in *tri*, line 23, and (4) the doubling of *d* before *r*, in *bhāmi-chchhuddra*, lines 42-43, and *bhaddra*, line 44

The inscription refers itself, in lines 5 and 6, to the reign of the Rāshtrakūṭa king Prabhūtavarsha-Jagattunga-Gōvinda III;<sup>1</sup> and, in line 12, to the time of his nephew and feudatory, Gōvindarāja of Gujarāt. And the object of it is to record that a subordinate of Gōvindarāja, the Mahāsāmanta Buddhavarasa,<sup>2</sup> of the Salukika family, granted to some Brāhmanas a village named Gōvattana, situated in an estate, belonging to him, which was known as the Siharakkhi or Siharakkhi Twelve.

The date on which the grant was made, is the seventh *tithi*, called *vijaya-saptamī* (line 13), — the week-day is not mentioned, — of the bright fortnight of the month Pausha in the Nandana *samvatsara*, Śaka-Samvat 735, the year being expressed both in words and in decimal figures. The *samvatsara* may be determined either by the mean-sign system, according to which it began on the 9th May, A.D. 812, in Śaka-Samvat 735 current, and ended on the 5th May, A.D. 813, in Ś.-S. 736 current, or by the southern luni-solar system, according to which it coincided with Ś.-S. 735 current. In either case the given Śaka year has to be applied as a current year. And, for the *tithi*, the corresponding English date is the 14th December, A.D. 812; on this day the *tithi* was current during all the daylight hours, and ended at about 31 *gh* 10 *p*, = 12 hours 28 minutes, after mean sunrise (for Bombay).

As regards the places that are mentioned, Siharakkhi or Siharakkhi is very probably the modern 'Serku,' which, according to the *Postal Directory of the Bombay Circle*, seems to be somewhere close in the neighbourhood of Baroda. But I have no maps at hand in which to look for its exact position, and to see if any modern representatives of Gōvattana and its hamlet (?) Mēshuvallikā can be found.

#### TEXT<sup>3</sup>

##### First Plate

- 1 Ōm<sup>4</sup> Śaka-nripa-kāl-ātita-samvatsara-śatēshu saptasu pañcha-  
tri(tri)mśaty-adhikeshu Pausha-śuddha-
- 2 saptamyām-ankatō-pi samvatsara-śatāni 735 Nandana-samvatsarē  
Paushah śuddha-
- 3 tithih 7 asyām samvatsara-māsa-paksha-divasa-pūrvvāyām [1\*] Parama-  
bhattāraka-
- 4 mahārājādhirāja-paramēśvarah śarach-chhaśānka-kīrana-nirmmala-yaśō-nāuk-  
āvagunthi-
- 5 ta-mēdini-yuvati-bhōktā Prabhūtavarshah śivallabhanarēndrō Gōvinda-  
rāja-nāmā ||
- 6 Jagatunga<sup>5</sup>-tunga-turaga-pravṛiddha-icn-ūrdhva-ruddha-ravi-kīranam grīsh-  
mē=pi nabhō nikhilam
- 7 prāvṛitkālāyatē spashtam |(||) Rakshatā<sup>6</sup> yēna niśēśham chatur-ambōdhu-  
samyutam rājyam dha-
- 8 rmmēna lōkânām kritā tushtih parā hridi |(||) Bhrātā<sup>7</sup> tu tasy=Endra-  
samāna-vīryyah śīmāmn<sup>8</sup>=bhu-

<sup>1</sup> I take this opportunity of publishing a revised table of the Rāshtrakūṭa dynasty of Malkhēḍ, with its Gujarāt branches. The numbers prefixed to some of the names indicate the members of the family who actually reigned, and the order in which they succeeded each other.

<sup>2</sup> The termination of this name seems clearly to be the Kanarese *arasa*, 'a king'. The person, therefore, had probably migrated to Gujarāt from the Kanarese country.

<sup>3</sup> From the original plates

<sup>4</sup> Metre Āryā — At the beginning of the verse, *jagatunga* is used by metrical license for *jagattunga*

<sup>5</sup> Metre Ślōka (Anuṣṭubh)

<sup>6</sup> Represented by a plain symbol

<sup>7</sup> Metre Indravajrā

<sup>8</sup> Read *śrīman*





- 9 vi kshâpâtur=Indrarâjah sâstâ babhûv=âdbhuta-kirtti-sûtis=tad-datta-  
Iâtêsvara-mandalasya [||\*]  
10 Sûnur<sup>1</sup>=bbabhûva khalu tasya mah-ânubhâvas=sâstr-ârttha-bôdha-sukha-  
lâlita-chitta-vrittih yô gau-  
11 na-nâma-parivâram=uvâha pûrvvam śrî-Karkkarâja-subhaga-vyaya(pa)-  
dêsam=uchchah [||\*] [Su]-vrisha<sup>2</sup>-sthô=  
12 nujas=tasya satatam sêvitô budhah Gôvîndarâjô bhûpâlah sâkshâch-  
Chhambhur=iv=â-  
13 parah [||\*] Phal<sup>3</sup>-ôn mukhau=âpatitair=vividûratah samam samantâd=guna-  
paksha-pâtibhih | -

*Second Plate, First Side*

- 14 mah-âhavâc dâna-vidhau cha mârgganair=naa kunthitam yasya  
sad=aiva mânasam ||  
15 Tad-datta-Siharakkhi-dvâdasakê prabhujyamânê Śalukika-vikalanka-  
vamśa-prasû-  
16 tô mûrddh-âbhishukrô duryvâra<sup>4</sup>-vairi-vamit-âtula-tâpa-hêtur=anêka-  
darppit-â-  
17 râta-taru-prabhajjanô mâtariśvâ śarach-chhasânka-kirana-kundakusuma-  
sphatik-âvadâta-  
18 samâna-nirmmala-yas[â]h śrî-Maninâga-pauttrah śrî-Râjâditya-sutah  
paramabrahmanyah  
19 samadhigat-âśêsha-mahâśabda-mahâśamantah sôyam śrî-Buddhavarasah  
sarvân=êva bhâvi-  
20 bhûmipâlân=samanubôdhayaty=Astu vah samviditam yathâ mayâ  
mâtâpittrôr=âtma-  
21 naś=cha punya-yasô-bhivriddhayê aihik-âmushmika-phal-âvâpty-arttham  
bali-charu-vaisva-  
22 dēv-âgnihôtra-kratukriy-âdy-uchchha(tsa)rppan-ârttham Badarasiddhi<sup>5</sup>-  
châturvidya-sâmânya-  
23 Vâjasanêya-Mâdhyandina-brahmachâri-tripravara-Lâvâya-sagôtra - b r â -  
24 hmana-Sômâya Sarvadvêva-puttrâya tathâ brâhmana-Nâhara<sup>6</sup> Gantama-  
sagôtra Ma[h]jê-  
25 śvara-puttrah tathâ Drôna Vârshnêya-sagôtra Śarmma-puttrah tathâ  
Sôma Kâtyâ-  
26 yana-sagôtra Bappuka-sutah tathâ Lakutih Âgnêya-samâna-sagôtrah

<sup>1</sup> Metre - Vasantatilaka.

<sup>2</sup> This *akshara* is rather an anomalous one, — between *sha* and *sa*. But I think that it is intended for *sha*, not for *sa*, by mistake for *sha* — The word puzzled me. And I owe the reading of it to Dr. Hultzsch, who referred me, for an analogous expression, to *Ep Ind Vol I p 156, verse 13, — Hara iva vrisha-vishit asthâ*

<sup>3</sup> Metre - Vamastha

<sup>4</sup> Here we have a line in the Vasantatilaka metre, — evidently a quotation — [The same line forms part of verse 6 of an inscription of Kṛṣṇa II, *Ep Ind Vol I p 54 — E H*]

<sup>5</sup> The first two syllables of this word are perfectly clear and unmistakable, but the engraving of them is not quite complete, — owing apparently to the copper being particularly hard just here. There are other similar instances, *e.g.* in the *ô* of *śabda*, line 19, the *ta* of *tripratara*, line 23, the second *ta* of *nâradâh*, line 30, and the syllables *rêca a*, line 39

<sup>6</sup> From here, to line 39, the construction is careless and faulty

*Second Plate, Second Side*

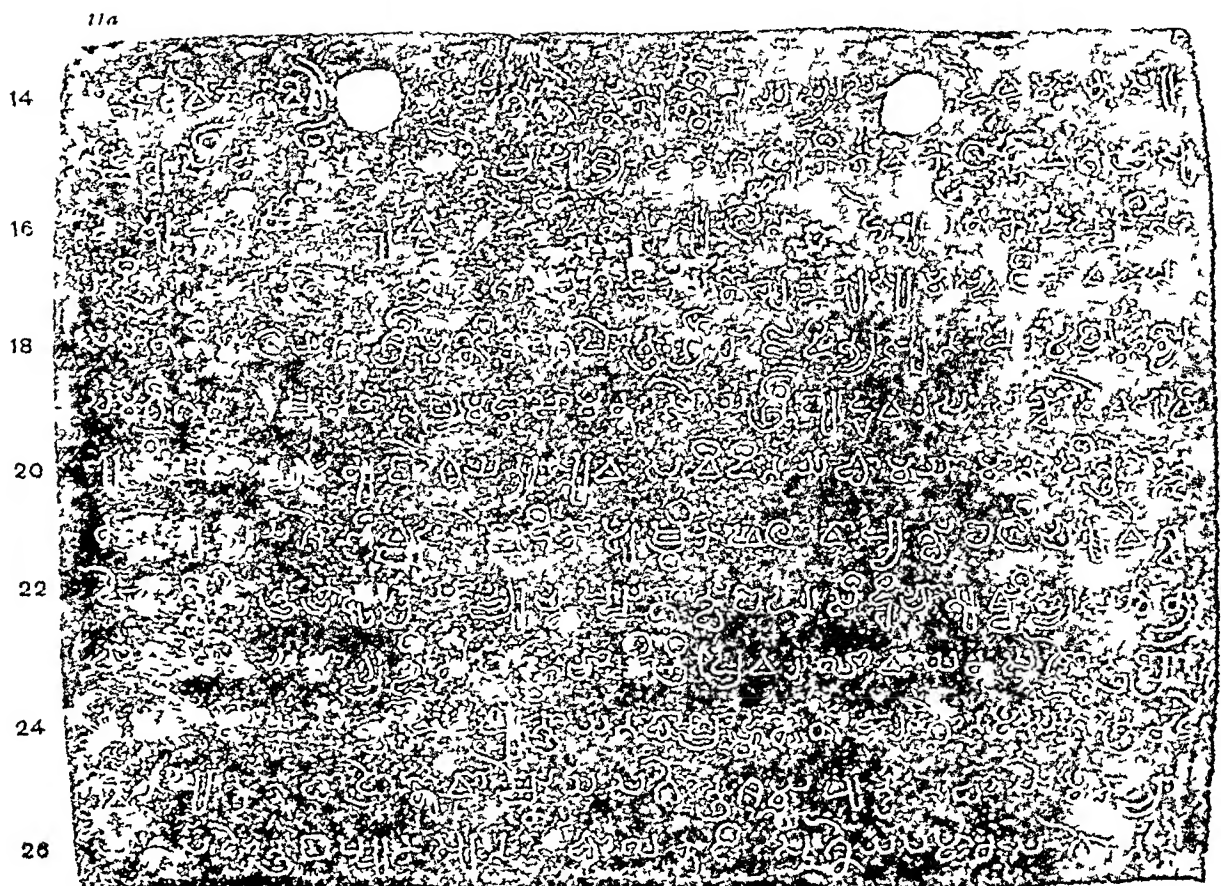
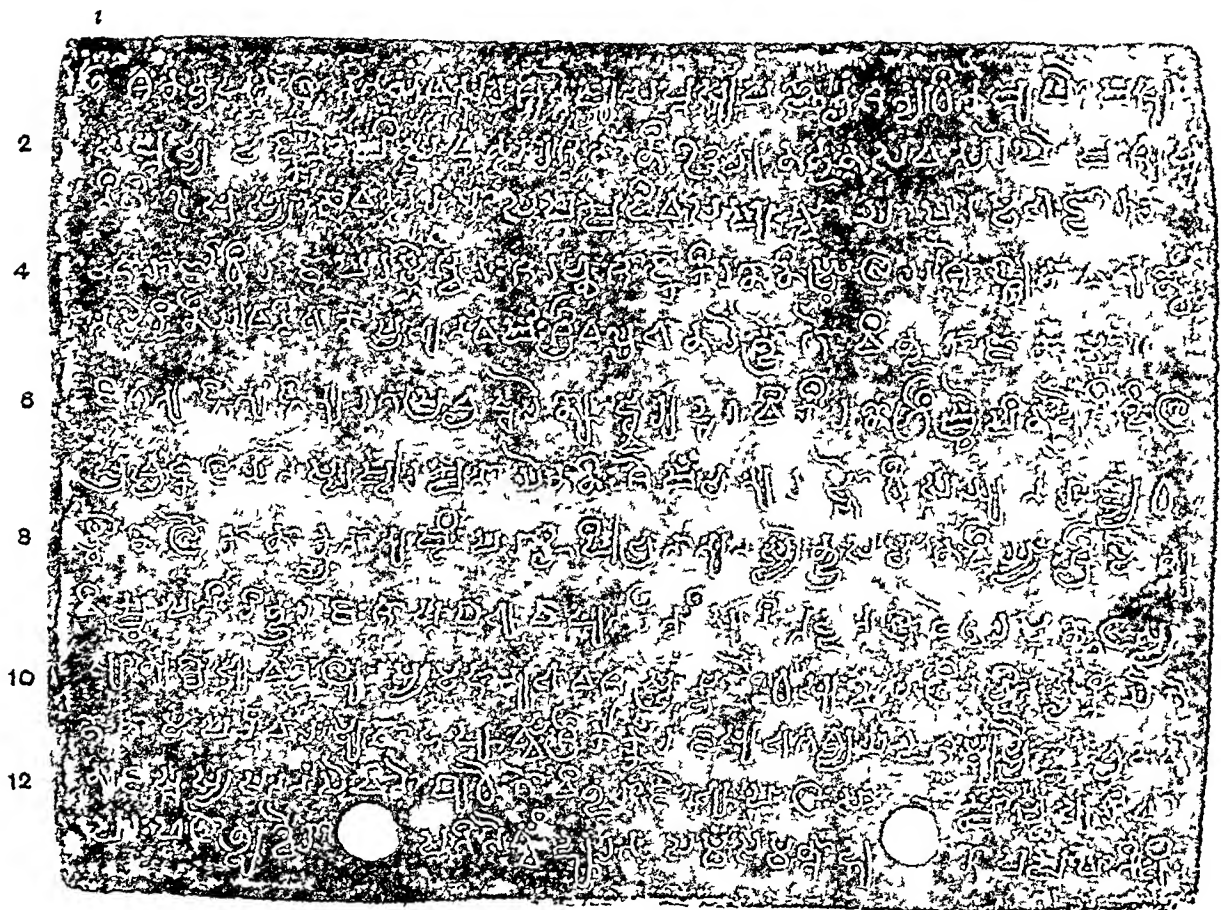
- 27 Sarvvadēva sutah tathā Sarvvadēva Mudgala sagōttrah tathām<sup>1</sup> Nōvah  
tathā<sup>2</sup> tat-sutō Gōva tathā Bhaullah Vatsa-sagōttrah  
28 tathā Gōvaśarmmah tathā Anahādityah tathā Nasīnah tathā Gōvah  
Gautama-sagōttrah Drōṇa-  
29 sutah tathā Āditya Pārāsara-sagōttrah tathā Limbāditya Āgnīya-  
samāna-sa-  
30 gōttrah tathā Yōgah Sa(sa)mdila-sagōttrah tathā Agnisarmmah tathā  
Nēvarēvah Mudgala-sagōttrah  
31 tathā Nāgah Mādihara-sagōttrah tathā Nānasarah tathā Rīvasamah  
tathā Bhāulla Yaugana-sagōttrah  
32 tathā Nēvāditya Bharadvāja-sagōttrah tathā Īśvarah Kauśa-sagōttrah  
tathā Bappasvāmī tathā  
33 Gōvaśarmmah Vārshnēya-sagōttrah tathā Śivādityah tathā Dēvahatah  
tathā Sihah Lāvā-  
34 yapa(na)-sagōttrah tathā Namnnah<sup>3</sup> Kātyāyana-sagōttrah tathā Mātṛi-  
śūrah tathā Mahēśvarah  
35 Āgnēya-samāna-sagōttrah tēn=ātṁ-ānśō Nāina-danūtrāya dattah tathā  
Lallah Bharadvā-  
36 ja-sagōttrah tathā tasy=aiva bhrātā Jajjukah tathā Dattah Saundāna-  
sagōttrah tathā  
37 Agnisarmmah Āgnēya-samāna-sagōttrah tathā Nēvādityah tathā  
Sambaurah  
38 Kauśa-sagōttrah tathā Jajjukah Vārshnēya-sagōttrah tathā Ādityah  
Gautama-sagōttrah  
39 tathā Ādityachihallakah Sōma-sutah tathā<sup>4</sup>=Āgnīsa[r\*]ma Mudgala-  
sagōtra Rēva Āgnēya-samāna-sagōttra

*Third Plate.*

- 40 Siharakhi-dvādas āntargata-Gōvattan-ābhudhānō grāmah sa-hira-  
41 ny-ādānah sa danda-dasāparādhah sa-simā-paryyantah sa-tirtthah Mē-  
shu(?)valli-  
42 kā-prāvēśukah samasta-rājakyānām=a-hasta-prakshēpanīyō bhūmi-  
43 chchhiddra-nyāyēn=ādya vijaya-saptamyām=udak-ātisarggēṇa pratipūdi-  
tah [!]\* yata-  
44 s=tatō=sya na kāsichid=vyāsēdhē pravarttatavyam=āgāmī-bhaddra-nṛpati-  
bhīr=apy=anityā-  
45 ny(ny)=aisvaryāny=asthīram mānushyam sāmānyañ=cha bhūmi-dāna-  
phalam tad-apaharana-pāpam

<sup>1</sup> Read *tathā*<sup>2</sup> The words *tathā tat sutō Gōva* stand above the line, and seem to have been added subsequently. There is no mark to shew exactly where they belong, but their intended place seems here, rather than after *Bhāulla Vatsa-sagōttrah*<sup>3</sup> Read *Nannah*<sup>4</sup> The words *tath=Āgnīsa[r\*]ma Mudgala sagōtra* stand below the line, and the omission to double the *t* in *sagōtra* seems to shew conclusively that they were added subsequently. Here, again, there is no mark to shew exactly where they belong, but their intended place seems to be where I have put them.





28

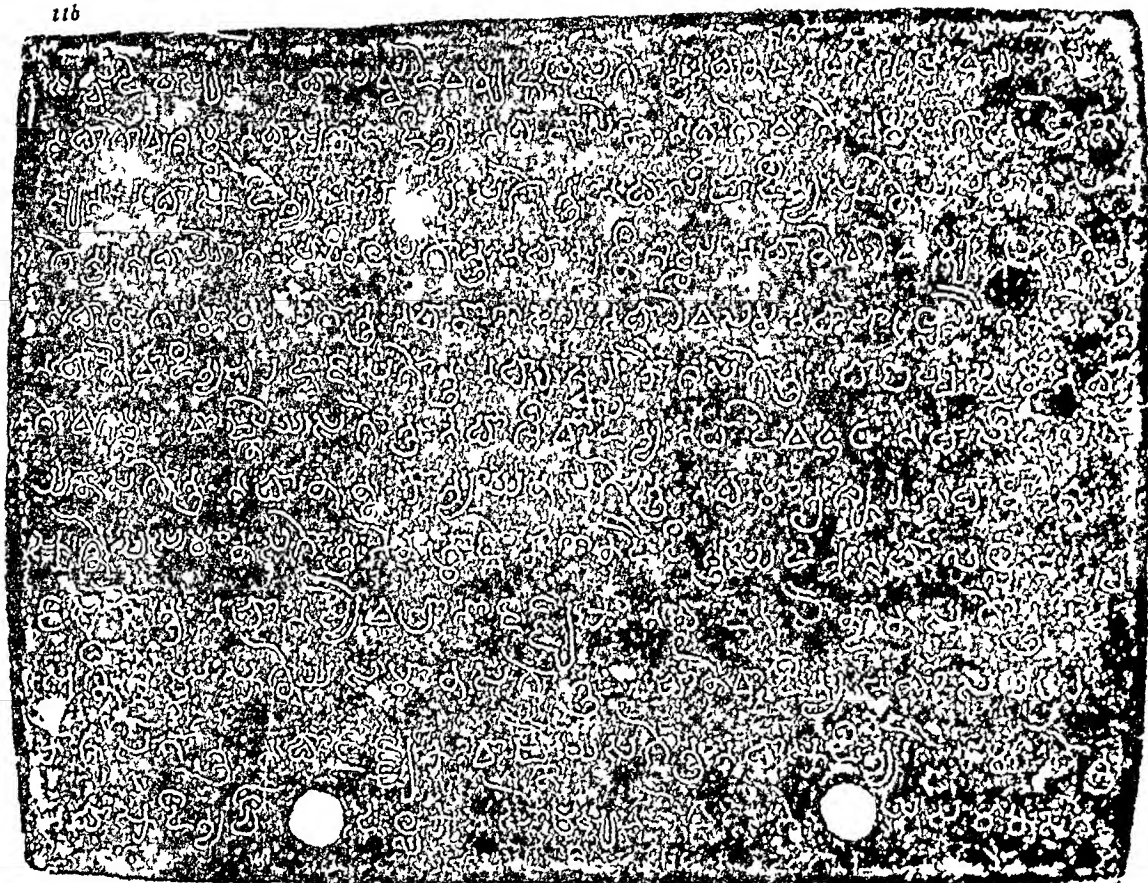
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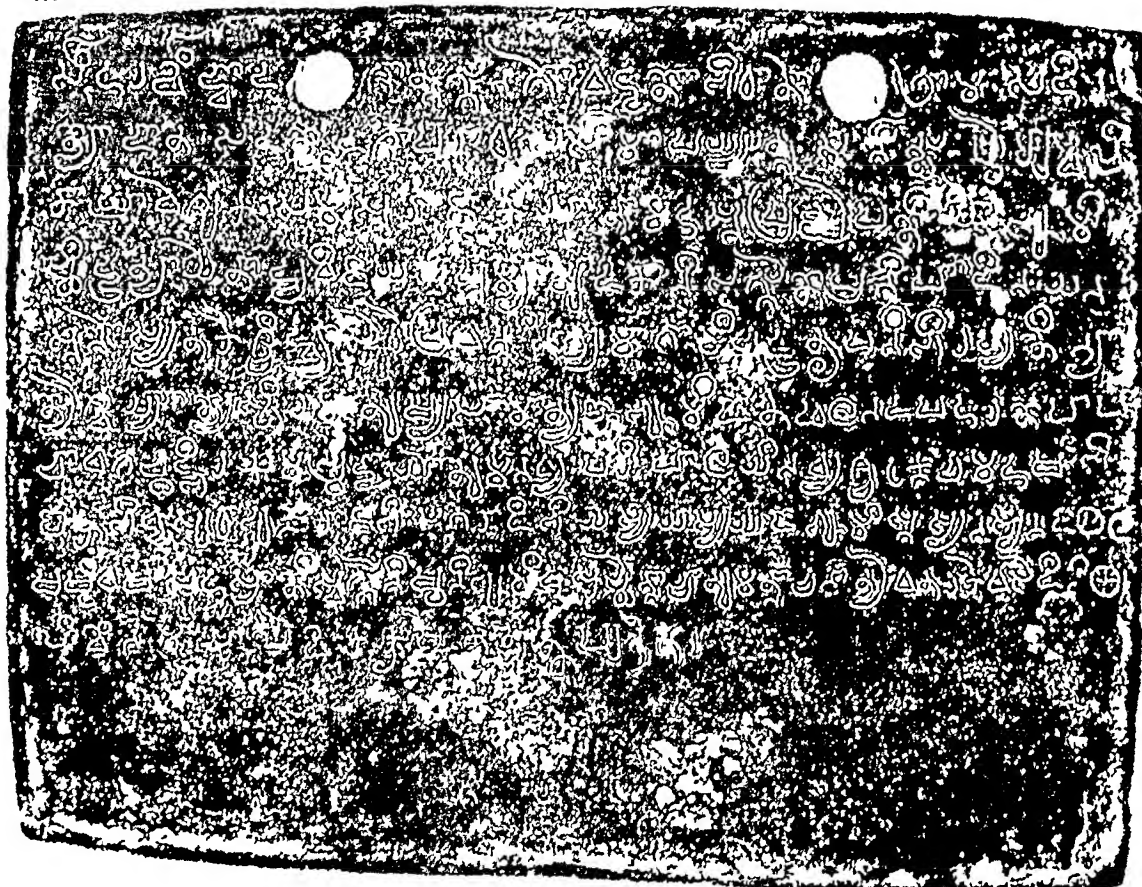
40

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46

48



- 46 ch=âvagachchhadbhur=ayam=asmad-dâyô=numamtavayah pampâlayitavyas=cha [1\*] uktam cha maharshibhuh [1\*]  
 47 Bahubhur<sup>1</sup>=vvasudhâ bhuktâ râjabhuh Sagar-âdibhuh yasya yasya yadâ bhûmis=tasya tasya tadâ phalam [11\*]  
 48 Shashtim varsha-sahasrâni svarggê tshtathâ bhûmi-dah âchchhettâ ch=ânurantâ cha tâny=êva narakê vasêd=iti [11\*] Ôm<sup>2</sup> |(11)  
 49 Lakhitam mayâ lēkhaka-Krishnēna Nanna-putrēna |(11)

## TRANSLATION.

Om<sup>1</sup> In seven centuries, increased by thirty-five (years), of the years that have gone by from the time of the Śaka king (or kings), on the seventh tithi in the bright fortnight of (the month) Pausa, or, in figures, the centuries of years 735, in the Nandana samvatsara, (the month) Pausa, the tithi 7 of the bright fortnight; on this (tithi), specified as above by the year (or samvatsara) and month and fortnight and day.<sup>3</sup>—

(Line 3).—(There is) the Paramabhāṭāraka, Mahārājādhirāja, and Paramēśvara, Prabhūtavārsha, the king of favourites of fortune, by name Gōvindarāja (III),— an enjoyer of the young woman the Earth, who is veiled by a mantle, which is (his) fame, that is as spotless as the rays of the autumn moon. Even in the hot weather, the whole sky, in which the rays of the sun are obscured on high by the dense dust (raised) by the tall steeds of Jagattunga, distinctly looks as if the rainy season had come. (And) the greatest possible joy is produced in the hearts of men, through the manner in which he righteously rules the whole kingdom, together with the four oceans.

(L 8).— His brother, Indrarāja,— equal in valour to (the god) Indra, a glorious king on the earth, the source of the production of wondrous fame,— became the ruler of the province of the lord of Lāta, which was bestowed by him (Gōvinda III).

(L 10).— His son was one of great dignity,— with a mind that revelled in the pleasure of learning the meaning of the Śāstras,— who bore aloft, in the first place, the auspicious appellation of “illustrious Karkarāja,” accompanied by a secondary name.

(L 11).— His younger brother (is) the king Gōvindarāja,— verily like another (god) Śambhu personified,— who abides in good morality, just as the god sits on the excellent bull (Nandi), (and) who is always worshipped by learned people, just as the god is by (the other) gods. His mind is never dulled, either in the height of battle by the arrows, tipped with (sharp) points,<sup>4</sup> which, discharged from afar on all sides, graze the (very) string of (his) bow and the feathers (of his arrow), or in the rite of charity by suppliants, on the look-out for rewards, who assail (him) from afar on all sides through partiality for (his) virtues.

(L 15).— At the estate<sup>5</sup> (called) the Siharakkhi Twelve, conferred by him, this person, the illustrious Buddhavarasa, a Mahāsāmanta who has attained all the mahāśabdās,— who has been born in the spotless Śālūkika race, who has been anointed on the forehead, who is the cause of an unequalled fever, hard to be cured, among the wives of (his) enemies, who is a wind that breaks down numerous trees, which are (his) enemies, inflated with pride, whose pure fame (is) like the white colour of the rays of the autumn moon, or of a jasmine flower, or of a piece of crystal, who is the son's son of the illustrious Manināga; who is

<sup>1</sup> Metre Ślōka (Anushtubh), and in the following verse

<sup>2</sup> Represented by a symbol which is identical with one of the forms of the numerical symbol for 90

<sup>3</sup> The context is in line 19,— “This person, the illustrious Buddhavarasa, informs all future kings,” etc

<sup>4</sup> Or, perhaps, “aiming at (his) shield”

<sup>5</sup> *prabhujyamāna* In the construction in which it stands, the word is not a very easy one to translate literally

the son of the illustrious Rājāditya, (and) who is extremely well-disposed to Brāhmins,—informs all future kings —

(L 20).—“Be it known to you that,—for the increase of the religious merit of my parents and of myself, for the sake of acquiring a reward in this world and in the next, (and) for maintaining the *bali*, the *charu*, the *kausvadēva*, the *agnihōtra*, the sacrificial rites, etc,—the village named Gōvattana, in the Siharakhi Twelve, with the (right of) taking gold, with (the right to) fines and (punishments for) the ten offences, with all that is included within the boundaries, with (its) sacred bathing-places, with (its) hamlet of (?) Mēshuvallikā, (and) not to be pointed at by the hand (of confiscation) of any of the King's people, has to-day, on the (tithi called) vijaya-saptamī, been granted by me, according to the rule of bhāmuckchikūdra (and) with the pouring out of water, (to the following persons, viz.),—to the Brāhman Sōma, son of Sarvadēva, who belongs to the community of the *Ohaturvēdins* of Badarasiddhi, who is a religious student of the Vājasaneyā-Mādhyamdina (*śākhā*), who has an invocation of three original ancestors, and who belongs to the Lāvāyana *gōtra*, also, the Brāhman Nāhara, of the Gautama *gōtra*, son of Mahēśvara, also, Drōna, of the Vārshnēya *gōtra*, son of Śarman; also, Sōma, of the Kātyāyana *gōtra*, son of Bappuka, also, Lakuti, whose *gōtra* is the same with that of the Āgnēyas, son of Sarvadēva, also, Sarvadēva, of the Mudgala *gōtra*, also, Nēva, also, his son Gōva, also, Bhāulla, of the Vatsa *gōtra*, also, Gōvaśarman, also, Anahāditya, also, Nāsēna, also, Gōva, of the Gautama *gōtra*, son of Drōna, also, Āditya, of the Pārāsara *gōtra*, also, Lambāditya, whose *gōtra* is the same with that of the Āgnēyas, also, Yōga, of the Śandila *gōtra*, also, Agniśarman, also, Nēvarēva, of the Mudgala *gōtra*, also, Nāga, of the Mādharma *gōtra*, also, Nānasara, also, Rēvasama, also, Bhāulla, of the Yangana *gōtra*, also, Nēvāditya, of the Bharadvāja *gōtra*, also, Īśvara, of the Kauśa *gōtra*, also, Bappasvāmin, also, Gōvaśarman, of the Vārshnēya *gōtra*, also, Śivāditya, also, Dēvabata, also, Siha, of the Lāvāyana *gōtra*, also, Nanna, of the Kātyāyana *gōtra*, also, Mātpisūra, also, Mahēśvara, whose *gōtra* is the same with that of the Āgnēyas,—(and) he has given his share to the daughter's son of Nāna,<sup>1</sup> also, Lalla, of the Bharadvāja *gōtra*, also, his brother Jajjuka; also, Datta, of the Saundāna *gōtra*, also, Agniśarman, whose *gōtra* is the same with that of the Āgnēyas, also, Nēvāditya, also, Sambaūra, of the Kauśa *gōtra*, also, Jajjuka, of the Vārshnēya *gōtra*, also, Āditya, of the Gautama *gōtra*, also, Ādityachihallaka, the son of Sōma, also, Agniśarman, of the Mudgala *gōtra*, (and) Rēva, whose *gōtra* is the same with that of the Āgnēyas.

(L 43).—“Wherefore, no one should behave so as to restrain this grant. And this, Our gift, should be assented to, and preserved by, future benevolent kings, understanding that riches are not everlasting, (and) that man's estate is uncertain, and that the reward of a grant of land belongs in common (both to him who makes it, and to him who continues it), and understanding also the sin of confiscating it

(L 46).—“And it has been said by the great sages:—The earth has been enjoyed by many kings, commencing with Sagara, whosoever at any time possesses the earth, to him belongs, at that time, the reward (of the grant that is now made, if he continue it) <sup>1</sup> The giver of land abides in heaven for sixty thousand years, (but) the confiscator (of a grant), or he who assents (to an act of confiscation), shall dwell for the same number of years in hell”

(L. 49).—Written by me, the writer Krishna, son of Nanna

<sup>1</sup> Or, perhaps, “to (his) daughter's son, Nāna”



## No 10 — VANAPALLI PLATES OF ANNA-VEMA — SAKA-SAMVAT 1300

By E HULTZSCH, PH D

The original of this inscription was "found by a workman while excavating some earth in an old site" in the village of Vanapalli in the Amalapuram talukâ of the Gôdâvari district. The find came to the notice of Mr P V S Gopalam, Pleader, Cocanada, who reported it to the Superintendent, Archaeological Survey, Madras, on the 23rd May 1892. The plates were subsequently presented to Government by their owner, Vissapragada Krishnayya, and are now deposited in the Madras Museum.

The inscription is engraved on three copper-plates of  $10\frac{1}{2}$  by  $5\frac{1}{2}$  inches. The rims are slightly raised for the protection of the writing. The preservation of the plates is fairly good, on plates 1 b, 11 b, and 11 a, some letters are partially eaten away by verdigris. The three plates are strung on a copper ring, which measures about  $3\frac{3}{4}$  inches in diameter, and about  $\frac{7}{16}$  inch in thickness. It is not soldered and can be detached from the plates by bending it asunder. Instead of the usual seal, the ring bears a well-carved recumbent figure of the sacred bull Nandi, which is about  $1\frac{1}{2}$  inch long, and placed on a plain pedestal. — The alphabet of the inscription is Telugu, and the language Sanskrit. With the exception of a few words in lines 1, 49, 53, 57 f and 65, the whole of the text is in verse. The signature of the king at the end of the document is in the Telugu language. — As regards orthography, the writer of the inscription follows the same system which is observed in other inscriptions from the Telugu and Kanarese countries. Thus, *dhkh* is written instead of *ddh*, if the letter *dh* is doubled either after *r* (e.g. in *ardkhda* for *ardha*, l 47) or through *samdh* (e.g. in *siddhda* for *siddha*, l 21, and *uddhharan* for *uddharan*, l 1). Similarly, *chhchh* takes the place of *chchh* (e.g. in *châmara-chhchhatra* for *châmara-chchhatra*, l 35 f). The letters *k*, *g*, *d*, *t*, *d*, *dh*, and *v* are sometimes doubled after an *anusvâra* (e.g. in *lamkka*, ll 48, 52 and 61, *amggana*, l 50, *gamdda*, l 27, *vimddantiê*, l 37, *bamdhdu*, l 26, and *samvatsara*, l 41). A superfluous *anusvâra* is sometimes inserted before double *m*, before double *n*, or before *n* followed by a consonant (e.g. in *Immmadi*, ll 42 and 52, *Annna* for *Anna*, l 40, and *sâmâmnya* for *sâmânya*, l 58). Further irregularities are, — *bramhma* for *brahma* (l 56), *dhammma* for *dharma* (l 58), *simhvâsana* or *shvâsana* for *simhâsana* (ll 29, 30 and 38), *pâlamyya* for *pâlanîya* (l 59), and *uchchatê* for *uchyatê* (l 57). The unaspirated letter takes the place of the aspirate (e.g. in *palaka* for *phalaka*, l 31, and *bima* for *bhîma*, l 34), the sonant the place of the surd (e.g. in *adha* for *atha*, ll 49 and 53), and *vice versâ* (e.g. in *phâla* for *bhâla*, l 7), and the dental *n* the place of the lingual *n* after *r* (in *varnna* for *varna*, l 9, *arnnava* for *arnava*, l 25, and *nurnaya* for *nirnaaya*, l 49).

The plates record a grant by a member of the so-called Reddi dynasty of Kondavidu,<sup>1</sup> a hill-fort in the Narasarpupêta talukâ of the Kistna district.<sup>2</sup> The inscription opens with invocations of Vishnu in his Boar-incarnation (verse 1), Ganapati (v 2), and the moon on the head of Śiva (v 3). It then refers to the creation of the world by Brahmâ at the command of Vishnu (v 4), and to the fourth (or Śûdra) caste, which, like the river Gangâ, was produced from the foot of Vishnu (v 5). A member of this caste was king Prôla (v 6), who must not be confounded with the Kâkatiya king of the same name.<sup>3</sup> His son was king Vêma (v 7), who built a flight of steps and a hall at Śrîsailam (v 10), the well-known Śaiva shrine in the Karnûl district.<sup>4</sup> Vêma had two sons, Anna-Vôta (v 11) and Anna-Vêma

<sup>1</sup> Compare Wilson's *Mackenzie Collection*, Madras edition, pp 79 ff, Mr Mackenzie's *Manual of the Kistna District*, p 9 f, and Mr Sewell's *Lists of Antiquities*, Vol II pp 118 f and 187.

<sup>2</sup> *ibid* Vol I p 70 f.

<sup>3</sup> *Ind Ant* Vol XXI p 197.

<sup>4</sup> According to the *Kurnool Manual*, p 183, Anna-Vêma-Reddi built two *mandapas* at Śrîsailam.

(vv 13, 16, 17, 18, 20 and 21), Ana-Vēma (vv. 19 and 28) or (in Telugu) Ana-Vēmu (l. 65). The second of these resided at Kondaviti (v. 14), i.e. Kondavīdu, and bore the surnames Jaganobbaganda (v 13), Kshurikā-Kali-Vētāla and Karpūra-Vasantarāya (v 19). Two references to Hēmādrī (vv 9 and 11) show that his *Dānalhanda* was considered an authority at the time of the grant.

The immediate object of the inscription is to record that king Anna-Vēma granted a village as an *agrahāra* to a certain Immaḍi of the Lōhita *gōtra* (v 21), who was the son of the minister Mallaya (v 23) and appears to have been the minister (v 22) and spiritual preceptor (v. 24) of the king. The date of the grant was the fourteenth *tithi* of the dark fortnight of Māgha in the cyclic year Siddhārthun and the Śāka year 1300 (v. 21). The Siddhārthi-*samvatsara* does not correspond with Śāka-Samvat 1300, but with 1301 expired or 1302 current (A.D. 1379-80). Mr Dikshit kindly informs me that the European equivalent of the date is Monday, the 8th February, A.D. 1380. The granted village was named Immaḍilanka (vv 21, 24, 27 and 28) after the donee, and also Anna-Vēmapura (v. 24) after the donor. The western boundary of the granted village was the Gautamī (v 26), which may mean either the Gōḍāvarī river in general, or its northern branch below the present Anicut. Mr Gopalam, the discoverer of the inscription, remarks that Vanapalli, where the plates were found, "lies on the southern side of the Gautamī, a branch of the Gōḍāvarī, and there is a hamlet called Immaḍivānilanka to the north of the village." The southern boundary of Immaḍilanka is stated to have been "a straight line (?) between a *pīpal* tree on a platform (?) in the village of Prakhyā and the house of Muggullasanda" (v. 25 f.). Mr Gopalam says — "There are two villages, called Prakṣilanka and Muggulla, above the Anicut, and I entertain some doubt whether the inscription under enquiry relates to any grant near those villages." If this is really the case, the granted village of Immaḍilanka cannot be identical with the modern Immaḍivānilanka, which is not above, but below the Anicut. I am unable to say which of these two possibilities is correct, nor have I any means for identifying the boundaries in the east (Kriḍḍēvī, v 25) and in the north (Koṇḍūri and Koṇdepāṇḍi, v. 26).

After the usual imprecatory verses follow two verses in which the composer of the inscription, Trilōchanārya, praises his own poetical merits (v 28 f.). The document ends with an invocation of Śiva and with the signature of the king.

#### TEXT.<sup>1</sup>

##### *First Plate, First Side.*

- 1 अविन्नमस्तु । अव्याद्धिभुः किरिवपुर्भुवसुध्वरन्ध-<sup>2</sup>
- 2 श्लेषखटामणिसहासगतस्त्रिविंश-<sup>3</sup> । सुव्यक्तमाश्रित-
- 3 जनाय तदादरेण स्त्रीयं विभाति कथयन्निव सर्वं-
- 4 गत्व[म\*] ॥ [१\*] शोभीर्हारफणारत्नैः कर्तुं हारं समस्तु-
- 5 कः । तानि स्मृयन्<sup>4</sup> पितृवर्त्तनं पश्यन्<sup>5</sup> पातु गजाननः [२\*]
- 6 सा चद्ररेखा जयति श्रीकठस्य जटाखिता । या यत्ते<sup>6</sup> पाव्-<sup>7</sup>
- 7 तीफालफलकाश्रियमुज्ज्वलां<sup>8</sup> ॥ [३\*] विष्णोर्नाभिसरोजाताज्जात-

<sup>1</sup> From the original copper plates.

<sup>2</sup> Read °मुदर°.

<sup>3</sup> Read खटामणिसहास, स is corrected by the engraver from र

<sup>4</sup> Read धने.

<sup>7</sup> Read भाप.

<sup>8</sup> Read °मुज्ज्वलाम्

<sup>4</sup> Read स्मृयन्.

<sup>5</sup> Read पश्यन्.

- 8 स्मरसिजासनः । तदाज्ञया जगत्सर्वं ससर्ज सचरा-  
 9 चर ॥ [४\*] तत्र चतुर्थी<sup>१</sup> वनश्शौरेः पदपद्मसभवो जयति ।  
 10 यस्य सहजा सवती त्रिभिः प्रवाहैः पुनाति भु-

*First Plate, Second Side*

- 11 वनानि ॥ [५\*] तस्मिन्नभूदिदुरिवांवुराशौ प्रोलक्षितो जगर-  
 12 पालः<sup>२</sup> । कळानिधेयस्य निजावतारस्तत्पणायैव सदा  
 13 बुधाना ॥ [६\*] तस्य पुण्योदयाज्जातस्तुपुत्रः प्रोलभूपतेः ।  
 14 वेमावनीश्वरो नाम पुण्यश्लोको नृपाग्रणीः ॥ [७\*] यस्मिन्<sup>३</sup> नृपे शास-  
 15 ति धर्मशीले महोत्सवान् प्राप्य महीवधूटी । स्वीय<sup>४</sup>  
 16 हरिश्चन्द्रनृपालमुख्यैर्वियोगदुःख सहसा  
 17 सुमोच ॥ [८\*] हेमाद्रिदानान्यक्तरोदशेषाण्यभुङ्क्त<sup>५</sup> भूमि<sup>६</sup>  
 18 द्विजभुक्तशेषा । यस्मिन्ततोस्तप्त चकार तस्य किं वर्ण-  
 19 ते वेमविभोश्चरित् ॥ [९\*] सोपानानि विधाय वेमनृपतिः पाता-  
 20 ऋगगापधे<sup>७</sup> स्तंभत्वं निजधर्मशासनविधेः श्रीशैलमेवानयत् ।

*Second Plate, First Side*

- 21 आस्थाने<sup>८</sup> स्मरसिध्वसयमिगणैरासेव्यमानस्तदा वक्षैस्तत्पुरु-  
 22 षादिभिः कवयते देवो यदीय यशः ॥ [१०\*] आसीदप्रतिमप्रताप-  
 23 महिमा हेमाद्रिदानव्रती वीरश्रीपतिरन्नवीतनृपतिर्वेमक्षिती-  
 24 शात्मजः । बाह्याखड्गवशादशादसुमतीमेकातपत्रश्रियं यश्चक्रे च  
 25 यशःप्रवाहनिवहैस्त्रैलोक्यमेकान्व<sup>९</sup> ॥ [११\*] जित्वा महीं जिष्णुरिय स्व-  
 26 शक्त्या दत्वाग्रहारान् धरणीसुरेभ्यः । कृत्वा कृतार्ध<sup>१०</sup> निजवधुवर्ग<sup>११</sup>  
 27 जनेः फल प्राप स भूमिपालः ॥ [१२\*] तस्यानुजन्मा जगनीव्यगड्ड-  
 28 : कीर्त्तिप्रियो भूपतिरन्नवेमः । वृत्तिर्यदीया भुवि मातृकाभूधर्म<sup>१२</sup>  
 29 <sup>१३</sup>ध्वकामाचरणोद्यताना ॥ [१३\*] श्रीकोडडवीटोपुरिराजधान्या सिन्हासन-<sup>१४</sup>  
 30 स्थे<sup>१५</sup> सति यत्र रात्रि । महोशसिन्हासनवन्महीद्रान्<sup>१६</sup> व्रजन्ति सेथा<sup>१७</sup> इव  
 वै-

<sup>१</sup> Read वर्ष,

<sup>२</sup> Read जगदेकपाल

<sup>३</sup> The *anuvāda* stands at the beginning of the next line

<sup>४</sup> Read भुङ्क्त

<sup>५</sup> The *anuvāda* stands at the beginning of the next line

<sup>६</sup> Read पदे

<sup>७</sup> The group स्व looks as if it consisted of स and घ

<sup>८</sup> Read सिद्ध

<sup>९</sup> Read कार्पवन्

<sup>१०</sup> Read कृतार्ध

<sup>११</sup> Read वन्, the *anuvāda* stands at the beginning of the next line

<sup>१२</sup> Read साविकामूडर्मा

<sup>१३</sup> Read र्य

<sup>१४</sup> Read सिन्हासन

<sup>१५</sup> The group स्व looks as if it consisted of स and घ

<sup>१६</sup> Read सिन्हासनवन्महीद्रान्

<sup>१७</sup> Read सेथा.

31 रिभूपाः ॥ [१४\*] यत्खड्गपलके<sup>१</sup> क्क्षाया स्फुरत्यतिविनिर्भलाः ।  
अनतचोणि-

32 पालाना भाग्यरेखा इवाहताः ॥ [१५\*] तेनान्नवेमचित्तिपेन दान-

*Second Plate, Second Side*

33 क्षात्रैकतानेन महोन्नतेन । चतुर्दिगता धरणी कृतासीदपारिजाता च

34 सपारिजाता ॥ [१६\*] खड्गो जिष्णुश्शुचिः कालः क्रव्यात्पाशो प्रभजनः  
। श्रीदो विमो-<sup>२</sup>

35 न्नवेमस्य धत्ते दिक्पालडवर ॥ [१७\*] केचिद्देशाधिपत्य कतिचन  
शिविकाचाम-

36 <sup>३</sup>रक्कतशोभा केचिद्राज्य स्वकीयं कतिचन विभवैरग्रहारानुदारा-

37 न् । विदत्ते लोकरक्षाविधिमहितमहाभागधेयेन्नवेमचोणीपाले सभा-

38 यां सकलगुणनिधौ रत्नसिंहासनस्थे<sup>४</sup> ॥ [१८\*] क्षुरिकाकलिवेताळः कर्पूर-

39 वसत्तरायविरुदाकः<sup>५</sup> । निस्सीमभूमिदान[.]\* श्रीनिधिरनवेमभूपति-

40 र्जयति ॥ [१९\*] अन्नवेमप्रबोर्लक्ष्मी<sup>६</sup> विबुधानां विभूतये । तस्मैव<sup>७</sup> कीर्तये  
जा-

41 ता तेषामपि सरस्वती ॥ [२०\*] शाकादे गगनाभ्रविश्वगणिते  
<sup>८</sup>सिध्धार्षिसंस्वत्सरे मा-

42 घे कृष्णचतुर्दशीशिवतिधौ<sup>९</sup> वीरान्नवेमग्रभुः । प्रादादिंश्मडिलकस-<sup>१०</sup>

43 भ्रमतुल कृत्वाग्रहारोत्तम ग्रामं लोहितगोत्रजाय विदुषे

44 श्रीयिंमडींद्राय सः ॥ [२१\*] नीतौ मंत्रीश्वरो विद्यागोष्ठीषु विबु-  
धाग्रणी[.]\* ।

*Third Plate, First Side.*

45 मित्रं हितोपदेशेषु भूभुजामिमडीश्वरः ॥ [२२\*] स यिंमडींद्रस्त्व-<sup>११</sup>

46 <sup>१२</sup>लार्धवेदी मानाधिको मलयमत्रिसूनुः । लब्ध्वाग्रहार लसदत्तरा-

47 त्मा प्रा[दा\*]त्तदर्ध<sup>१३</sup> धरणीसुरेभ्यः ॥ [२३\*] वीराध्यापकमहित  
गौतमकन्या-

48 प्रवाहपरिवीतं । भाति बहुसस्यशोभितमिमडिलकन्नवेमपुर-<sup>१४</sup>

49 मनघ ॥ [२४\*] अध<sup>१५</sup> सीमानिनयः<sup>१६</sup> ॥ क्रिद्देवीपक्षि[मा]श्वध्वाः<sup>१७</sup> प्राच्या  
याम्ये तु

<sup>१</sup> Read फलके क्क्षाया

<sup>२</sup> Read भीमो.

<sup>३</sup> Read रक्कत

<sup>४</sup> Read सिंहासन.

<sup>५</sup> The anusvara of दा is corrected from a visarga

<sup>६</sup> Read प्रभीर्लक्ष्मीर्वि

<sup>७</sup> Read तस्मैव.

<sup>८</sup> Read सिद्धार्थि

<sup>९</sup> Read त्रिधौ

<sup>१०</sup> The anusvara stands at the beginning of the next line

<sup>११</sup> Read इमडीन्द्र

<sup>१२</sup> Read लार्ध

<sup>१३</sup> Read ददर्ध.

<sup>१४</sup> Read लब्ध्वा

<sup>१५</sup> Read अध

<sup>१६</sup> Read निर्णयः

<sup>१७</sup> Read श्वध्वा.



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- 50 दिक्षुखे [1\*] प्रख्याग्रामांगणाश्वध्वमुग्गुक्कसदवेश्मनोः<sup>1</sup> । [२५\*] ऋज्वी या  
 51 माध्यमा क्काया<sup>2</sup> प्रतीच्या दिशि गौतमी । उदीच्यामपि कीड्डूरी-  
 52 कौड्डेपूडीवटात्तरं । [२६\*] सीमा इम्मडिलंक्कस्य ग्रामस्य परि-  
 53 कीर्त्तिताः ॥ [२७\*] अध<sup>3</sup> पुराणवचनानि लिख्यत्ते । दानपालनयोर्न्ध्वे  
 पालन<sup>4</sup>  
 54 परम यशः । दानात्स्वर्गमवाप्नोति पालनादच्युत पद ॥  
 55 स्वदत्ता[द\*]द्विगुण पुण्य परदत्तानुपालन । परदत्तापहारेण  
 56 स्वदत्त निष्पल<sup>5</sup> भवेत् ॥ न विष विषमित्याहुब्रह्मस्व<sup>6</sup> विष-

*Third Plate, Second Side.*

- 57 सुचते<sup>7</sup> । विषमेकाकिनं हत्ति ब्रह्मस्व पुत्रपौत्रक । राम-  
 58 चद्रेणोदीरित च ॥ सामान्योय धर्मसेतुं<sup>8</sup> नृपाणां काले  
 59 काले पालनियो<sup>9</sup> भवद्भिः[.]\* । सर्वानिव भाविनः <sup>10</sup>पार्ध्विर्वेद्रान् भूयो  
 60 भूयो याचते रामचद्रः ॥ श्रीम[त्\*]त्रिलोचनार्थस्सुकविः कवि-  
 61 वशदीपको जयति । अनवेमनृपतिदत्तस्येम्मडिलक्कस्य शास-  
 62 न कृतवान् ॥ [२८\*] <sup>11</sup>महानटजटाक्कटानटदमंइमहाकिनीकल-  
 63 <sup>12</sup>क्कणितकंकणव्रजविजृम्भिवाग्भुंभनः<sup>13</sup> । कविः कविकुलोद्भ-  
 64 वो भुवनभव्यदिव्योदयश्शिवागमविशारदो जयति शार-  
 65 दावल्लभः ॥ [२९\*] श्रीम[त्\*]त्रिपुरांतकः । अनवेसु ब्राह्म ॥<sup>14</sup>

TRANSLATION

(Line 1) Let there be freedom from obstacles<sup>1</sup>

(Verse 1) Let him (Vishnu) protect (you), the boar-shaped lord, whose image, while he rescues the earth (from the ocean), is reflected in the thousand jewels on the hoods of (the serpent) Śeṣha, (and) who (thus) clearly (and) emphatically demonstrates, as it were, his omnipresence to (his) devotees<sup>1</sup>

(V 2) Let him protect (you), the elephant-faced (Ganapati), who, desirous of making a necklace of the jewels on the hoods of (the snakes which form) the necklace of Śambhu (Śiva), is touching these (jewels) (and) looking at the face of (his) father<sup>1</sup>

(V 3) Victorious is that sickle of the moon on the matted hair of Śrīkantha (Śiva), which possesses the luminous beauty of the smooth forehead of Pārvatī

(V 4) The lotus-seated (Brahmā), who was produced from the lotus on the navel of Vishnu, created the whole movable and immovable world at his (Vishnu's) command

<sup>1</sup> Read चतुर्व

<sup>2</sup> Read काया.

<sup>3</sup> Read अध

<sup>4</sup> The *anusvāra* stands at the beginning of the next line

<sup>5</sup> Read निष्पल

<sup>6</sup> Read हुब्रह्मस्व

<sup>7</sup> Read सुचते

<sup>8</sup> Read धर्मसेतुर्नृपाणा

<sup>9</sup> Read पालनीयो

<sup>10</sup> Read पार्धि<sup>2</sup>

<sup>11</sup> Read जटाक्कटा

<sup>12</sup> The *anusvāra* of कंकण is corrected from क

<sup>13</sup> Read वाग्भुम्भन

<sup>14</sup> The line ends with three symbols, viz: a lotus flower, a square resembling a *seastika*, and a discus

(V. 5) In this (world) is victorious the fourth caste, which was produced from the lotus-foot of Śaṁṛi (Vishnu), (and) whose sister, the river (Gangā), purifies the (three) worlds by (her) threefold course

(V 6) From this (caste), as the moon from the ocean, sprang king Prôla, the only protector of the earth, a treasury of knowledge, whose appearance always satisfied learned men, as that of the moon does the gods (whom she supplies with nectar)

(V. 7) In consequence of the good deeds (in former births) of this king Prôla, there was born (to him) an excellent son, called king Vêma, the virtuous chief of princes.

(V 8) While this righteous prince was ruling, the goddess of the Earth witnessed great festivals and suddenly forgot the pain of her separation from king Harischandra and other (virtuous ancient kings)

(V 9) How<sup>1</sup> can it be described, the conduct of the lord Vêma, who performed all the gifts (described by) Hêmâdri,<sup>2</sup> who enjoyed (only as much of) the earth as remained (after the deduction of that portion) which was enjoyed by the twice-born, (and) who produced the seven kinds of offspring<sup>3</sup>

(V 10) Having built (a flight of) steps on the path of the Pâtâlagangâ,<sup>4</sup> king Vêma converted Śrîsailam into a pillar (which records) his pious gifts Being worshipped in the hall (âsthâna) by crowds of gods, demi-gods, and ascetics, the god continually proclaims his (the king's) fame by (his) faces, viz that of Tatpurusha<sup>5</sup> and the other (four)<sup>6</sup>

(V 11) King Vêma's son was king Anna-Vôta, the greatness of whose valour was unequalled, who was devoted to the gifts (described by) Hêmâdri, who was the husband of the goddess of heroes, who ruled the whole earth<sup>7</sup> by means of the sword in (his) arm, and who converted the three worlds into a single ocean by the streams of the flood of (his) fame.

(V 12) Having conquered the earth by his power, as Jishnu<sup>8</sup> by his spear, having bestowed *agrahâras* on Brâhmanas, (and) having fulfilled the desires of the multitude of his relatives, this king obtained the fruit of (his) birth (i.e. he died)

(V 13) His younger brother (was) king Anna-Vêma, (surnamed) Jaganobbaganda,<sup>9</sup> who was beloved by (the goddess of) Fame, (and) whose conduct on earth became a standard for those who are engaged in the practice of virtue (*dharma*), wealth (*artha*), and pleasure (*kâma*).

(V 14) While this king is seated on the lion-throne in (his) capital, the prosperous city of Kondaviti, hostile kings, out of jealousy as it were, migrate to mountains which bear the lairs of very terrible lions<sup>10</sup>

<sup>1</sup> Kim appears to be used in the sense of *katham*

<sup>2</sup> Hêmâdri, the author of the *Dânakhanda*, was the minister of the two Yâdava kings Mahâdêva and Râmachandra, see Dr Bhandarkar's *Early History of the Dekkan*, p 88 f Compare also *Ep Ind* Vol. I p 368, note 58

<sup>3</sup> The seven kinds of offspring (*samtâna* or *samtati*) are seven duties, whose performance is equally meritorious as the procreation of a son. They are thus enumerated in verse 43 of the Ganapêśvaram inscription of Ganapati (No 15 below) — सप्तद्वितैयंयावत्सुतकृतिनिधिवनविवाहसुरगैः । सतटाकैर्यं सप्तभिरैते, सवानवान्भवति ॥

<sup>4</sup> According to Brown's *Telugu Dictionary*, this is "the name of that branch of the Kṛṣṇâ which flows past Śrîsailam" See also the *Kurnool Manual*, p 183

<sup>5</sup> According to Winslow's *Tamil Dictionary*, s v *tarapurudam*, this is "one of the five faces of Śiva, indicative of his attributes as preserver"

<sup>6</sup> It may be concluded from the second half of this verse that Vêma built a hall in the temple of Śrîsailam

<sup>7</sup> Literally, "the earth which possessed the splendour of a single (royal) parasol"

<sup>8</sup> This word appears to be used here as a name of the god Subrahmanya, whose attribute is the spear (*śakti*). In verse 17 it is used for Indra

<sup>9</sup> i.e. "the only hero in the world" Compare Brown's *Telugu Dictionary*, s v *ôḍḍa*

<sup>10</sup> The real cause for this action of the kings was, of course, that they had to flee before Anna-Vêma.

(V. 15) On the blade of his sword glitter extremely bright images, which appear to be the annexed lines of fortune<sup>1</sup> of kings who have refused to submit (to him)

(V 16) This noble king Anna-Vēma, who is exclusively addicted to liberality and bravery, has made the earth up to the four points of the horizon free from the crowd of enemies (*apa-ara-jāta*), but at the same time endowed with the *Pārijāta*<sup>2</sup>

(V 17) The sword of Anna-Vēma bears resemblance to the regents of the points of the horizon, as it is victorious, bright, black, carnivorous, fettering, destructive, liberal, (and) terrible<sup>3</sup>

(V 18) While king Anna-Vēma, the treasury of all virtues, whose great fortune is praised (as he employs it) for the protection of the world, is seated in the *darbār* on the jewelled throne, some people receive the sovereignty over a country (*dēśa*), others the distinction of a palanquin, a *chātri*, and a parasol, others their (confiscated) kingdom, (and) others *agraharas*, full of wealth<sup>4</sup>

(V 19) Victorious is king Anna-Vēma, (who is also called) *Kshurikā-Kali-Vetāla*,<sup>5</sup> who bears the surname (*litula*) *Karpura-Vasantarāya*,<sup>6</sup> whose gifts of land are boundless, (and) who is a treasury of wealth

(V 20) The wealth of the lord Anna-Vēma exists (only) for the enrichment of learned men, and their eloquence for his glorification

(V 21) In the Śaka year reckoned by the atmosphere (0), the sky (0), and the *Viśvas* (13), (i.e. 1300), in the (*cycl c*) year Siddharthin, in (the month of) Magha, on the fourteenth (*tithi*, (which is sacred to) Śiva, of the dark (fortnight), this heroic lord Anna-Vēma granted the incomparable village of Immaḍilanka, the best of *agrahāras*, which he had founded, to the illustrious scholar Immadindra, a descendant of the *Lohita gōtra*

(V. 22) Immaḍiśvara (i) to kings the lord of ministers in politics, the chief of learned men in scientific discussions, (and) a friend in salutary counsels

(V 23) This Immadindra, who had studied all subjects, who was superior in honours, (and who was) the son of *Mallaya-Mantrin*, having received the *agrahāra*, gave, with joyful heart, one half of it to (other) *Brahmanas*

(V. 24) Resplendent is the sinless Immaḍilanka, (alias) *Anna-Vēmapura*, which is honoured (through bearing the names of) a hero (and) a preceptor,<sup>7</sup> which is surrounded by the current of the daughter of Gautama (i.e. the *Gautami* river), (and) which is adorned with plentiful corn

(Line 49) The boundaries (of this village) are determined as follows —

(V. 25f) In the east, (a row of) *pīpal* trees on the west of *Kṛddēvi*; in the southern direction, a straight line (?) between a *pīpal* tree on a platform (?) in the village of *Prakhyā* and the house of *Muggullasanda*, in the western direction, the *Gautami* (river), and in the north, the interval between the banyan-trees at *Kondūri* and *Kondepūndi*

(V 27) The boundaries of the village of Immaḍilanka are (thus) declared

(Line 53) Now quotations from the *Purānas* are written —

[Three of the customary verses]

<sup>1</sup> The expression *bhāgya-rākhā* is probably borrowed from palmistry

<sup>2</sup> i.e. he was as liberal as the *Pārijāta* tree, which here takes the place of the *Kalpa* tree

<sup>3</sup> These eight adjectives are, at the same time, surnames of the eight regents of the points of the horizon

<sup>4</sup> This verse is intended for an account of the daily transactions in the king's court

<sup>5</sup> i.e. " (he who resembles) a *Vitāla* in battle with (his) dagger "

<sup>6</sup> This epithet suggests that the king used to take part in the celebration of the spring festival (*śōḍa*), at which camphor and other substances are scattered about Compare *Lp Ind Vol I* p 370, note 61

<sup>7</sup> i.e. of king Anna-Vēma and of his preceptor Immaḍi

(Line 57.) And Rāmachandra has said —

[Another of the customary verses.]

(V 28) Victorious is the illustrious Trilôchanārya, the excellent poet, the ornament of a race of poets, who composed the edict (*concerning*) Immadilanka, which had been granted by king Ana-Vêma.

(V 29) Victorious is the poet, who was born from a race of poets, whose brilliant career is a blessing for the world, who is learned in the doctrine (*āgama*) of Śiva, who is the favourite of Śārādā (Sarasvatī), (*and*) the stringing of whose words exhibits (*i.e.* resembles) the sweet-sounding spray of drops of the impetuous Mandākinī (Gangā), which dances on the coil of the matted hair of the great dancer (Śiva).

(Line 65) (*Obeisance to*) the blessed Tripurāntaka (Śiva)! The signature (*vrālu*) of Ana-Vêmu.

## No. 11 — COCHIN PLATES OF BHASKARA RAVIVARMAN.

By E. HULTZSCH, PH.D.

Two editions of this inscription appeared in the year 1844, one by Dr. Gundert,<sup>1</sup> the great Malayālam scholar who died only a few months ago in his native country, Wurtemberg, and the other by the late Mr. Ellis.<sup>2</sup> To Mr. Ellis' paper Sir (then Mr.) Walter Elliot added a tracing of the original copper-plates. In 1859 Kookel Keloo Nair published his own version of Dr. Gundert's translation.<sup>3</sup> Dr. Burnell next gave a translation which was based on the two first versions, and which was accompanied by a bronzed reproduction of the original.<sup>4</sup> Lastly, Mr. Logan's work on Malabar contains a reprint of Dr. Gundert's translation.<sup>5</sup> His Highness the Second Prince of Travancore, who takes a warm interest in historical research, was good enough to send me a set of fresh impressions, from which the Plate at page 72 was prepared. The subjoined transcript and translation, though containing little new, will be welcome to those who are unable to use Dr. Gundert's and Mr. Ellis' papers. The transcript follows that by Dr. Gundert.<sup>6</sup> The translation also agrees generally with Dr. Gundert's, though, in a few cases, Mr. Ellis' explanations were adopted as more probable.

The original of the inscription is in the possession of the Jews at Kochchi (Cochin). It is engraved on two copper-plates, the second side of the second plate is blank. A hole for the ring on which the plates must have been strung, is visible on the impression of each plate, but I have no information if this ring is still preserved and if it bears a seal. The character which is chiefly used in the document, is the Chêra-Pāndya (Vatteluttu) alphabet. The only letter of this alphabet which calls for a special remark, is *y*. This letter has, throughout the plates, the same shape as in the Trunelli grant,<sup>7</sup> but once, in *vāyanattālum* (line 7), the totally

<sup>1</sup> *Madras Journal of Literature and Science*, Vol. XIII. Part 1 pp. 135 ff.

<sup>2</sup> *ibid.* Part II pp. 1 ff.

<sup>3</sup> *ibid.* Vol. XXI p. 42 f.

<sup>4</sup> *Ind. Ant.* Vol. III p. 334.

<sup>5</sup> *Malabar*, Vol. II pp. cxv ff.

<sup>6</sup> The readings *rukumadu* and *perumadu* (line 14), *udaiyu* (l. 16), and *Vendpal* (l. 21 f.) agree with Mr. Ellis' text. For the numerous misprints in Dr. Gundert's paper, not the author, but the editors of the *Madras Journal* must be held responsible. One of these misprints, *Codunrūr* (p. 120), has crept into *Hobson-Jobson*, p. 211, s.v. Cranganore, the correct form *Koḍunallūr* is given in Dr. Gundert's *Malayālam Dictionary*, p. 303.

<sup>7</sup> See the facsimile Plate in the *Ind. Ant.* Vol. XX p. 290 f.



different form which is employed in the larger Kottayam grant,<sup>1</sup> occurs. Just as in the two Kottayam grants, the Tirunelli grant, and the grant of Jatavarman,<sup>2</sup>— Grantha letters are used in a number of Sanskrit words,— *svasti* (line 1), *śrī* (l 1 (twice) and l 20),<sup>3</sup> *sā* of *pirasādhichchu* (l 5) and *pirasādam* (l. 6), *sa* of *santati* (ll. 16, 18, 19) In the foreign word *Issuppu*, the syllable *ssu* is expressed by a Grantha group (ll 6 and 16). The inscription ends with a symbol which may be taken either for an ornamental mark of punctuation, or for an archaic Nāgarī *śā*, which might be meant for *śrī* If the second eventuality holds good, the approximate period of the inscription could perhaps be settled by a comparison with dated records in which similar forms of *śā* occur

The language of the inscription is Tamil,— not the artificial language of literary works, but the Tamil of every-day life, which, as the language of the Tanjore inscriptions of the Chôlas, does not avoid vulgar forms, like *pirasādhichchu* (l 5) for *pirasādhittu*, and *añju* (in *Añjuvannam*) for *aindu*. The word *pedi* (l 7) is probably a vulgar form of *pidi*, 'a female elephant,' and *vāyānam* (l c) is derived from the Sanskrit *vāhana* \* The form *ippari*, which occurs before each of the attestations on the second plate, appears to be a corruption of the Tamil *ippaḍi*, 'thus' A single word shows that, at the time of the inscription, the Tamil language was beginning to develop into Malayalam.<sup>5</sup> This is the adjective participle *seyyinra* (l 26), in which the *y* of the root *sey* is assimilated to the following *g*, and which thus supplies the missing link between the Tamil *seyginra* and the Malayalam *cheyyunna*.<sup>6</sup>

The inscription is dated in the reign of king Bhāskara Ravivarman, who is probably identical with a king of the same name, during whose reign the Tirunelli grant was issued. The differences between the alphabets of the two records are not more considerable than might be expected in the case of productions of two different writers, who resided in localities at a distance from each other The king bore the title *Kōgōṇmai-kondān*, which may be compared with the similar title *Kōnēriṇmai-kondān*,<sup>7</sup> and which is synonymous with the Sanskrit *Rājārāja*. The date of the inscription was "the thirty-sixth year opposite to the second year" As I have shown on a previous occasion,<sup>8</sup> the meaning of this mysterious phrase is probably "the thirty-sixth year (of the king's coronation, which took place) after the second year (of the king's *yauvarājya*)" The inscription records a grant which the king made to *Issuppu Irappān* (ll 6 and 16), i.e. Joseph Rabbān The occurrence of this Semitic name, combined with the two facts that the plates are still with the Cochin Jews, and that the latter possess a Hebrew translation of the document,<sup>9</sup> proves that the donee was a member of the ancient Jewish colony on the western coast The grant was made at *Muyirikkōdu* (l 4 f). The Hebrew translation identifies this place with *Kodunnallūr* (Cranganore), where the Jewish colonists resided, until the bad treatment which they received there at the hands of the Portuguese, induced them to settle near Cochin.<sup>10</sup> The object of the grant was *Añjuvannam* (ll. 7, 8, 15, 19) This word means 'the five castes' and may have been the designation of that quarter of

<sup>1</sup> See Sir Walter Elliot's tracing of this inscription in the *Madras Journal*, Vol. XIII Part 1

<sup>2</sup> *Ind. Ant.* Vol. XXII. p. 57

<sup>3</sup> In each of these three instances, two flourishes are attached to the left and right top of the monosyllable *śrī* The first of these flourishes appears to be an inverted form, and the second the usual form, of the *Pillāyār-sūl*, on which see *Ind. Ant.* Vol. XX p. 290, note 32

<sup>4</sup> The same form *pedi* and the slightly different form *vayānam* occur in the larger Kottayam grant, *Madras Journal*, Vol. XIII, Part 1 p. 128, text line 42 f

<sup>5</sup> Compare the remarks on the language of the Tirunelli grant, *Ind. Ant.* Vol. XX. p. 286

<sup>6</sup> Compare Dr Caldwell's *Comparative Grammar*, second edition, p. 383 f

<sup>7</sup> *South-Indian Inscriptions*, Vol. II. p. 110

<sup>8</sup> *Ind. Ant.* Vol. XX p. 289

<sup>9</sup> This translation was published by Dr Gundert in the *Madras Journal*, Vol. XIII Part II pp. 11 ff.

<sup>10</sup> See Dr Burnell's interesting extracts in the *Ind. Ant.* Vol. III. p. 333

Cranganore, in which the five classes of artisans,—Ain-Kammâlar, as they are called in the smaller Kottayam grant,<sup>1</sup>—resided<sup>2</sup>

The last plate contains the names of a number of witnesses of the transaction. Five of these were the chiefs of five districts (*nâdu*) which must have been included in the dominions of Bhâskara Ravivarman. These were Vênâdu, Vênâpalinâdu, Êrâlanâdu, Valluvanâdu, and Nedumpuṟaiyûrnâdu. Vênâdu is the Tamil name of the Travancore country. Vênâpalinâdu is identified by Mr Ellis with "Verapoli." Êrâlanâdu or, as it is called in the smaller Kottayam grant,<sup>3</sup> Êrânâdu,<sup>4</sup> is the territory of the Tâmûdiri (Zamorin)<sup>5</sup> of Kallikkôttai (Calcut). Valluvanâdu is still the name of a tâlukâ of the Malabar district. Nedumpuṟaiyûrnâdu is the district of Pâlakâdu (Pâlghât), and is probably identical with Puṟaigalânâdu in the Tirunelli grant.<sup>6</sup> The last two names on the plate are those of the "sub-commander of the forces," and of the under-secretary who drafted the document.

## TEXT

*First Plate, First Side.*

1	Svasti	śrī	[  *]	Kôgônmai-kondân	kô	śrī-Pârkararā
2	Iravivanmar			tiruv-adi		pala-nûṟ-âyira-
3	tt-ândum	śengôl		nadattiy-âlâninra		yâṇ-
4	du	irandâm-ândaikk-edir		muppatt-ârâm-ându		Mu-
5	yirikkôttu	irund-aruliya		nâl		pirasâdiccheh=aru-
6	liya	pirasâdam-âvadu	[  *]	îssuppu		Îrappânukku
7	Añjuvannamum			pediyâlum		vâyanattâlu-
8	m	pâgudamum		Añjuvanṇa-ppêṟum		pagal-vi-
9	ḷakkum	pâv-âdayum		andôlagamum		kudaiyum

*First Plate, Second Side.*

10	Vaduga-pparaiyu=	magû-kâlamum	idu-padiyum	tôranamum	tô-
11	raṇa-vitânamum	śaravum <sup>8</sup>	mikkum	eḷubatt-irandu	viḍu-
12	pêṟum	kôda=kkoduttôm	[ *]	ulgun=tulâ-kkôliyu-	
13	m vittôm	[ *]	maṟṟum	nagarattal	kudigal kôyilkku
14	irukkumadu	ivaṇ	irâmaiyeum	peṟumadu	peṟavum
15	âga=chchepp-êttôdum	śeydu	koduttôm	[ *]	Añjuvanṇa-
16	m udaiy <sup>9</sup>	îssuppu	Îrappânukkum	ivaṇ	santati ân-
17	makkalkkum	pen-makkalkkum	ivaṇ	marumakkalkku-	
18	m pen-makkalai	koṇḍa	marumakkalkkum	santati-ppira-	
19	kiriti	ulagam	śandiranum	ull-alavum	Añjuvannam sa-

*Second Plate.*

20	ntati-ppirakiriti	[ *]	śrī	[  *]	Ippari	arivēṇ	Vênâd-u-
21	daya	Kôvarttana-Mâttândan	[ *]	ippari	arivēṇ	Vên[â]-	

<sup>1</sup> *Madras Journal*, Vol. XIII Part 1, p. 117, plate B, line 1.

<sup>2</sup> Compare the Tanjore inscriptions, in which *Kammânâṣēṟi* or *Kanmânâṣēṟi*, 'the quarter of the Kammâlar,' is repeatedly referred to, *South-Indian Inscriptions*, Vol. II No. 4, paragraphs 1, 2, 9, and No. 5, paragraphs 1, 10, 12, 14, 15, 16, 25.

<sup>3</sup> *Madras Journal*, Vol. XIII Part 1, p. 118, plate B, line 10.

<sup>4</sup> The slightly different form Êrânâdu still survives as the name of a tâlukâ of the Malabar district.

<sup>5</sup> In *Hobson Jobson*, p. 745, s. v. Zamorin, read *Tâmûdiri* for *Tâmûṟi*.

<sup>6</sup> *Ind. Ant.* Vol. XX p. 291, note 39.

<sup>7</sup> From an ink-impression received from His Highness the Second Prince of Travancore.

<sup>8</sup> Read *saramum*.

<sup>9</sup> Read *udaiya*.



- 22 palinād-udaiya Kōḍai Śrīkandan [1\*] ippam aṟivē-  
 23 n Êṟālanād-udaiya Mānavēpala-Mānaviyan [1\*] ippam  
 24 aṟivēṇ Valluvanād-udaiya <sup>1</sup>Irāyarañ-Śāttan [1\*] ippa-  
 25 rī aṟivēṇ Nedumpuraiyūrnād-udaiya Kōḍai=Iravi [1\*] 1-  
 26 ppari aṟivēṇ <sup>2</sup>kīl-ppadai-nāyagam śeyyinra Mūrkkā-  
 27 ñ-Śāttan [1\*] Van-Talaiśēri-Kkandan Kunṟappōlan=āya <sup>3</sup>kīl-  
 28 vāy-kkēlppāṇ=eluttu [11]

## TRANSLATION.

(Line 1) Hail<sup>1</sup> Prosperity<sup>1</sup> (*The following*) gift (*prasāda*) was graciously made by him who had assumed the title "King of Kings" (*Kōgōn*), His Majesty (*tiruvāḍi*) the king (*kō*), the glorious Bhāskara Ravivarman, in the time during which (*he*) was wielding the sceptre and ruling over many hundred-thousands of places, in the thirty-sixth year after the second year,<sup>3</sup> on the day on which (*he*) was pleased to stay at Muṟyīkkōḍu —

(L 6) "We have given to Īssuppu Irappān (*the village of*) Añjuvannam, together with the seventy-two proprietary rights, (*viz*) the tolls on female elephants and (*other*) riding-animals, the revenue of Añjuvannam, a lamp in day-time, a cloth spread (*in front to walk on*), a palanquin, a parasol, a Vaduga (*i.e.* Telugu<sup>2</sup>) drum, a large trumpet, a gateway, an arch, a canopy (*in the shape*) of an arch, a garland, and so forth.

(L 12) "We have remitted tolls<sup>4</sup> and the tax on balances

(L 13) "Moreover, we have granted, with (*these*) copper-leaves, that he need not pay (*the dues*) which the (*other*) inhabitants of the city<sup>5</sup> pay to the royal palace (*kōyil*), and that (*he*) may enjoy (*the benefits*) which (*they*) enjoy

(L 15) "To Īssuppu Irappān of Añjuvannam, to the male children and to the female children born of him, to his nephews, and to the sons-in-law who have married (*his*) daughters, (*we have given*) Añjuvannam (*as*) an hereditary estate<sup>6</sup> for as long as the world and the moon shall exist Hail!"

(L 20) Thus do I know, Gōvardhana-Mārtāndan of Vēnāḍu. Thus do I know, Kōḍai Śrīkanthan of Vēnāpalināḍu. Thus do I know, Mānavēpala-Mānaviyan of Êṟālanāḍu. Thus do I know, Irāyiram Śāttan of Valluvanāḍu. Thus do I know, Kōḍai Ravi of Nedumpuraiyūrnāḍu. Thus do I know, Mūrkkam Śāttan, who holds the office of sub-commander of the forces.

(L 27.) The writing of the under-secretary<sup>7</sup> Van-Talaiśēri-Gandan<sup>8</sup> Kunṟappōlan<sup>9</sup>

<sup>1</sup> Read *Irāyirañ*

<sup>2</sup> Read *kl*

<sup>3</sup> See *ante*, p 67, note 8

<sup>4</sup> As remarked by Mr Ellis (*l.c.* p 7 f), the Tamil *ulgu* appears to be a *tadbhava* of the Sanskrit *śulka*

<sup>5</sup> This refers evidently to Muṟyīkkōḍu (l 4 f)

<sup>6</sup> These two words are repeated in the original (ll. 18 f and 19 f)

<sup>7</sup> The literal meaning of *vay-kkēlppan* or, as it is spelled in line 132 of the unpublished Kaśākūḍi plates of the Pallava king Nandivarman, *vay-kkēlppan*, is 'one who hears (the words of) the mouth (of the king),' i.e. 'a secretary'

<sup>8</sup> i.e. "the hero of great Tellicherry"

<sup>9</sup> i.e. "the mountain-splitter," an epithet of the god Skanda

## No. 12 — THREE INSCRIPTIONS OF CHOLA CHIEFS

By T. P. KRISHNASWAMI, B.A.

## A.—BILVANATHESVARA INSCRIPTION OF VIRA-CHAMPA.

Saka-Samvat 1236.

This inscription<sup>1</sup> is engraved on the south wall of a *mandapa* in front of the Bilvanāthēśvara shrine at Tiruvallam in the North Arcot district. It consists of three Sanskrit verses in the Grantha alphabet and records the erection, by an ascetic named Jñānātman (verse 1) or Jñānamūrti (verses 2 and 3), of the *mandapa* on which it is engraved. The funds for the building were provided by a chief, called Vira-Champa, who was the son of a Chōḷa king (verse 1), and the erection took place in Śaka-Samvat 1236 (verse 2). The building received the name "Bhadra-mandapa," i.e. the auspicious *mandapa* (verses 1, 2 and 3), and the second name Nīdrāvasānavijayi-mandapa (verse 3), which was derived from a *virūda* of Vira-Champa (verse 1). Jñānamūrti also built a shrine of Śiva, called Nāyaka-Śivālaya, on the side of the *mandapa* (verse 3). The name of this shrine may also refer to Vira-Champa, and suggests that he was a Nāyaka or lieutenant of an unnamed king. Tiruvallam is referred to under the form Valla (verse 3), and its Śiva temple is called "the lord of Śri-Valla" (verses 1 and 2).

## TEXT :

- 1 निद्रा[प]थ्यवसानक्षालविजयी श्रीचोळभूपालजस्रर्वानाम् विजित्य श[त्रु]नृपती-
- 2 नाजी तदीयेर्षनेः [१<sup>२</sup>] श्रीवताधिपतेशिवस्य सुखदं भद्राद्य-
- 3 मण्डपं ज्ञानालास्यतपसिना ध्यरचय[स्त्री]वीरचम्पो नृपः — [१<sup>३</sup>]
- 4 ॥ तुगन्धीकमकाब्दभा[जि] समये श्रीज्ञानमूर्तिप्रभुराम्भोश्चाश्रतम-
- 5 लुदारमकरोत् भद्राद्यम् मण्डपम् [१<sup>२</sup>] श्रीवताधिपते. फ[पी]न्द्रपरिपत्स-
- 6 लीककलीलिनीमालियांशुकलापरिष्कृतजटावतीसमुत्तासिनः [॥ २<sup>३</sup>]
- 7 भद्राद्यमण्डपम[सु] विरचय्य ग्रन्थोर्निद्रावसानविजयीति च नाम श्रुत्वा  
[१<sup>२</sup>] चक्षो च
- 8 नायकशिवालयमस्य पार्श्वे श्रीज्ञानमूर्तिरतिशम्पदि वसपुर्णम् ॥ [३<sup>३</sup>]

## TRANSLATION.

(Verse 1) The glorious king Vira-Champa, who used to win victories at the time of the completion of sleep,<sup>5</sup> (and) who was the son of the glorious Chōḷa king,— having speedily conquered all the hostile kings in battle,— caused to be built with their treasures, by an ascetic, called Jñānātman, a *mandapa*, named Bhadra (i.e. auspicious), which affords delight to Śiva, the lord of Śri-Valla.

<sup>1</sup> No. 3 of 1880 in Dr Hultzsch's *Progress Report* for October 1889 to January 1890

<sup>2</sup> From an inked estampage received from Dr Hultzsch

<sup>3</sup> Read व्यरचय<sup>०</sup>.

<sup>4</sup> Read ०जरीप्रदाय.

<sup>5</sup> This curious epithet appears to mean that Vira-Champa was so certain of his victory that he used to enjoy sound sleep before his battles.

(V 2) During a space of time which fell in the Śaka year (*expressed by the chronogram*) tungaśrika (*i.e* 1236), the holy lord Jñānamūrti erected the everlasting (*and*) very lofty *mandapa*, named Bhadra, for Śambhu (Śiva), the lord of Śrī-Valla, who is resplendent with a creeper-like coil of hair, that is adorned with a multitude of excellent serpents, the celestial river (Gangā), and the crescent of the moon

(V 3.) Having built this *mandapa*, named Bhadra, for Śambhu, and having bestowed (*on it*) the (*other*) name Nīdrāvasānavijayī<sup>1</sup> (*-mandapa*), the holy Jñānamūrti also erected on its side a shrine (*ālaya*), (*called*) Nāyaka-Śiva, in the very prosperous city of Valla.

### B-ARULALA-PERUMAL INSCRIPTION OF CHAMPA.

Saka-Samvat 1236

This short inscription<sup>2</sup> is engraved on the outermost *gōpura* of the Arulāla-Perumāl temple at Tiruvattayūr (Little Conjeeveram). It is written in the Grantha alphabet and consists of one Sanskrit verse, and a few words in Sanskrit prose at the end. It belongs to the same Śaka year (1236) and to the same chief as the preceding inscription. This chief is, however, here called Champa, the son of Vira-Chōla, while the other inscription calls him Vira-Champa, the son of the Chōla king. The inscription was composed by Champa's minister Vanabhid, in order to record that the chief presented a new car to the temple. As in other inscriptions, the deity of the temple is here called "the god of the Elephant-mountain"<sup>3</sup>

#### TEXT<sup>4</sup>

1	तुगञ्जीकशरयिते	शकनृपे	श्रीमान-
2	सौ	शाश्वतनिद्रापथ्यवसानजन्यविज-	
3	यी श्रीवीरचोळात्मजः	॥ पुंसे	पुष्पर-
4	यक्षवं करि[गि]रिस्थानाय	दत्त्वा	चिरञ्चम्-
5	पः पूर्णमनोरथो	विजयते	विख्यात-
6	दोर्विंक्षमः [॥ <sup>5</sup> ]	तन्मन्त्रिणा वनमिदा	प्रीतः ॥

#### TRANSLATION.

In (*the time after*) the Śaka king, which was measured by the years (*expressed by the chronogram*) tungaśrika (*i.e* 1236), the glorious Champa, who used to be victorious in battle at the completion of sleep,<sup>5</sup> who was the son of the glorious Vira-Chōla, whose desires were fulfilled, (*and*) the strength of whose arms was well-known, gave a new (*and*) everlasting car (*pushyaraṭha*) to the god who resides on the Elephant-mountain. Let (*him*) be victorious for a long time!

(*This verse*) was composed by his minister Vanabhid.

<sup>1</sup> This name means "victorious at the completion of sleep," and is derived from the surname of Vira Champa which is noticed in the preceding note.

<sup>2</sup> No 51 of 1893 in Dr Hultzsch's *Annual Report* for 1892-93

<sup>3</sup> See page 5 of the same *Report*

<sup>4</sup> From an inked estampage received from Dr Hultzsch

<sup>5</sup> This is a slightly different form of the same *śrīrūḍa* which occurs in verses 1 and 3 of the inscription A

## C.—JAMBUKESVARA INSCRIPTION OF VALAKA-KAMAYA.

Saka-Samvat 1403.

This inscription<sup>1</sup> is engraved on the north wall of the second *prākāra* of the Śaiva temple of Jambukēśvara on the island of Śrirangam near Trichinopoly. It is referred to in Mr Moore's *Trichinopoly Manual* (p 341) and in Mr. R Sewell's *Lists of Antiquities* (Vol I p 267) as the only inscription in the Jambukēśvara temple, which contains a date in the Śaka era. It consists of eight lines in modern Tamil characters, intermixed with a few words and syllables in the Grantha alphabet. The language is very faulty Tamil.

The inscription records the grant of one *ṛṇi* of land in the village of Vadakarai-Venkōnkudī<sup>2</sup> to the god of Tiruvānaikkā<sup>3</sup>. The date of the grant was the day of Mahāmāgha, which fell on Sunday, the full-moon *tithi* of the month of Kumbha of Śaka-Samvat 1403 expired, the *Plava samvatsara*. Mr Dikshit kindly informed the Editor that the European equivalent of this date is Sunday, the 3rd February, A D 1482. The donor was the great provincial chief (*mahāmandalēśvara*) Vālaka-Kāmaya, alias Akkalarāja, who bore the titles of "a Bhīma among the Chōlas," "a Viṣṇu among the Chōlas" (*Śōḷa-Nārāyaṇa*), and "the lord of Uṇṇaiyūr<sup>4</sup> the best of cities" (*Uṇṇaiyūr-puravar-ādhiśvara*). Though it is very doubtful if he had any real connection with the ancient indigenous dynasty of the Chōlas, he claimed at any rate to be their rightful successor, and his name has been accordingly included in Dr Hultzsch's preliminary list of Chōla kings<sup>5</sup>. His title *mahāmandalēśvara* suggests that he was a dependant, probably of one of the last kings of the first Vijayanagara dynasty<sup>6</sup>.

## TEXT 7

- 1 Śubham=astu śvasti<sup>8</sup> śrī [||\*] Śak-āptum<sup>9</sup> 1403 idaṇ mēl sollān[ī]nṇa Pilava-samvarsarattu Kumba-nāyarṇa pūguva pakshattu pūṇṇaiyum Āditta-vāramum perṇa Magattu nāl Sim-
- 2 ha-Brahapati.<sup>10</sup> Mahāmaga-punya-kālattilē śrīman-mahāmandalēśvaran Śōḷar-Bīman Śōḷa-Nārāyaṇan Uṇṇaiyūr-pūrvvar-āthiśvaran<sup>11</sup> Vālaka-Kāmayaṇ āna Akkalarāśai
- 3 nāyanār aḷagiya Tiruvānaikkāv=udaiya nāyanār kōyil<sup>12</sup> Ādi-Śandēśvara-dēvar-kanmīgalukku kudutta tanma-sadana-ppattaiyam [||\*] Nāyanāi aḷagiya Tiruvānaik-
- 4 kāv=udaiya nāyanār Vadakarai-Venkōnkudiyil tiru-vēttai āga eḷund=arulugīṇa tiru-nāl mandapa-chchirappuk[ku]m nūchchiyār Agilāndanāya-

<sup>1</sup> No 30 of 1891 in Dr Hultzsch's *Annual Report* for 1891-92.

<sup>2</sup> The village of Venkōnkudī is mentioned in the Tanjāvūr inscriptions, see *South Indian Inscriptions*, Vol. II p 63. Vadakarai means "on the northern bank (of the Kāvērī)," see *ibid* p 53, note 1.

<sup>3</sup> Tiruvānaikkā, "the sacred elephant grove," is the ancient Tamil designation of the site of the Jambukēśvara temple, see *South Indian Inscriptions*, Vol. II p 253.

<sup>4</sup> According to the Tamil dictionaries, this town, which is now a suburb of Trichinopoly and the centre of the native trade in cigars, was the former capital of the Chōla kings. Ptolemy calls it already \**Ὀρθούρα βασιλείον Σώρναγος*. The Śaiva temple at Uṇṇaiyūr contains some ancient Chōla inscriptions.

<sup>5</sup> See his *Annual Report* for 1891-92, p 7.

<sup>6</sup> An inscription of the Vijayanagara king Virupākṣa II, the son of Mallikārjuna, dated in Śaka Samvat 1405 expired, is found at Gangaikondaśōḷapuram in the Trichinopoly district, see *ibid* p 9.

<sup>7</sup> From an inked estampage received from Dr Hultzsch. — Words which are written wholly or partially in Grantha letters, are distinguished in the transcript by thick type.

<sup>8</sup> Read *svasti*.

<sup>9</sup> Read *Śak ābdam*.

<sup>10</sup> Read *Brahapati*.

<sup>11</sup> Read *puravar-ādhiśvaran*.

<sup>12</sup> Read *Ādi Chandēśvara*.





- 5 gīyārku=kkālaśandiy=āga ammudn<sup>1</sup> śeyd=arul<sup>2</sup> taṇṇmavechham=āga nadakkira oru-  
taligai ammudu-paḍikkum tiru-Mārgaḷi-chchirappu ammudu śeyyavum tiru-  
naṇḍavaṇṇam payir=
- 6 cheygira tōppu-āl ilakkaikkum āga nammudaiya nāya[k]kat[ta]ṇṇam āṇa Vadakarai-  
Venkōṇkudiyil [ś]ēṭta<sup>3</sup> Irājavibāḍaṇ nīlam vēli [||\*] Inda nīlam
- 7 vēliḷḷam undāṇa karam pon mudal nel-mudal undāṇa[du] muṇ eḷudina vagai-  
ppadiyil[lē] śa[ṇ]ḍir-āḍitta-varaiyūm aṇubavittu=kko[lla]=kkadavar=āgavum ||
- 8 Inda taṇṇmattukku agudam<sup>3</sup> paṇṇiṇavan undānāl Gengai-kkaraiyilē gō-vadai[y]ai  
koṇṇa<sup>4</sup> pāvattilē pōga=kkadavargal=āgavum ||

## TRANSLATION.

(Line 1) Let there be prosperity<sup>1</sup> Hail<sup>1</sup> Fortune<sup>1</sup> At the auspicious time of Mahāmagam (Mahāmāgha),<sup>5</sup> (when) Jupiter (was standing in) Leo, (i.e.) on the day of (the nakshatra) Magam (Māghā), which corresponded to a Sunday and to the full-moon *tithi* of the first fortnight of the month of Kumbha of the *Plava samvatsara*, which was current after the Śaka year 1403,— the glorious *mahāmandalēstara*, a Bhīma among the Chōlas, a Nārāyaṇa among the Chōlas, the lord of Uṇṇaiyūr the best of cities, Vālaka-Kāmaya, alias Akkalarāja, gave (the following) religious edict (*dharmaśāsana-paṭṭāyam*) to the *pūjārīs* (of the shrine) of Āḍi-Chandēśvara<sup>6</sup> (in) the temple of the beautiful lord of Tiruvāṇaikkā —

(L 3) “(One) *vēli* of land (which was called after) Rājavibhāta<sup>7</sup> (and) which formed part of Vadakarai-Venkōṇkudī in our dominions, (was given to the temple) for (defraying the expense of) decorating a *maṇḍapa* on the festive day, on which the beautiful lord of Tiruvāṇaikkā is carried in procession to Vadakarai-Venkōṇkudī for the sacred hunt (*tiru-vēṭṭai*),<sup>8</sup> for one plate of rice which is offered at the daily worship to the goddess Akhilānda-nāyaki and afterwards treated as sacrificial remnants (i.e. distributed),<sup>9</sup> for the rice to be offered at the festival in (the month of) Mārgaḷi,<sup>10</sup> and for the maintenance<sup>11</sup> of a gardener<sup>12</sup> who cultivates the temple garden

(L 6.) “(The donee) shall enjoy, for the above-mentioned purposes, as long as the sun and the moon last, the taxes on this *vēli* of land, the income in gold (and) the income in paddy

(L 8) “If there be any person who injures this charity, he shall incur the sin of killing a cow on the bank of the Gangā”

<sup>1</sup> Read *amudu* throughout the inscription

<sup>2</sup> Read *ēṭṭa*

<sup>3</sup> This is a corruption of the Sanskrit *ahitam*

<sup>4</sup> *Koṇṇa* is pleonastic, the correct expression would be *gō vadaiyai śeyda*

<sup>5</sup> According to the *Dictionnaire Tamoul Français*, the *Mahāmagam*, *Mamagāṇ*, *Mamagam* or *Māmāṇgam* [*Mahāmāgha* in Sanskrit] is “a festival which is celebrated every twelve years at Kumbhakōṇam on the full moon of Māśi, i.e. February, when Jupiter and the Moon are in conjunction in the 10th lunar constellation, called *Magam* [*Māgha* in Sanskrit], which forms part of the sign of Leo. Then crowds of people go to bathe in the sacred tank, called *Mamaga kkuḷam* or *Māmaga tīrttam*, where the waters of the Ganges are supposed to arrive by invisible channels. This festival serves as an epoch in the country, thus they say ‘It is three *Māmāṇgam* (i.e. 36 years) that he died.’ In Malabar this was also the period of the government of a viceroy under the kings of Vijayanagara.” See also Dr Fleet’s *Gupta Inscriptions*, Introduction, pp 119 and 167

<sup>6</sup> On Āḍi Chandēśvara see *South-Indian Inscriptions*, Vol I p 92, note 6, and on *devar kanṇi*, ‘a *pūjārī*,’ Vol II p 112

<sup>7</sup> This word occurs as a *śirūda* of Vijayanagara kings in Kanarese inscriptions

<sup>8</sup> This evidently refers to the procession on the day of *Vijayadaśamī*, which is even now celebrated in all the temples.

<sup>9</sup> *Taṇṇmavechham* appears to be used in the sense of *prasāda*

<sup>10</sup> This refers to the worship at about 4 A.M. during the month of Mārgaḷi

<sup>11</sup> *Ilakka* appears to be a vulgar form of *irakṣha* (Sanskrit *rakṣha*)

<sup>12</sup> *Tōppu aḷ* or *tōpp-āḷ* and *tōpp dndi* mean ‘a devotee who attends to groves’ (*Winslow*)

## No. 13 — UDAYENDIRAM PLATES OF THE BANA KING VIKRAMADITYA II

By F. KIELHORN, PH.D., C I E., GOTTINCEN

An edition of this inscription, or rather, of these fragments of two different inscriptions, of the Bana king Vikramāditya II has already been published by the Rev. T. Foulkes in the *Indian Antiquary*, Vol XIII pp 6 ff and in the *Manual of the Salem District*, Vol. II pp 388 ff For my revised text I have used excellent impressions received from Dr Hultzsch, to whom the original plates, which are at Udayêndram, in the Gudiyâtam tâlukâ of the North Arcot district, were lent by the Acting Collector of the district, Mr F A. Nicholson, I C S

The copper-plates are four in number. Three of them, the first of which is inscribed on one side only, are the first, second, and third plates of a grant of which the concluding part is missing And the fourth plate, which, like the second and third plates, is inscribed on both sides, is an odd, probably the third, plate of another grant, of which both the beginning and the end are missing Each plate measures about  $8\frac{1}{2}$ " broad by  $3\frac{1}{8}$ " high, and all have raised rims to protect the writing The odd plate closely resembles the others, the only difference being that the ring-hole is about  $\frac{1}{4}$ " nearer to the right margin than in the other plates. The plates are held together by a ring, about  $4\frac{1}{2}$ " in diameter This ring, which is cut, holds a circular seal, about 2" in diameter The seal bears in relief a recumbent bull, which faces the proper right, reclining on an ornamental pedestal, and having a lamp on each side. At the top is a parasol between two *chauris* The engraving is good, and the writing is almost throughout in a perfect state of preservation — The size of the letters is between  $\frac{1}{3}$ " and  $\frac{1}{4}$ ". — The characters are Grantha, with the exception of the Tamil word *pugalupparar* (Plate III a, line 39), which is written in Tamil characters<sup>1</sup> As a photo-lithograph of the inscription is published herewith, I need not attempt a detailed description of the Grantha characters, but I may state that I have found it difficult to distinguish between the superscript *r* and *l*, which in the original are very similar to each other, and that also more than once I have failed to recognise in the impressions the superscript *r* of conjunct consonants — The language is Sanskrit Of the inscription on plates I-III lines 1-44, excepting the introductory *svasti Sri*[*Ā*], are in verse, and lines 45-51 in prose Line 1 to nearly the middle of line 13 of the odd plate give the verses in lines 32-44 of the other plates, while the remaining lines contain a prose passage which differs from the corresponding passage at the end of plate III. As regards orthography, attention may be drawn to the promiscuous use of the letters *t* and *d*, *t* being employed eighteen times instead of *d*, and *d* six times instead of *t*, to the employment of the conjunct *tsh* instead of *ksh*, which occurs five times, to the incorrect use of the Grantha final *m* instead of the *anusvâra* at the end of words, and to the frequent omission of the sign of *visarga* In respect of grammar, it may be pointed out that line 5 of plate I contains the wrong word *mathatum-manas* (for *mathitu-manas*, which would not have suited the metre)

Plates I-III contain the commencement of an inscription which recorded a grant made by the Bana king Vijayabâhu Vikramāditya in favour of some Brâhmanas residing at Udayêndumangala The inscription, after two verses invoking the blessings of the gods Śiva and Nârâyana (Vishnu), gives the following genealogy of the donor —

First there was the regent of the Asuras, Balī (line 11), his son was the foe of the gods, Bâna (line 15), and in his lineage was born Bânâdhirâja (line 17) When Bânâ-

<sup>1</sup> The same word occurs on the odd plate (I 8), where it is written in Grantha characters, except the letter *l*, which is peculiar to the Tamil alphabet and language



dhirāja and many other Bāna princes had passed away, then there was born in this family—

- 1 Jayanandivarman (l. 20), who ruled the land west of the Andhra country.  
His son was—
- 2 Vijayāditya I. (l. 23), his son—
- 3 Malladēva, surnamed Jagadēkamalla (l. 28), his son—
- 4 Bānavidyādhara (l. 31), his son—
- 5 Prabhumērudēva (l. 34), his son—
- 6 Vikramāditya I. (l. 37), his son—
- 7 Vijayāditya II, also named Pugaḷvippavar-Ganda<sup>1</sup> (l. 39), and his son was the donor—
8. Vijayabāhu Vikramāditya II, who is stated to have been a friend of a certain Krishnarāja (l. 43)

The odd plate contains part of an inscription which recorded a grant made by the same king in favour of some Brāhmins, and this existing portion of it gives the genealogy of the king commencing with Prabhumērudēva

These inscriptions are not dated, but they may be assigned with some confidence to about the middle of the 12th century A.D., for Dr Hultzsch has shown that the king Bānavidyādhara of the above list probably lived during the first half of the 11th century of our era, because he married a grand-daughter of the Ganga king Śivamahārāja, whom Dr Hultzsch has shown to have reigned between A.D. 1000 and 1016<sup>2</sup>

The place Udayēndumangala, mentioned in the above, has already been identified by Mr Le Fanu<sup>3</sup> with Udayēndiram, where the plates are now preserved

### TEXT \*

#### First Plate

- 1 Svasti sri[h\*] || <sup>5</sup>Yat-tat[t\*]va-prakatikritāṁ=atitarāṁ vēdō=pi n=ālam yata[h]
- 2 st(sth)ty-utpatti-layās=samasta-jagatām yan(m)=manvatē yō-
- 3 ginah [l\*] <sup>6</sup>sātsha-namra-surēndra-brinda-makuta-vyālīna-rannā(tnā)va-
- 4 li-sōn-ā[m\*]śu-vraja-rañjit-ānghri-yugalō bhūtyai Śi-
- 5 vas=sō=stu vah l(II)[l\*] Kshī(kshī)rōdam mathitum-manōbhīr=atulam<sup>7</sup>
- 6 dēv-āsurair=Mmandaram hitv=ākshipta iv=Āñjanādrir=iva ya-
- 7 s=tatr=ādḥikam<sup>8</sup> rājatē [l\*] yō bhōgi(gi)ndra-nivishta-mū[r\*]ttir=an-
- 8 sam bhūyo=mr̥tasy=āptayē rakshē[d\*]=vah sura-brinda-vandita-pata(da)-dva-
- 9 dvvah<sup>9</sup> ssa Nārāyanah l(II)[2\*] Yah prādād=asur-ādhipō makha-varē dadv(ttv)=ā-
- 10 [r]gghamm=ādyāya<sup>10</sup> gām sa-dvipām sa-charācharāmm=adhimudā<sup>11</sup> dē-

<sup>1</sup> [According to an unpublished Tamil rock-inscription on the hill of Pañcha-Pāṇḍava Malai near Arcot, Pugaḷvippavar-Ganda, i.e. 'the disgracer of famous (kings)', was also the name of the father of a local chief, called Vira-Chōla, who made a grant to Tiruppāṇ-Malaidēva (i.e. to the Jaina temple on the top of the Pañcha-Pāṇḍava Malai hill) in the 8th year of the reign of Kō-Bājarāja-Kēsarivarman (i.e. in A.D. 992) — E.H.]

<sup>2</sup> See Dr Hultzsch's *Progress Report* for October 1889 to January 1890, pp 3 and 4, and his *Annual Report* for 1891-92, p 4 f, where the date of the Chōla king Rājarāja, and, consequently, of the Ganga king Śivamahārāja, is corrected

<sup>3</sup> See his Preface to the *Salem Manual*, Vol I p 14 f

<sup>4</sup> From an impression supplied by Dr Hultzsch

<sup>5</sup> Metre Śārdūlavikrīḍita, and of the two next verses

<sup>6</sup> Read *sākshān-namra-*

<sup>7</sup> *Mathitum-manōbhīh* is evidently intended to be a compound, but the proper form would be *mathistu-manōbhīh* — Read *atulam*

<sup>8</sup> Read *°dhikam*

<sup>9</sup> Read *dvandvas=sa*

<sup>10</sup> Read *rgghum=adyāya gam sa dvipam*

<sup>11</sup> Read *°charam=*

## Second Plate, First Side.

- 11 vāya Daitya-dvishê [1\*] sô=bhût(d)=Vâmana-rûpinô Balur=iti khy[â]-  
 12 tah sur-ôpadrava-vyâp[â\*]r-aika-ratah Śiv-âmgrikamala-dva[n\*]dv-ârchcha-  
 13 n-aika-vratah [11 3\*] <sup>1</sup>Tasmâd=abhût(d)= guna-nidhi[r]=balavâms=ta[nû\*]jô yat=âdhy=a-  
 14 varddhata mahân=amalah prasâdah [1\*] Śambhôs=śasâmkâ-śaka[la\*]-  
 15 dyuti-râji-maulêr=Bbânah kṛipâna-nihat-âri-ba-  
 16 la[h\*] sur-âmh [11 4\*] <sup>2</sup>Tasy=ânnavâyê mahatî prasûtah kshî(kshî)râ[r]âna-  
 17 vê śitamarichivâd=yah | Bânâdhurâjô yuti(dhi) sâta-  
 18 khadga-khandikrit-ârâtir=akhanda-têjâh | (11) [5\*] <sup>3</sup>Bânâdhurâja-pramukhâ-  
 19 shv=atîtêshv=anêkasô Bâna-nripêshv=andiyah<sup>4</sup> | aj[â\*]yat=âsmi[â\*]=  
 20 Jayanandivarmâ sâkshâ[1\*]=jaya-śrî(śrîr)=vasatî[h\*] śriyâs=chah<sup>5</sup> | (11) [6\*] Sa  
 ratsha(ksha)-

## Second Plate, Second Side.

- 21 ti sma kshîtim=êkavîra Ândhrât=pathah paschimâtô bali(li)yâ-  
 22 n [1\*] vadhûm=iv=ânanya-samâm<sup>6</sup> kul-ôthhâ[m\*] râjanya-chôdâmani-  
 23 rañjit-âmgrih | (11) [7\*] <sup>7</sup>Tasmâd=ajanishta sutô Vijayâti(dî)tyô=ntarasta-ripu-<sup>8</sup>  
 24 varggah [1\*] rana-bhuvî yasya ni(na) tushthandy(nty)=araya<sup>9</sup> pay=âgratô  
 25 bhuy=âkrântâh | (11) [8\*] <sup>10</sup>Tasmâ[t\*]=samasta-ripu-tatsha(ksha)na-datsha(ksha)-  
 26 bâhur=akshî(kshî)na-punya-yasasâm prabhavas=tanû-  
 27 jah [1\*] âsîd=Anamga iva yô vanitâ-janânâm śrî-Ma-  
 28 lladêva iti yô Jagad-êka-mallah | (11) [9\*] <sup>11</sup>Tên=âsêsha-nirasta-vairi-ni-  
 29 karô dêvyâm Harên=âtula[h\*] Pârvvatyâmm=ndapâtî(dî)<sup>12</sup> Shapmukha iva śrî-  
 30 mân sutô yah sudhî[h 1\*] yat-ki(kî)[r\*]ttr=visâdâm<sup>13</sup> viganda-karinâm ka[rjñê]-

## Third Plate, First Side.

- 31 shu saschâ(chchâ)marî-bhûtâ bhûpati-vandya-pâda-yugala[h\*] śrî-Bânavidyâ-  
 32 dharah | (11) [10\*] <sup>14</sup>Tasy=ânma(tma)jô=bhavâd=apâsta-samasta-âtrâ[r]=vvidyâ-  
 cha[tushta]ya-  
 33 nivishta-matr=vvinitah [1] durvvâra-vîryya-yasasâm prabhavas=taras[v\*]î ya[h]  
 34 pâpa-du[h\*]kha-rahita[h\*] Prabhumerudêvah [11 11\*] <sup>15</sup>Abhavâd=anu[pa]-  
 35 ma-śrî(śrî)r=ânât-ârâtî-vargga[h\*] prathîta-prithula-kîrtî[h\*] sônu-  
 36 r=asmât(d=) vinitah [1\*] kshîtipati-kula-mukhya[h] Pârvvatîs-â[m]-  
 37 ghrîpatma(dma)-dvaya-nihata-matr=yyô Vikramâtî(dî)tya-[nâ]-  
 38 mâ | (11) [12\*] <sup>16</sup>Tasy=âpi Vijayâditya-nâmadhêyô=bhavat sutah [1\*] ya[t(d-)]vikra-  
 39 mēna vitrastâh palâyantê=rayô yudhîh<sup>17</sup> | (11) [13\*] <sup>18</sup>Puga[vippavar-  
 40 Ganda iti prathitam<sup>19</sup> ripu-dussaha<sup>20</sup> asya cha nâma param [1\*]

<sup>1</sup> Metro Vasantatilakâ<sup>2</sup> Metro Indravajrâ.<sup>3</sup> Metro Upajâti, and of the next verse<sup>4</sup> Read *anantya*h<sup>5</sup> Read *cha*<sup>6</sup> Read *-samam*<sup>7</sup> Metro Giti<sup>8</sup> I believe this to be a mistake for *nirasta-ripu-*<sup>9</sup> Read *araya*h *paraya*h.<sup>10</sup> Metro Vasantatilakâ<sup>11</sup> Metro Sârdûlavikrîdita<sup>12</sup> Read *tyâm*=<sup>13</sup> Read *visâdâ diçanta*-<sup>14</sup> Metro Vasantatilakâ<sup>15</sup> Metro Mâlîni<sup>16</sup> Metro Ślôka (Anushûbbh)<sup>17</sup> Read *yudhî*<sup>18</sup> Metro Tôtaka, but the first Pâda of the verse is incorrect<sup>19</sup> Read *prathitam*<sup>20</sup> Read *ham*=*asya*

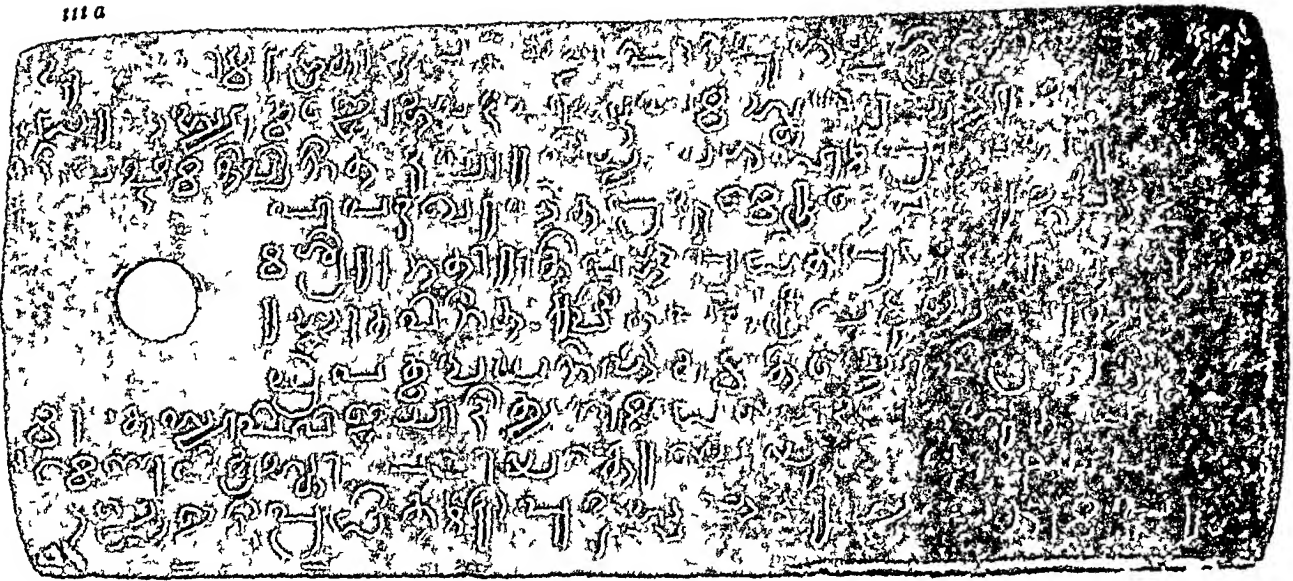
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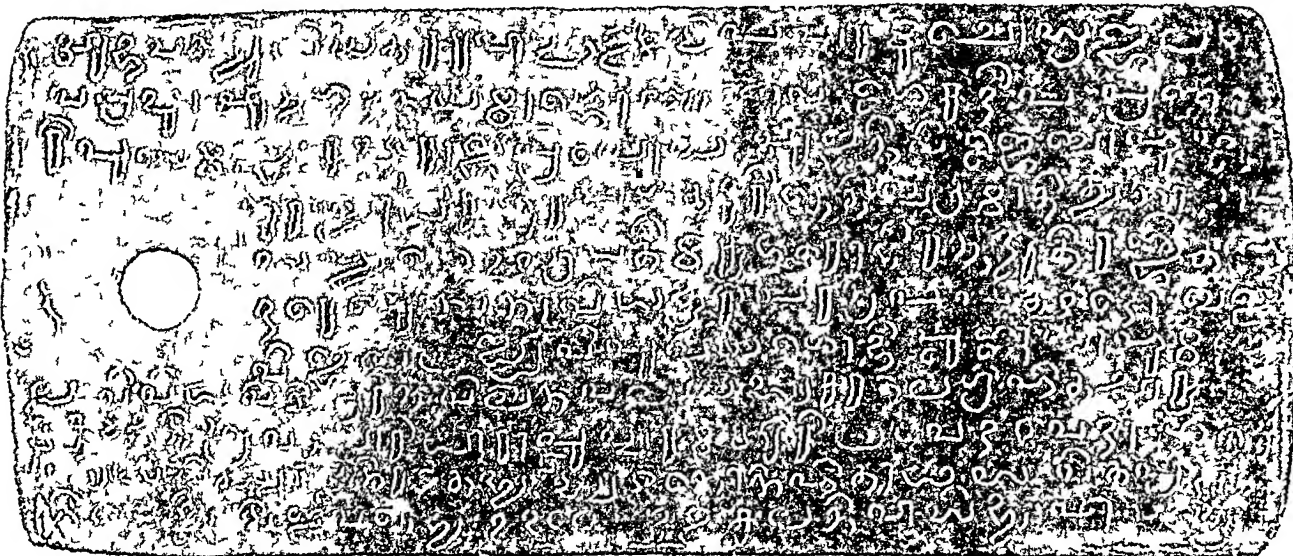
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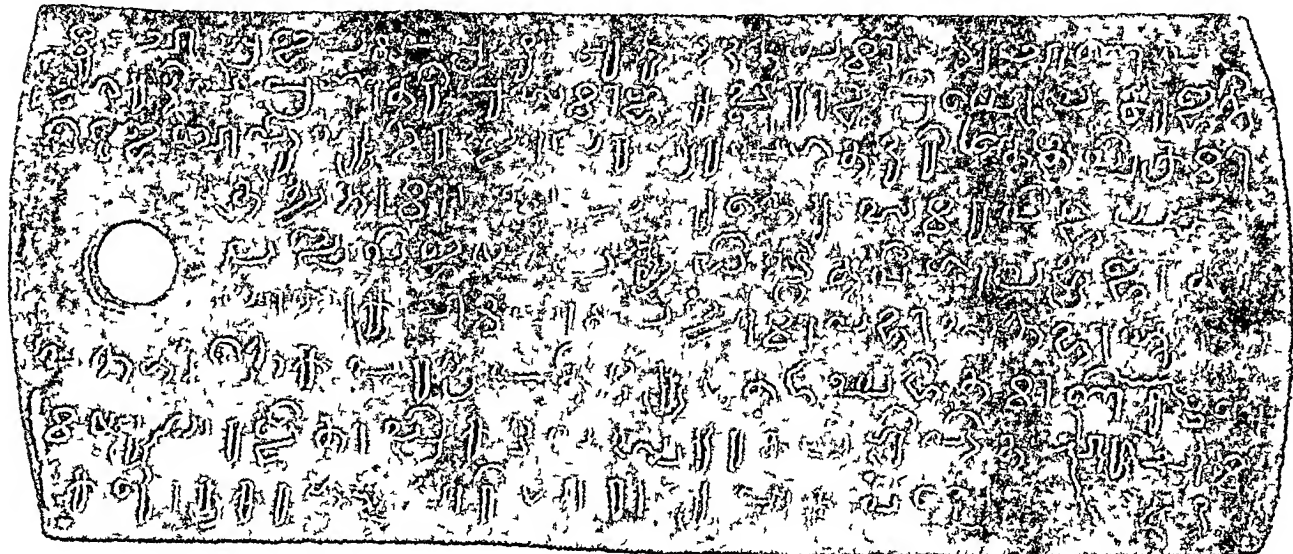
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## Odd Plate, Second Side



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## Third Plate, Second Side

- 41 abhavat<sup>1</sup> dyndhi yat-karavâla-talam<sup>2</sup> dvipa-vârimuchô=sra-jalam<sup>3</sup>  
 42 vavrishu[h\*] || [14\*] <sup>4</sup>Anugada(ta)-naya-mârggô Bâna-vamś-aika-dîpah prana[ta]-  
 43 ripu-samâjah Krishnarâja-priyô yah [1\*] ajani Vijaiabâhu[h\*]<sup>5</sup> sū-  
 44 nur=asy=âdhika-śrîr=apagata-durit-êtir=Vv[1\*]kramâti(di)tya-nâmâ || [15\*]  
 45 Sa hy=asêsha-nripati-makuta-koti-ranna(tna)-dyuti-rañjita-p[â]-  
 46 da-rênuh<sup>6</sup> nânâvidha-bhûri-para-nripa-patsba(ksha)-dohkhanda-  
 47 vijaya-labdha<sup>7</sup>-vipula-yasô- bhipûrnna-bâhu-manda-  
 48 lah<sup>8</sup> vîvidha-vichîta-ranna(tna)-vilîna-valaya-sva-karatala-grihita-<sup>9</sup>châru-[hê]-  
 49 makumbha-nisravat<sup>10</sup> vâri-dhârâ-pûrvvakam<sup>11</sup> aki(khi)la-vêda-vêdânga-ta[rkka]-  
 50 tat[t\*]va-samvit-svaka[r]mma-niratêbhyah sva-mañô-nihitâthah-<sup>12</sup>samvit-pradâna-  
 51 silêbhyah<sup>13</sup> dvîja-vaiêbhyah<sup>14</sup> Udayêndumamka(ga)la-nivâsibhyah<sup>14</sup> êvambhû-

## Odd Plate, First Side

- 1 <sup>15</sup>dya-chatushtaya-nivishta-matir=vvini(ni)tah [1\*] durvvâra-vîryya-yaśa-  
 2 sām prabhavas=taras[v\*]i yah pâpa-du[h\*]kha-rahita[h\*] Prabhumêrudêvah [11\*]  
 3 Abhavat=anupama-sri(śi)r=ânat-ârâti-vargga[h\*] prathita-prithula-kîrttih  
 4 sūnur=asmât(d=) vini(ni)tah [1\*] kshîtipati-kula-mukhya[h\*] Pârva-  
 5 tiś-âmghripatma(dma)-dvaya-nihita-matir=yyô Vikramâti(di)-  
 6 tya-nâmâh<sup>16</sup> l(11) Tasy=âpi Vijayâditya-nâmadhêyô  
 7 =bhavat sutah [1\*] yat(d-)vikramêna vitrastâh palâyantê=rayô  
 8 yudhi || <sup>17</sup>Pukal[v\*]ppavar-Ganda iti prathitam<sup>18</sup> ripu-dussaham<sup>19</sup> asya  
 9 cha nâma param [1\*] abhavat<sup>20</sup> dya yudhi yat-karavâla-dala[d\*]-dvipa-vâri-

## Odd Plate, Second Side

- 10 muchô=sra-jalam<sup>21</sup> vavrishuh l(11) Anugada(ta)-naya-mârggô Bâna-vam-  
 11 ś-aika-dîpah pranata-ripu-samâjah Krishnarâja-priyô yah [1\*] ajani  
 12 Vijaiabâhu[h\*]<sup>22</sup> sūnur=asy=âdhika-śrî(śrî)r=apagata-durit-êtir=Vvikramâ-  
 13 ti(di)tya-nâmâ || Sa hya<sup>23</sup> anêka-samara-vijaya-sam-  
 14 labdha-vijayalakmy(kshmy)-adhîsthitâ-visâla-bhujântarô  
 15 Bâna-kul-âmalâmala-byâ(vyô)m-âvabhâsana-bhâskara<sup>24</sup> a-  
 16 vanat-ânêka-para-nripati-makuta-tata-ghatita-mânik[y]a-manî-  
 17 mayûkha-rañjit-â[m\*]ghrikamala[h\*] sva-karatala-grihita-<sup>25</sup>châru-châmi-  
 18 kar-ôru-kara-<sup>26</sup>[gala]d-vâri-dhârâ-pûrvvaka[m\*] viprêbhyô vêda-

<sup>1</sup> Read °vad=yudhi.<sup>2</sup> Read °cala=dalad dvipa-<sup>3</sup> Read -jalani.<sup>4</sup> Metre Mîlinî.<sup>5</sup> Read Vijayabâhu.<sup>6</sup> Read -renur=.<sup>7</sup> This akshara looks in the original rather like nâdhâ.<sup>8</sup> Read °lo.<sup>9</sup> Read -grihita.<sup>10</sup> Read -nisravat.<sup>11</sup> Read °kam=.<sup>12</sup> Read °i ârtha- (?)<sup>13</sup> Read °bhyo.<sup>14</sup> Read °bhyo.<sup>15</sup> For lines 1-13 see lines 32-44 of the preceding.<sup>16</sup> Read -namâ.<sup>17</sup> Read Pukal°.<sup>18</sup> Read prathitam.<sup>19</sup> Read °ham=asya.<sup>20</sup> Read °vad=yudhi.<sup>21</sup> Read -jalam.<sup>22</sup> Read Vijayabâhu.<sup>23</sup> Read hy=anêka-<sup>24</sup> Read °skarô=vanat-<sup>25</sup> Read -grihita.<sup>26</sup> Read -karakâ.

## TRANSLATION.

A — *The Three First Plates*

## Hail! Prosperity!

(Verse 1) May that Śiva promote your well-being, whose true nature even the Vēda cannot fully reveal, from whom the creation, the preservation, and the destruction of all the worlds proceed, on whom the devotees meditate, (and) whose two feet are tinged with the collections of red rays of the rows of jewels in the diadems of the crowds of the chiefs of the gods who in person bow down before him!

(V 2) May that Nārīyana, whose body ever rests on the lord of serpents, (and) whose two feet are worshipped by crowds of gods, guard you! He, whom the gods and Asuras, desirous of churning the matchless sea of milk, discarding the Mandara laid hold of, as it were, to obtain a second time the nectar of immortality, (and) who then shone, even more than ordinarily, as if he were the Añjana mountain!

(V 3) There was the regent of the Asuras, named Bali, whose sole delight it was to engage in acts of violence towards the gods, while his one vow was, to worship the two lotus-feet of Śiva. He, after having presented as an excellent sacrifice a respectful offering to the primeval god, the enemy<sup>2</sup> of the Dantyas, with great joy (also) gave to him who bore the form of a dwarf the earth with its islands and with all things movable and immovable.

(V 4) From him sprang a mighty son, a treasure-house of good qualities, towards whom was ever increasing the great pure favour of Śambhu on whose head are the lines of the lustre of a portion of the moon,— Bāna, the foe of the gods, who with his sword struck down the forces of his enemies

(V 5.) As the cool-rayed moon rose from the sea of milk, so was born in his great lineage Bānādhirāja, who, possessed of never-failing might, with his sharp sword cut up his enemies in battle

(V 6) When Bānādhirāja and many other Bāna princes had passed away, there was born in this (lineage), not the least (of its members), Jayanandivarman, the fortune of victory incarnate, and an abode of fortune

(V 7) This unique hero of great might ruled the land to the west of the Andhra country, like a bride sprung from a noble family unshared by others, having his feet tinged by the crest-jewels of princes

(V 8.) From him was born his son Vijayāditya, who scattered hosts of opponents, (and) before whom the enemies, seized with great fear, did not stand on the field of battle

(V 9) From him sprang a son whose arm was skilled in cutting up all opponents, a source of never-waning merit and fame, who to womankind was like the god of love,— the illustrious Malladēva, who was the unique wrestler of the world (Jagadēkamalla)

(V 10) As Hara begat the six-faced (Kārttikēya) on Pārvatī, so he begat on his queen an incomparable, prosperous, and prudent son who completely scattered multitudes of enemies,— the illustrious Bānavidyādhara, whose pure fame became an excellent *chaurī* for the ears of the elephants of the quarters, (and) whose two feet were an object of adoration for princes.

<sup>1</sup> The meaning apparently is, that Nārīyana (Vishnu), when worshipped by the gods and Asuras, grants the nectar of immortality even more readily and abundantly than was the case at the churning of the ocean by means of the mountain Mandara. The words *bhūyo=mr̥tasya=āptayo* in the second half of the verse must in my opinion be connected with the words of the first half, compare the similar position of *Vāmana rūpī* in the next verse

<sup>2</sup> i. e. Vishnu



(V 11) His son was Prabhumêrudêva, who drove away all enemies, whose mind was intent on the four branches of knowledge,<sup>1</sup> who was refined, a source of the fame of irresistible valour, full of energy, and free from fault and sorrow

(V 12) From him sprang a son of matchless fortune, named Vikramâditya, before whom the hosts of adversaries bowed down, (and) whose great renown was widely spread, a man of refinement, who was the chief of the families of princes, (and) whose mind was fixed on the two lotus-feet of the lord of Pârvatî

(V. 13) He, again, had a son named Vijayâditya, frightened by whose valour the enemies ran away in battle

(V 14) He also bore another name, Pugalvippavar-Ganda, widely known and unbearable to opponents. Cleft by his sword in battle, the elephants shed their blood as clouds do the rain-water

(V 15) To him was born a son Vijayabâhu, named Vikramâditya, a unique light of the Bâna family, who has followed the path of prudent conduct, before whom the assemblage of opponents has bowed down, (and) who has Krishnarâja for his friend Eminently prosperous (he is, and) free from evil and distress

(Line 45) This (prince), the dust of whose feet is tinged with the lustre of the jewels on the edges of the diadems of all princes without exception, and whose two arms are filled with ample fame, gained in victories over the multitude of arms of the adherents of many different hostile princes,—after pouring out a stream of water from the beautiful golden jar, held by the palms of his hands the bracelets on which are thickly covered with<sup>2</sup> various bright jewels,—(has given) to the excellent twice-born, dwelling at Udayêndumangala, who delight in, what is their proper duty, the knowledge of the truth of all the Vêdas and Vêdângas and philosophy, (and) are eager to impart the knowledge of things which is stored up in their minds, . . . . .

### B—The Odd Plate

(Lines 13-18)<sup>3</sup> This (prince), whose broad chest is rested on by the Fortune of Victory whom he has gained by his victories in many battles, a sun to illuminate the very bright heaven of the Bâna family, whose lotus-feet are tinged with the rays of the ruby gems, fastened on to the sides of the diadems of numerous hostile princes bowing down before him,—after pouring out a stream of water from the beautiful large golden water-pot, held by the palms of his hands,— . . . to the Brâhmanas, . . . of the Vêdas . . . . .

## No. 14—UDAYENDIRAM PLATES OF VIRACHOLA

By F KIELHORN, PH D, C I E, GÖTTINGEN

This inscription, or rather, fragment of an inscription, has been previously published, with a photo-lithograph, by the Rev T Foulkes, in the *Indian Antiquary*, Vol IX pp 47 ff and in the *Manual of the Salem District*, Vol. II pp 365 ff I re-edit it from an excellent impression received from Dr Hultzsch, to whom the original plates, which are at Udayêndiram, in the Gudiyâtam tâlukâ of the North Arcot district, were lent by the Acting Collector of the district, Mr F A Nicholson, I C S

<sup>1</sup> See Sir M Monier-Williams's *Dictionary*, s v *vidyâ* — *trayâ*, the triple Vêda, 'ânvikâshikâ, 'logic and metaphysics, 'danda-ntî, 'the science of government, 'and cârtîdâ, 'practical arts, such as agriculture, commerce, medicine, etc'

<sup>2</sup> Literally, *vîlîna* would rather be 'hidden by'

<sup>3</sup> Lines 1-12 of the odd plate are identical with lines 33-44 of the preceding inscription

These are two odd copper-plates, marked on their first sides with the Tamil numerals 2 and 5, and inscribed on both sides. Each plate measures about 9½" broad by 2½" high, and has on the proper right a ring-hole, about ⅝" in diameter. There is neither a ring nor a seal, and the plates are now tied together with a string. The engraving, though not very regular, is done fairly well, and the writing, with one or two insignificant exceptions, is well preserved. — The size of the letters is between ⅓" and ⅔". The characters are Grantha. The language is Sanskrit, and the text on both plates is in verse. In respect of orthography I need only notice the doubling of a consonant before *y* and *v* in *vibhūttiyai*, plate II line 1, *Garuḍadadhivaj*, plate II. line 9, and *maddhyamā*, plate V line 11. As regards the language, the most noteworthy point is that the author in line 1 of plate II undoubtedly wrote *trai*, instead of *trayī* which does not suit the metre.

The inscription, as we have it, is part of a grant of "the lord of princes" Vira-Chōla. Plate II treats of the mythical genealogy of the Chōla family, the beings actually mentioned being the god Brahman, his son Marīchi, his son Kāsyapa, his son the Sun, his son Manu, his son Ikshvāku,<sup>1</sup> his descendant (separated from Ikshvāku by many generations) Sagara, his descendant Bhagīratha, and Raghu. Plate V records that, when the lord of princes (or king) Vira-Chōla was ruling the earth, his spiritual guide Nīla advised him to make a grant in favour of some Brāhmins, that Vira-Chōla then went to the Chōla ruler Parakēsarivarman and asked leave to bestow on the Brāhmins a village in his own territory which he promised to name after Parakēsarivarman, and that, having got the necessary permission, he gave the village of Parakēsarichaturvêḍimangala, situated between the river Kāvērī and another, small river, to a hundred and fifty (Brāhmins).

I cannot say anything definite about the Chōla ruler Parakēsarivarman and the subordinate prince Vira-Chōla,<sup>2</sup> mentioned in this inscription, nor am I able to identify the village of Parakēsarichaturvêḍimangala.

TEXT<sup>3</sup>*Second Plate, First Side.*

1 bhavatām <sup>4</sup>	bhavatāt(d=)	vibhūttiyai	trayī sâra-vastu <sup>5</sup>	chaturānana-
2 m=âdi-têjah		<sup>6</sup> Vīdhātus=tasya	putrô=bhūt(n)=Marīchi[r*]=mmāna-	
3 sô mahân	[i*]	Marī(rī)chēs=cha	tanūjô=bhūt	Kāsyap-â-
4 khyô	mahāmuni[h*]		Kāsyapasya	munîr=âsid=âtina-
5 jô	bhānumân=Ravir <sup>7</sup>	=vīśvêśhân=cha <sup>8</sup>		lôkânām=andha-
6 kâr-âpanôda-krit		Vêḍa-vêḍānga-tat[t*]vajñô		Vī-

<sup>1</sup> From Brahman to Ikshvāku the genealogy agrees with the one given in the *Kalingattu-Parani*, *Ind Ant* Vol XIX p 330. Compare also the genealogies in the large Leyden grant (Dr Burgess' *Arch Survey of Southern India*, Vol IV p 216) and in the *Vikīrama-Sôlay-Uḍ* (*Ind Ant* Vol XXII p 147).

<sup>2</sup> [On page 71 above, reference is made to a chief, named Vira Chōla, who was the father of Vira Champa (Śaka Samvat 1236). The Pañcha-Pāṇḍava Malai rock inscription (*ante*, p 75, note 1) records a gift by an earlier Vira Chōla, who was the son of the lord (*udaiyār*) Lāṭarāja Puḡaḷvippavar Gaṇḍa. This Vira Chōla appears to have been a local chief, who was not related to the Chōla family at all, but on whom the name Vira Chōla was bestowed with reference to the ruling dynasty. Similarly, the Vira Chōla of this Udayandirām fragment need not necessarily have been a Chōla, and the genealogy on the first plate of the grant may have been that of his sovereign, the Chōla king Parakēsarivarman. The latter cannot be identified, as we know from inscriptions that the surname Parakēsarivarman was borne by several Chōla kings — E H.]

<sup>3</sup> From an impression received from Dr Hultzsch.

<sup>4</sup> Metro Vasantatilakā.

<sup>5</sup> Originally *traiśdra* was engraved, as required by the metre, afterwards the *as* of *trai* has been struck out, and *yī* has been inserted below the line, between the *aksharas tra* (for *trai*) and *sā*.

<sup>6</sup> Metro Ślōka (Anuṣṭubh), and of all the following verses.

<sup>7</sup> Read *°vīh | vīśvô*.

<sup>8</sup> Here one syllable is missing, and the particle *cha* yields no sense. Probably the intended reading is *vīśvêśhām=deva*.



## Second Plate, Second Side

- 7 vasvataś=cha<sup>1</sup> sutô Manuh [i\*] âsit kshitiḥbhrîtâm=âdyah  
 8 pranavaś=chhandasâm=iva || Ikshvâkuś=cha mahâ-prâjñô  
 9 bhaktimân Garudaddhvajê [i\*] Manôś=sûnuh <sup>2</sup>kshitiśasann=âsi(sî)d=Âkha-  
 10 ndala-samah || Ikshvâku-vamśa-jâtêshu kshatriyêshu  
 11 bahushv=api [i\*] pâlayitvâ bhuvân=di[r]ggham<sup>3</sup> yâtêshu cha divam  
 12 prati || Sagarô nâma tad-vamśê jâtavân [bhû]pa-pû(pu)mgava[h] [i\*] Bhagi-  
 13 rathô=pi tad-vamśê tatô jâtô janô(nê)śvara[h\*] || Baghur=nnâma

## Fifth Plate, First Side

- 1 Rakshamânê bhuvam<sup>4</sup> vîśvam Vira-Chôlê nrip-êśvarê [i\*] dha[r\*]m-ô  
 2 padêśhtâ tasy=âbhût<sup>5</sup> Nila-nâmâ mahîsurah || Yush[m]ad-g[u]rûnâm sa-  
 3 [r\*]vvêshâm<sup>6</sup> svargga-prâpana-kâranam [i\*] brahmadêyan=dviyêndrêbhyô  
 4 dêh=ity=ênam=adidîśat || Śrutvâ tad-vachanam râjâ gatvâ  
 5 Chôla-mahî(hî)patin=<sup>7</sup>namaskṛitya puras=tasya sthitv=antad=abravi-  
 6 d=vacha[h] || Mat(d)-dêśê tu mahâ-grâmam<sup>8</sup> dâsyâmi tava sam-

## Fifth Plate, Second Side.

- 7 jûyâ [i\*] bhûsurêbhyô=han=tat-kâ[r\*]yyê mahyan=dêh=ity=anugraham ||  
 8 Tad=âśu kurvv=ity<sup>9</sup>=annjûatah Parakêsarivarmmanâ [i\*] pañchâśa-  
 9 dbhyaś=âtêbhyas=cha Vi(vi)ra-Chôlê nrip(p)-êśvarah || Parakêsaricha-<sup>10</sup>  
 10 tu[r]vvêdimamgal-âhvayam pû[r\*]nnam<sup>11</sup> Kâvêryyâ<sup>12</sup> svatpa-nadyâ-  
 11 ś=cha maddhyamê supratishṭa(shṭi)tam [i\*] Sa[r\*]vva-lakshana-sampannam<sup>13</sup> śâ-  
 12 ly-âdi-sasya-bhûshitam [i\*] panas-âmr-âdi-samyuktam pûg-ârâm-â-

## TRANSLATION.

## A—Second Plate

. . . . . may the primeval glory, with four faces,<sup>14</sup> the essence of the three Vêdas, promote your welfare<sup>1</sup>

Of that Creator, Marichî was the great mind-born son, and of Marichî's body sprang the great sage Kâśyapa

Of the sage Kâśyapa the resplendent Sun was the son, who dispels the darkness of all the worlds

Vivasvat's<sup>15</sup> son again was Manu, thoroughly familiar with the Vêdas and Vêdângas, the first of the rulers of the earth, as Ōm is of the Vêdic texts

And Manu's son was the wise Ikshvâku, devoted to him<sup>16</sup> whose symbol is the Garuda, he ruled the earth, equal to Âkhandala<sup>17</sup>

<sup>1</sup> This *cha* spoils the metre

<sup>2</sup> Read either *kshitiśah sann=* or *kshitim idad=*

<sup>3</sup> Read *dirgham*

<sup>4</sup> Read *bhuvam vîśvam*

<sup>5</sup> Read *°bhûn=Nila-*

<sup>6</sup> Read *sarvêśham*

<sup>7</sup> Read *°patim* !

<sup>8</sup> Read *grâmam*

<sup>9</sup> Here again this *ity* offends against the metre.

<sup>10</sup> The first half of this verse is quite incorrect

<sup>11</sup> Read *pûrnam*

<sup>12</sup> Read *Kâveryâ svalpa-*, as suggested by Mr Foulkes

<sup>13</sup> Read *sampannam*

<sup>14</sup> *i.e.* the glorious god Chaturânuśa (Brahmâ).

<sup>15</sup> *i.e.* the Sun's

<sup>16</sup> *i.e.* the god Vishnu-Kṛishna.

<sup>17</sup> *i.e.* Indra

When many warriors born in the family of Ikshvāku, having long ruled the earth, had gone to heaven, then the most excellent king Sagara was born in his family, and in his family again was born afterwards the lord of men Bhagiratha.

Raghu by name . . . . .

### B—Fifth Plate

While the lord of princes Vira-Chôla was ruling the whole earth, a Brâhman named Nila was his spiritual adviser

He directed him to bestow on the chief twice-born a gift of religion which would secure heaven to all his ancestors.

When he had heard his advice, the king went to the Chôla ruler, bowed down, and, standing in his presence, spoke the following words —

"In my territory I wish to give a great village, (*which shall be*) named after thee, to the Brâhman, please grant me leave to do this!"

And permitted by Parakêśarivarman, who said to him, "Do so speedily," the lord of princes Vira-Chôla (*gave*) to one hundred and fifty (*Brâhman*) the entire village of Parakêśarichaturvêdimangala, well situated between the Kâvéri and a small river, endowed with all auspicious marks, embellished with rice and other grains, furnished with jack, mango and other trees, with areca-nut tree gardens . . . . .

## No 15.—GANAPESVARAM INSCRIPTION OF THE TIME OF GANAPATI

SAKA-SAMVAT 1153.

By E HULTZSCH, PH D

This inscription has been already drawn attention to by Mr G Mackenzie in his *Manual of the Kistna District*, p 214, and by Mr E Sewell in his *Lists of Antiquities*, Vol I p 54 It is engraved on three faces of a stone pillar in front of the Durgâmbâ temple at Ganapêśvaram, a hamlet near Talagada-Divi in the Bandar (Masulpatam) talukâ of the Kistna district. The same pillar bears four other, later inscriptions, *viz* one at the bottom of the east face<sup>1</sup> underneath the inscription of Ganapati, and three others<sup>2</sup> on the north face, which had been left blank by the engraver of the Ganapati inscription.

The alphabet of the inscription is Telugu The language is Sanskrit verse as far as line 121, and Telugu prose from line 121 to the end. The Sanskrit portion opens with invocations of Vishnu, Śiva, and Ganêśa (verses 1 to 3). Verses 4 to 14 contain a short genealogy of the Kâkatiya king Ganapati, to whose time the inscription belongs. Omitting the earliest ancestor who is named in the Anmakonḍa and Êkâmrânâtha inscriptions,<sup>3</sup> the Ganapêśvaram inscription commences the list with Prôla (verse 5), who resided at Anmakonda in the Andhra country, the capital of the kings of the race of Kâkati<sup>4</sup> (v 4). He defeated

<sup>1</sup> This inscription is dated in Śâlivâhana Śakavarsha 16[9]3 [expired], the Khara *samvatsara*

<sup>2</sup> The dates of these inscriptions are Śaka Samvat 1268 [expired], Vyaya, 1605 (*not* 1005, as stated by Messrs Mackenzie and Sewell), [expired], Rudhirôdgârin, and 1235 The second inscription refers to "the *linga* called after Ganapati, which had been set up by Chodarâja at the junction of the Vênî and the sea," and the third records the grant of a lamp "to the god Ganapâtîśvara in the beautiful Peda Divipura at the junction of the Prahna and the sea."

<sup>3</sup> *Ind. Ant* Vol XI p 10, and Vol XXI p 197

<sup>4</sup> See *Ind. Ant* Vol XXI p 198, note 11

Mantena-Gunda, Tailapadêva, and Gôvinda-Dandêśa, and re-instated Chôdôdaya (v 6). The same four contemporaries of Prôla are referred to in the Anmakonda inscription, where, however, Mantena-Gunda is called Gunda, the lord of the city of Mantrakûta Tailapadêva has been already identified by Dr Fleet with the Western Châlukya king Taila III. Chôdôdaya is mentioned four times in the Anmakonda inscription Line 32 f of that inscription reads as follows — “Then he (Prôla), who had easily plundered his (Udaya’s) dominions in warfare, gave the kingdom (back) to king Udaya” Verse 6 of the Ganapêśvaram inscription shows that Udaya is here meant for Chodôdaya In lines 65 to 71 of the Anmakonda inscription, we are told that king Chôdôdaya died out of fear of Prôla’s successor, Rudra According to line 104f. Rudra burnt the city of Chôdôdaya In line 107, Rudra is called “the only resort of Padmâ (or Lakshmi) who arose from the womb of the glittering milk-ocean of the race of Kandûrôdaya-Chôda” Udaya-Chôda is evidently a transposed, but synonymous form of Chôdôdaya Further, I suspect that Padmâ has to be taken as the actual name of Chôdôdaya’s daughter, whom Rudra married for political reasons, though he caused the death of her father and destroyed his city Finally, Kandûra appears to have been the name of Chôdôdaya’s capital According to Dr Oppert<sup>1</sup> “there are in the Nizâm’s territory and the neighbouring districts many places called Kandûru” But I am not in a position to say which of these is to be identified with Kandûra

By his wife Muppalađêvi, or, as she is called in the Anmakonda inscription, Muppamadêvi, Prôla had two sons, Rudra and Mahâdêva (v 7) Rudra succeeded his father on the throne (v 8) He is said to have settled the inhabitants of towns which he had destroyed, at Ôrunggallu<sup>2</sup> (Worangal) and to have established on the sites of those towns new colonies, in which he built temples of Rudrêśvara (v 9) Rudra was succeeded by (his brother) Mahâdêva (v 11), whose son by Bayyâmbikâ was Ganapati (v 12)

Verses 15 to 43 describe the descent of one of Ganapati’s officers, the general Jâya or Jâyana The first person named is Bhîma (I) of the race of Ayya (v 16), who resided at Kroyyûru<sup>3</sup> in the country of Velanându<sup>4</sup> (v 17) His three sons by Rachyâmbikâ, Jilla, Nârâyana (I), and Sûraya, were in the service of king Chôdi (v 18) Jilla defeated a certain Kannâradêva and received in acknowledgment of this deed the dignity of general from the king (v 19) At the command of king Chôdi, the second brother, Nârâyana (I), fortified Dvipa, i.e. Talagada-Divi, which is fabled to have been created by the god Kuvêra (v 20 f) He also constructed tanks and temples at Dvipa and at Vadlakurru (vv 23-25) He received from king Chôdi the lordship over Dvipa and the Gontu villages, and the title of general (v 26 f) The four sons of Nârâyana (I) by Nârâmbâ (I) were Chôdi,<sup>5</sup> Bhîma (II), Pinna-Chôdi, and Bramma (v 28) They served in the army of “the king who was the lord of the Chôda country” (v 30) This king appears to be identical with, or a successor of, the previously mentioned king Chôdi (vv 18, 20, 27) He may be also connected with Chôdôdaya, to whom both the Anmakonda and the Ganapêśvaram inscriptions refer as a contemporary of the two Kâkatiya kings Prôla and Rudra, and with Kulôttunga-Chôda-Gonka of Velanându<sup>6</sup> The wife of Pinna-Chôdi, the third of the four brothers, was Dâmâmbâ (v 31) They had two daughters, Nârâmbâ (II) and Pêramâmbâ, and three sons, Prithva, Jâya or Jâyana, and

<sup>1</sup> *Madras Journal of Literature and Science* for the year 1881, p 217

<sup>2</sup> The length of the first vowel is guaranteed by the metre. Other forms are Orangallu and Orugallu, *Ind Ant* Vol. XXI p 197, note 3

<sup>3</sup> This place can hardly be identical with the distant Krôsûru, which is the head-quarters of a talukâ of the Kistna district.

<sup>4</sup> This territorial term forms part of Velanânti Kulôttunga-Chôda Gonka, the name of a chief whose inscriptions range between Śaka-Samvat 1055 and 1072, see my *Annual Report* for 1892-93, p 3

<sup>5</sup> This person and his younger brother Pinna Chôdi were evidently called after king Chôdi

<sup>6</sup> See note 4.

Nārāyana (II) (v. 32) At this time (the Kākatiya) king Ganapati, who had defeated the kings of Chōla, Kalinga, Sēvana,<sup>1</sup> Karnāta, and Lāta, conquered the country of Velanāndu, together with Dvīpa (v. 34) Having taken to wife Nārāma and Pērama (i.e. Nārāmbā II and Pēramāmbā of verse 32), he took their younger brother Jāya or Jāyana into his service (v. 36 f) and appointed him general (v. 38). Jāya had, on a previous occasion, defeated a certain Vairigōdhūmagharatta (v. 41).

The immediate object of the inscription is to record that the general Jāya built at Dvīpa a temple of Śiva, which he called Ganapēśvara or Ganapatiśvara in honour of his patron, king Ganapati (v. 44 f), and the name of which survives to the present day in the hamlet or Ganapēśvaram The date of the consecration of the temple was the *tithi* of Gaurī in the bright fortnight of Vaiśākha of the Śāka year 1153, which corresponded to the cyclic year Khara (v. 45) I am obliged to Mr. Dikshit for the following remarks on this date —

“The goddess Gaurī is supposed to have been born on the fourth *tithi* of Jyāishtha, but is considered as the regent of the third *tithi*. Consequently, the “*tithi* of Gaurī” might be meant for the third or fourth *tithi*. Observances in honour of Gaurī are enjoined on both the third and the fourth *tithi* of some of the twelve months. One of these observances commences on the Chaitra *śukla tritīyā* and ends on the Vaiśākha *śukla tritīyā*. This *tithi* ended in Śaka-Samvat 1153 expired, the Khara *samvatsara*, on Monday, the 7th April, A.D. 1291, at 11 gh 10 p, and Vaiśākha *śukla chaturthī* ended on Tuesday, the 8th April, at 7 gh 13 p Ujjain mean-time”

The Telugu portion of the inscription (lines 121 to 135)<sup>2</sup> records that certain dues had to be paid by every boat touching at Nānegadda to the temple of Ganapatiśvara at Divi,<sup>3</sup> and that Jāyapa-Nāyaka (i.e. Jāya or Jāyana of the Sanskrit portion) assigned the revenue of a number of villages to the same temple, and granted twenty-five cows, the milk of which was to be used for supplying ghee to a perpetual lamp

#### TEXT.<sup>4</sup>

##### A — West Face

- 1 श्रीकांतश्चयमातनोतु भवतां क्रोडाकृति-
- 2 वारिधेरज्ञात्वागु समुद्धृतां<sup>5</sup> लघुतयोध-<sup>6</sup>
- 3 तु चिति दद्रया [1\*] यस्तावद्वधे निपीडिततनु-
- 4 वृद्धाडखडे भृश स्वस्थानस्थितियाचनोचित-
- 5 पदैस्तुष्टाव यावन्न सा ॥ [१\*] जयति शिरसि शम्भो-
- 6 रिदुलेखा मयूखैरमृतविसरसारैः क्षा-
- 7 लयती जगति [1\*] शिशिरविशदगगावारिमृज्जू-
- 8 टभास्वत्वनककलशलग्ना राजतीव<sup>7</sup> प्रणाली ॥ [२\*] गजा-
- 9 स्यः पातु वो यस्य भाति दानान्तिकालिनः । महा-
- 10 दिनिर्जम्भरोपातकान्तनीलोपला इव ॥ [३\*] अस्त्युज्जितं

<sup>1</sup> See *Ind. Ant.* Vol XXI p 199 f

<sup>2</sup> To Mr. G. V. Ramamurti, of Parlā Kīmedī, I am indebted for the explanation of several Telugu terms

<sup>3</sup> Both Divi and Dvīpa, which occurs repeatedly in the Sanskrit portion, refer to the village of Talagada Divi, near which the hamlet of Ganapēśvaram is situated. The form Divi must be derived from *dīvi*, which is a Telugu *tadbhava* of *dīpa*, and which forms part of Peda-Divipura (*ante*, p. 82, note 2)

<sup>4</sup> From inked stampages

<sup>5</sup> Read समुद्धृता.

<sup>6</sup> Read °योध°.

<sup>7</sup> *Rajati* is a mistake, caused by the metre, for *rājanti*

- 11 काकतिवशजानां नरेश्वराणां कुलराजधानी [१\*] अं-  
 12 भ्रावनीमडनमन्मकोडनामाभिरामं नगरं ध-  
 13 रिचित्रा ॥ [४\*] तत्र स्थितः प्रोलधराधिनाथः स्ववाहुवीर्यै-  
 14 ण धरा ररक्ष । यस्य प्रतापज्वलने समन्ताच्छृत्ति-<sup>१</sup>  
 15 तीशाश्लभा वभूवु ॥ [५\*] केचिन्मत्तेनगु[ड]वत्क्षितिभृतः ख-  
 16 ज्जेन नि.खडिताः<sup>२</sup> केचित्तैलपदेववज्रजहय युष्मा-<sup>३</sup>  
 17 जिरे त्याजिता. [१\*] केचिदूरमपोहिताः समरतो गो-  
 18 विददडेशवत्केचित्स्वस्वपदेषु येन निहिताश्चो-  
 19 डोदयक्षेशवत् ॥ [६\*] तस्मात्प्रोलनरेशान्मुपलदेव्यां<sup>४</sup>  
 20 वभूवतुः पुत्रौ । रिपुनृपमदेभसिहौ [८]-  
 21 द्रमहादेवभूप[ती] ख्यातौ ॥ [७\*] पितुः परोक्षे वसुध[१]<sup>५</sup>  
 22 शशास रुद्रक्षमाभृद्भुवनैकवीरः । यस्य प्रता-  
 23 पोत्वणदाववक्त्रिः प्रत्यर्पिपृष्ठीशवन ददाह ॥ [८\*] उन्मृ-  
 24 टानि पुराणि येन कथयत्यापूर्यं तत्तज्ज-  
 25 नैस्तत्तना[म]भिरोरुगङ्गुनगरे निर्मापिता वा-  
 26 टिकाः [१\*] किच खेषु क्षतेषु तेष्वथ पुरेष्वापूर्यं नू-  
 27 द्वैर्जनैः श्रीरुद्रेश्वरसंज्ञया विरचिताः प्रख्यातदे-  
 28 वालया. ॥ [९\*] पोषणैस्तोषणैर्दुः पालनैरुपलाल-  
 29 नैः । सवर्द्धिताः प्रजा येन पित्रेव धरणीभृता ॥ [१०\*] दिवं<sup>६</sup>  
 30 गते रुद्रनृपे वभार भुव महादेवविभुर्विनेशः [१\*] प्र-  
 31 तापमाना[वु]दिते यदीये तेजासि भानामिव भूप-  
 32 तीना ॥ [११\*] तस्मान्महादेवमहामहीशाद्व्याविकायाम-  
 33 भवत्प्रभावान् । सर्वसहासर्वधुरीणपाणिः कुलप्रदीपो  
 34 गणपत्यधीशः ॥ [१२\*] यस्योन्मत्तगजेद्रगडविगलङ्गानां<sup>७</sup>  
 35 वृष्टिप्लुते त्वगत्तुगतुरगनिष्ठुरखुरैः क्वा[ष्टे] तथा-  
 36 नेकथा<sup>८</sup> [१\*] युत्क्षेत्रे रिपुहस्तिमस्तकगळन्मुक्तौघ[वी]जाक्ष-  
 37 ते जाता<sup>९</sup> <sup>१०</sup>किर्त्तिलताशशकाविशदा वेक्षति दिग्भित्तिषु ॥ [१३\*]  
 निज[भु]-

<sup>१</sup> Read °च्छृ<sup>२</sup> Read निष्खण्डिता<sup>३</sup> Read युष्मा°<sup>४</sup> The *anuvāsa* stands at the beginning of the next line<sup>५</sup> The *anuvāsa* stands at the beginning of the next line<sup>६</sup> Read °स्तत्तना°<sup>७</sup> The *anuvāsa* stands at the beginning of the next line<sup>८</sup> Read °गलङ्गानां<sup>९</sup> Read °कथा.<sup>१०</sup> Read कीर्ति

- 38 जविजितानां निर्जितानां परैर्वा शरणमुपगतानां  
 39 सोमसूर्यान्वयानां [1\*] निखिलनरपतीनामाश्रयस्व-  
 40 न्मदा यः प्रतिदिनपरिवृष्टप्राज्यराज्यो विभाति ॥ [१४\*] अस्य भृत्यः  
 41 प्रियो भाति गणपत्यवनीभृतः । श्रीमज्जायचमूनायः  
 42 कथ्यतेयं तदन्वयः ॥ [१५\*] विक्रांतिमानयकुले प्रसिद्धे प्रादु-  
 43 र्ब्धभूवाच कलौ स भीमः । दुश्शासनशासित एव 'शत्रुदुर्यो-  
 44 धनोयोधि सुखेन येन ॥ [१६\*] भुवोवतसे वेलनांडुदेशे क्रो-  
 45 यूरुसन्न कुलसन्निवास । ग्रामं स भीमो धन-  
 46 दोपमानश्चकार वित्तेरलकोपमान ॥ [१७\*] रथाविका-

*B—South Face*

- 47 या प्रवभूवुरस्मात्ते जिह्ननारायणसूरया-  
 48 ख्याः । शक्तिप्रभेदैरिव यैस्त्रिभिश्च जिगाय शत्रून् भु-  
 49 वि चोडिभूपः ॥ [१८\*] जिह्नस्वसुल्लासितबाहुवीर्यः  
 50 कन्नारदेवं समरे विजित्य । लेभे निजेशाच्छिविकात-  
 51 पत्राद्यशेषचिह्नैर्ध्वजिनीपतित्वं ॥ [१९\*] तस्यानुजस्रं-<sup>३</sup>  
 52 तत[मेव] 'भर्तुन्नारायणः कार्यपराय-  
 53 णोभूत् । यद्योडिभूपस्य रिपूनशेषाश्चकार भु-  
 54 त्यानयविक्रमाभ्यां ॥ [२०\*] यः कृष्णवेणीलवणाब्धिसं-  
 55 गे द्वीपं पुरैतद्वनदेन सृष्टं [1\*] परैर्दुराप वस-  
 56 तां मनोज्ञ चकार दुर्गं प्रभुणा नियुक्तः ॥ [२१\*] पू-  
 57 र्णाभ्यर्णतटाकवाःप्लुतलसच्छालीक्षुकेदारक ना-  
 58 नापुष्पफलाभिषोभितमहारामाभिरामस्थ-  
 59 ल । सौधाट्टालकहर्म्यगोपुरवृहद्वाकारभास्व-  
 60 त्पुर द्वीप भूपनिवासयोग्यमकरोद्यः प्रागसे-  
 61 व्य नृणां ॥ [२२\*] चोडसमुद्रतटाक चोडेश्वरधाम  
 62 [च]ात्र हि द्वीपे । यश्चक्रे पतिनाम्ना भीमेश्वरमदिरं च  
 63 पितृनाम्ना ॥ [२३\*] अत्रैव प्रासादान्विष्णोश्च करालभैरवस्या-  
 64 पि । यश्चाकरोन्ननोन्नान्बुलदेव्या मह[1\*]काल्या-

<sup>१</sup> Read शत्रुदुर्यो.

<sup>२</sup> The *anusodra* stands at the beginning of the next line

<sup>३</sup> Read भर्तुनी.

<sup>४</sup> Read पूर्णाभ्यर्ण

- 65 : ॥ [२४\*] अथ वडुकु<sup>१</sup>नामग्रामे यश्चाकरोत्पितुष्व[१]-<sup>१</sup>  
 66 स्ना । [भी]मसमुद्रतटाक भीमेश्वरनाम रम्य-  
 67 शिवभवनं ॥ [२५\*] नारायणाय तस्मै पौरुषपरितो-  
 68 पितः पतिः प्रादात् । द्वीपस्याधिपतित्वं स्वामित्व [च]।-  
 69 पि गोटुपत्तीना ॥ [२६\*] अर्त्यार्ज्जकमतिशूरं ज्ञात्वा दे-  
 70 शाधिकारधौरिय । चक्रे सेनाधिपमपि नाराय-  
 71 णमेव चोडिनरनाधः<sup>२</sup> ॥ [२७\*] तस्माज्जाताः ख्यातनारा-  
 72 यणाख्यान्नारावायां सूनवो भानुभास-  
 73 : [१\*] चोडिर्भीम[ः]\*<sup>३</sup> पित्रचोडिर्यशस्वी नाम्ना ब्रह्मद्येति  
 74 चत्वार एते ॥ [२८\*] अपामधीशा इव वाडवाश्रयाः  
 75 प्रभोरुपाया इव कार्यसाधकाः । करा इवास्त्रिष्ट-  
 76 रमा सुरद्विषो विभाति चत्वार इमे भटोत्तमाः ॥ [२९\*]  
 77 चोडपृथ्वीशभूपस्य च[तु]राशाजयावहाः [१\*] अभू-  
 78 वन्वाहुवीर्येण चत्वारो भटपुंगवाः ॥ [३०\*] विष्णोः  
 79 श्रीरिव गीरिवांबुजभुवश्शभोरिवाद्रेसुता काम-  
 80 स्येव रतिश्शचीव सुरपस्योधेव शोचिष्यतेः । शीतांशोरि-  
 81 व रोहिणि<sup>४</sup> गुणनिधेश्रीपित्र[चो\*]डिप्रभोर्द्दामांवा कुलपा-  
 82 लिका समभवत्तौरर्त्तिना कामधुक् ॥ [३१\*] नारांवा पेरमां-<sup>५</sup>  
 83 वा च सुते जाते तयोरुभे । पुत्रास्त्रयोभवन्पृथ्वजा-  
 84 यनारायणाह्वयाः ॥ [३२\*] भ्रातृषु त्रिषु तेष्वेव मध्यमो-  
 85 प्युत्तमो गुणैः । राजते जायसैन्येशः पाडवेखिव म-  
 86 ध्यमः ॥ [३३\*] कालेस्मिन्नृपशेखरो गणपतिचोणीपतिर्लीलया  
 87 जित्वा चोळकळिगसेवणवृहत्कर्णाटलाटाधिपान्<sup>६</sup> । रत्नन्द-  
 88 क्षिणसिधुविध्यनगयोर्मध्यक्षमामंडल सद्दीप<sup>७</sup>  
 89 वेलनाडुदेशमखिल स्वायत्तमेवाकरोत् ॥ [३४\*] स्त्री-  
 90 रत्नपुरत्नगजाश्वरत्ननानाशिलारत्नचय समत्तात् ।  
 91 आहृत्य चास्माद्वेलनाडुदेशाववेशयत् पुरमे-  
 92 व भूपः ॥ [३५\*] अथ रूपविलासविभ्रमैरसमाने भुवनत्र-

<sup>१</sup> Read 'तुनां'<sup>२</sup> Read नाथ<sup>३</sup> Read चोडिर्भीम<sup>४</sup> Read रोहिणी<sup>५</sup> The *anusvara* stands at the beginning of the next line<sup>६</sup> Read कर्णाट<sup>७</sup> The *anusvara* stands at the beginning of the next line

## C — East Face

- 93 वेप्यम् [1<sup>+</sup>] गणपत्यवनीपतिर्व्यधादयिते नारद-  
 94 पेरमाह्वये ॥ [३६\*] तदनुजमतिस्तौम्याकारमा-  
 95 कारलक्ष्यैस्सुविनयनयदाक्ष्यैर्यगाभी-  
 96 र्यशैर्यैः । शिशुमपि गरिमाण प्राणितं  
 97 जायनाख्यन्नरपतिरभिनय खानुचर्यं  
 98 न्ययुङ्क्त<sup>1</sup> ॥ [३७\*] ततः प्रसन्नचरितैर्मृदाक्षै प्रादात्स्वितो-  
 99 शः खलु जायनाय ॥ आंदोलिकाच्छत्रसना-  
 100 यचिह्नैस्सेनाधिपत्यं गजसाधनित्व ॥ [३८\*] सुरेश्वरेण-  
 101 व निजेश्वरेण सेनाधिपत्याधिकृतो विभाति । जायः  
 102 कुमारो विबुधैः परीतः सप्राप्तशक्तिः परवी-  
 103 रहता ॥ [३९\*] यस्यासिधारा प्रवलाहिताना दे-  
 104 वांगनासगमनैकदूतो । यन्नीतिरन्यच्चि-  
 105 तिपाललक्ष्मीसंधानदूतो निजवल्लभस्य ॥ [४०\*] शत्रू-  
 106 नशेषान्समरेषु शूरांगिलिप्यतः खड्गमु[ख]-  
 107 स्य यस्य । यो वैरिगोधूमघरट्टनाज्जा व्य-  
 108 राजत प्राक्खलस्य जातः ॥ [४१\*] क्षीणत्वं प्रतिपद्यते-  
 109 ति नितरामेको द्विजाधीश्वरः प्रायः क्षीणवत्तुः  
 110 प्रयाति वसुमत्पार्श्वे सदैवो बुधः । मूढस्त्वन्त-  
 111 त्तिचिह्नान्यनुदयो ह्येकाः कविर्वर्त्तते महानं  
 112 किमिति व यश्च्युतिगताहानस्तुवोक्तज्जते<sup>2</sup> ॥ [४२\*] संपा-  
 113 दितैर्यधावत्सुतकृतिनिधिवनविवाहसुरगे-  
 114 हैः । सतटाकैर्यस्यभिरितैस्संतानवान्ववति<sup>3</sup> ॥ [४३\*]  
 115 सोयं जायचमूपतिर्गणपतिक्षोणीशनान्ना  
 116 स्वय सङ्गतया गणपेश्वराह्वयमहादेवस्य  
 117 लिङ्गावृत्तेः । द्विपेक्षिन् स्वपितामहेन रचिते नाराय-  
 118 णेनोन्नतं प्रासादन्निरमापयध्रुवममुं<sup>4</sup>  
 119 कैलासशैलोपम ॥ [४४\*] गुणशरभवमितशाको ख-  
 120 र्वर्षे माधवे सिते गौर्याः । तिथ्यां<sup>5</sup> व्यधावति-

<sup>1</sup> Read न्ययुङ्क्त.<sup>2</sup> Read त्तिचिह्नि.<sup>3</sup> Read सवाप्तज्जते.<sup>4</sup> Read यथाव.<sup>5</sup> Read वान्ववति.<sup>6</sup> Read क्षीणे.<sup>7</sup> Read मापयध्रुव.<sup>8</sup> Read तिथ्यां.



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- 121 छां जाय[\*] श्रीगणपतीश्वरस्यास्य ॥ [४५\*] दिवि गण-  
 122 पतीश्वरश्रीमहादेवरकु पदिनेनिमिदि विष-  
 123 यमुल उभय नाना देसियु नंगेगड्डनिच्चि-  
 124 न आयमु कलमुनं मेह<sup>१</sup> चिचमु ॥ गणप-  
 125 तिदेवमहाराजुलकु वुण्णमुगानु जाय-  
 126 पनायकुडु पेड्डिन वृत्तुलु [\*] एनुवत्थितनु  
 127 पुट्लु ३ । पेहमहालिनि पुट्लु ३ । कुत्थिमहालिनि [पु]-  
 128 ट्लु २ । अयनपूडिनि पुट्लु २ । नंतलकीडू[र]-  
 129 नु पुट्लु २ । मूनिकीडनु पुट्लु<sup>२</sup> ३ । चीकुलप-  
 130 त्तिनि पुट्लु २ । कौडिपत्थितनु पुट्लु २ । पचुब-  
 131 त्थितनु पुट्लु २ । चेवेंडुन पुट्लु २ । दोनेपूडि-  
 132 नि पुट्लु ४ । कारमूरनु पुट्लु २ । ओडपागुल पे-  
 133 ट्ठिन पोलमु [\*] कौतेपत्तिनि पुट्लु २ । व्रैकटि पुट्लु २ [॥\*]  
 134 जायपनायकुडु अखडदीपमुनकुं वे-  
 135 ट्ठिन मोदालु २५ ॥

## TRANSLATION.

## A—Sanskrit Portion

(Verse 1) Let him bestow prosperity upon you, the boar-shaped lord of Prosperity (Vishnu), who, in order to carry with ease on (his) tusk the Earth which (he) had imperceptibly (and) quickly raised from the ocean, grew (to such an extent that) his body was squeezed with difficulty into the aggregate of (all) the worlds, before she (viz the Earth) could praise (him) with words appropriate for the request to place (her) in her (original) position<sup>1</sup>

(V 2) Victorious is the sickle of the moon on the head of Śambhu (Śiva), which purifies the worlds by (its) rays, consisting of masses of nectar, (and) which resembles a water-spout, attached to a glittering golden vessel,— the matted hair of him (Śiva) who bears the cool and clear water of the Gangā (river)

(V. 3) Let him protect you, the elephant-faced (Ganēśa), the bees near whose rutting (temples) resemble lovely blue water-lilies near a great mountain torrent<sup>1</sup>

(V. 4) There is on earth a mighty (and) lovely city, called Anmakonda, the ornament of the Andhra country (and) the family capital of the kings who have sprung from the race of Kākati.

(V 5) In this (city) resided king Prôla, (who) protected the earth by the strength of his arms (and) in the fire of whose valour hostile kings from all sides were (burnt like) moths

(V. 6) By him some kings were cut up with the sword, as Mantana-Gunda; others were deprived of (their) elephants and horses on the battle-field, as Tailapadēva, others were driven away far from the battle, as Gôvinda-Dandēśa; (and) others were (again) installed in their respective dominions, as king Chôdôdaya.

<sup>1</sup> Read बह (१०. पेह)<sup>2</sup> Read पुट्लु

(V. 7.) This king Prôla had two sons by Muppalaḍēvi, the two renowned princes Rudra and Mahāḍēva, (who proved) lions to the rutting elephants (*which were*) hostile kings

(V. 8) In the absence of (*his*) father,<sup>1</sup> the earth was ruled by king Rudra, the only hero in the world, the mighty forest-fire of whose valour burnt the crowd of rival kings, as a jungle.

(V. 9) The towns which he had rased to the ground, were known (*only*) by the quarters<sup>2</sup> which (*he*) founded in the city of Ôrungaḷḷu under their respective names, and peopled with their respective inhabitants, while in these same towns, which had been made his own, (*he*) built celebrated temples, named Śrī-Rudrēśvara, and settled fresh inhabitants

(V. 10) As a father (*his*) children, this king made (*his*) subjects prosper by nourishing, gladdening, punishing, protecting (*and*) fondling (*them*).

(V. 11) After king Rudra had gone to heaven, the earth was cherished by king Mahāḍēva, the rising sun of whose valour extinguished the light of (*other*) kings, as of stars

(V. 12) To this great king Mahāḍēva was born by Bayyāmbikā the brilliant lord Ganapati, the light of (*his*) race, whose hands were able to bear the whole (*burden*) of the earth

(V. 13) In the points of the horizon are spreading the moon-white creepers of fame, which have grown on the battle-fields that were flooded with the showers of the rutting-juice, dripping from the temples of his furious lordly elephants, repeatedly ploughed by the hard hoofs of (*his*) galloping tall steeds, (*and*) covered<sup>3</sup> with the seed of masses of pearls, dropping from the heads of the elephants of (*his*) enemies

(V. 14) Resplendent is he whose vast kingdom grows day by day, as he is continually resorted to by all the kings of the races of the Moon and of the Sun, either subdued by his own arms or subdued by others, (*and*) taking refuge (*with him*)

(V. 15) The beloved servant of this king Ganapati is the glorious general Jāya. His descent is described in the following (*verses*) —

(V. 16) In this Kalī (*age*) was produced from the renowned race of Ayya the valorous Bhīma, who chastised those enemies who were hard to be managed, (*and*) easily fought those who were hard to be overcome<sup>4</sup>

(V. 17) This Bhīma, who equalled Dhanada (Kuvēra), caused the residence of (*his*) race, the village named Kroyyūru in the country of Velanāndu, the ornament of the earth, to equal (Kuvēra's city) Alakā in wealth

(V. 18) To him were born by Rachyāmbikā three (*sons*), named Jilla, Nārāyaṇa, and Sūraya, by whom, as by the (*three*) constituents of (*his*) power,<sup>5</sup> king Chôḍi overcame (*all his*) enemies on earth

(V. 19) Having conquered Kannāradēva in battle, Jilla, the strength of whose arms was brilliant, received from his lord the dignity of general, along with a palanquin, a parasol, and all other emblems

(V. 20) His younger brother was Nārāyaṇa, who was always devoted to the interests of (*his*) lord, (*and*) who converted all the enemies of king Chôḍi into servants by policy and valour.

<sup>1</sup> i.e. after his father's death

<sup>2</sup> The usual meaning of *vaṭikā* is 'a garden.'

<sup>3</sup> *Alrita* appears to be a grammatical blunder for *ākīrṇa*

<sup>4</sup> This verse alludes to the *Mahabhārata*, according to which Duḥśāsana and Duryôdhana were killed by Bhīma

<sup>5</sup> The three *śaktis* of a king are *prabhāva*, *utsaha* and *mantra*.

(V. 21) At the command of (*his*) lord, he converted this Dvīpa, which Dhanada (Kuvēra) had formerly created at the junction of the Krishnavēni (i.e. the Krishnā river) and the salt-sea,<sup>1</sup> into a fortress which was hard to be entered by enemies (*and*) pleasant to the residents

(V. 22) He converted Dvīpa, which had been previously uninhabitable by men, into a city which was fit for the residence of a king, as it shone with whitewashed mansions, upstairs-houses, palaces, towers, and lofty ramparts, as its site was adorned with extensive gardens which teemed with various flowers and fruits, (*and*) as its glittering fields of paddy and sugar-cane were inundated by the water of brimful tanks in the neighbourhood

(V. 23) He constructed in this Dvīpa the Chôdasamudra tank and the Chôdêśvara temple, (*both of which were called*) after the name of (*his*) lord, and the Bhimêśvara temple, (*which was called*) after the name of (*his*) father.

(V. 24) He built in the same (*place*) lovely temples of Vishnu and of Karāla-Bhairava, of Banduladēvi (*and*) of Mahākālī.

(V. 25) Further, he constructed in the village called Vadlakurru the Bhimasamudra tank, (*and*) a lovely temple of Śiva, called Bhimêśvara, (*both of which were*) named after (*his*) father

(V. 26) The lord, who was pleased with (*his*) valour, granted to this Nārāyana the lordship over Dvīpa and the mastership of the Gontu villages (*palli*)

(V. 27) Knowing (*him to be*) a conqueror of wealth, a great hero, (*and*) able to govern (*his*) country, king Chôḍi also appointed the same Nārāyana (*his*) general

(V. 28) To this renowned Nārāyana were born by Nārāmbā four sons, resplendent as the sun,— Chôḍi, Bhīma, the renowned Pinna-Chôḍi, and Brahma by name

(V. 29.) These four excellent warriors resemble the (*four*) oceans, as they are the refuge of Brāhmanas (*Bādāba*), (*just as the oceans are the seats of the submarine fire*), they resemble the (*four*) expedients of the king, as they accomplish (*his*) objects, (*and*) they resemble the (*four*) arms of (Vishnu) the enemy of Mura, as they embrace Fortune

(V. 30) (*These*) four chiefs of warriors procured by the strength of (*their*) arms the victory over the four quarters to the king who was the lord of the Chôḍa country

(V. 31) As Śrī (*is the wife*) of Vishnu, Gir (Sarasvatī) of the lotus-born (Brahmā), the mountain-daughter (Pārvatī) of Śambhu (Śiva), Ratī of Kāma, Śachī of (Indra) the lord of the gods, Ushā of the Sun, (*and*) Rôhinī of the Moon,— the chaste wife of the virtuous lord, the glorious Pinna-Chôḍi, was Dāmāmbā, who fulfilled the desires of supplicants, (*as*) the celestial cow.

(V. 32) This couple<sup>2</sup> had two daughters, Nārāmbā and Pēramāmbā, (*and*) three sons, called Prithva, Jāya, and Nārāyana

(V. 33) Though the middlemost of these three brothers, the general Jāya is the chief (*of them*) in ability, just as (Arjuna) the middlemost of the Pāṇḍavas

(V. 34) At this time the ornament of princes, king Ganapati, having easily subdued the lords of Chôḍa, Kalinga, Sévana, great Karnāta, and Lāta, (*and*) ruling the territory between the Southern ocean and the Vindhya mountain, made the whole country of Velanāṇḍu, together with Dvīpa, subject to himself.

(V. 35) The king carried to his city a mass of handsome women, fine men, excellent elephants and horses, and various kinds of precious stones, which he had seized throughout this country of Velanāṇḍu.

<sup>1</sup> Compare p. 82, note 2.

<sup>2</sup> viz. Pinna Chôḍi and Dāmāmbā.

(V 36) Then king Ganapati took to wife that Nārāma and Pērama, whose beauty, elegance and grace were unrivalled in the three worlds

(V 37) The king welcomed and took into his service their younger brother, the handsome Jāyana, who, in spite of his youth, commanded respect on account of the great modesty, wisdom, cleverness, firmness, profundity and bravery, indicated by (*his*) face

(V. 38) Then, pleased by (*his*) deeds, the king joyfully granted to this Jāyana the dignity of a general (*and*) of a commander of the elephant-troop, along with a palanquin, a parasol, and other emblems

(V 39) Having been appointed general by his lord, surrounded by wise men, (*and*) full of power, young Jāya, the slayer of hostile warriors, resembles (*the god*) Kumāra, who has been appointed general by (Indra) the lord of the gods, is surrounded by gods, (*and*) bears a spear

(V 40.) The edge of his sword (*is*) the only messenger, (*announcing*) to powerful enemies (*their approaching*) union with celestial nymphs, (*and*) his policy (*is*) the messenger, (*announcing*) to his beloved (*master*) the union with the fortunes of other kings.

(V 41) He who was distinguished by the name Vairigôdhūmagharatṭa,<sup>1</sup> formerly became a (*mere*) mouthful for the point of his (*viz* Jāya's) sword, that was about to devour all the brave enemies in battles.

(V 42) He is ashamed at the praise of (*his*) liberality, which meets (*his*) ears, (*thinking*), it seems<sup>2</sup> — "What are my gifts (*worth*), (*if*) a single lord of the twice-born (*viz* the Moon) gets entirely emaciated in every (*dark*) fortnight, (*if*) a single scholar (*viz* the planet Mercury), having lost most of his wealth (*or light*), always approaches (*another*) wealthy man (*viz* the Sun), (*and if*) a single poet (*viz* the planet Venus), being bewildered, does not rise for some days?"

(V 43) He possesses offspring in the shape of the following seven (*acts*) which (*he*) has duly fulfilled — (*The procreation of*) a son, the composition (*of a poem*), (*the hoarding of*) a treasure, (*the planting of*) a grove, the marriage (*of a girl to a Brāhmana*), (*the consecration of*) a temple, and (*the construction of*) a tank<sup>3</sup>

(V 44) In this Dvīpa, founded by his grandfather Nārāyana,<sup>4</sup> this general Jāya himself caused to be built, out of true devotion, this lofty (*and*) substantial temple, equal to the Kailāsa mountain, of Mahādēva, who has the shape of a *linga* (*and*) is called Ganapēśvara after the name of king Ganapati.

(V 45) In the Śāka (*year*) measured by the qualities (3), the arrows (5), and the Bhavas (11),<sup>5</sup> (*viz* 1153), in the (*cyclic*) year Khara, in the bright (*fortnight*) of Mādhava,<sup>6</sup> on the *tithi* of Gaurī,— Jāya performed the consecration of this blessed Ganapatīśvara

#### B.—Telugu Portion

(Line 121) To the god Mahādēva of the Ganapatīśvara (*temple*) at Divi the various inhabitants of the eighteen districts (*vishaya*) (*on*) both (*sides of the Kṛishnā river*) gave at Nangegadda (*as*) revenue a large fanam (*chinna*) (*on every*) boat

<sup>1</sup> *viz* 'the grinding stone to the wheat (which was) the enemy' This must have been a surname of the first of Jāya's antagonists

<sup>2</sup> The *actual* reason of Jāya's being ashamed at the praise of his liberality is, of course, his great modesty

<sup>3</sup> These are the seven kinds of offspring (*samtāna* or *samtatā*) to which verse 9 of the Vanapallī plates of Anna-Vēma alludes, *ante*, p 64, note 3

<sup>4</sup> See verse 21 f

<sup>5</sup> Bhava is used for 11, because it is synonymous with Rudra. Compare Śiva śata=1100, *Ind Ant* Vol XXI, p 202, note 48

<sup>6</sup> This is another name of the lunar month of Vaiśākha

(L 124) For the merit of Ganapatidēva-Mahārāja, Jāyapa-Nāyaka granted (*the following*) shares (*vritti*) — Three *puṭṭi*<sup>1</sup> in Enumbaruta. Three *puṭṭi* in Pedda-Maddālī. Two *puṭṭi* in Kuṟu-Maddālī. Two *puṭṭi* in Ayanampūndi. Two *puṭṭi* in Nentalakodūru. Three *puṭṭi* in Prūnikonda. Two *puṭṭi* in Chikulaṣallī. Two *puṭṭi* in Kaundīpaṟuta. Two *puṭṭi* in Pañchumbaruta. Two *puṭṭi* in Chevendru. Four *puṭṭi* in Donepūndi. Two *puṭṭi* in Kāramūru.

(L 132) In (*the district of*) Odapāngulu (*he*) granted (*the following*) land — Two *puṭṭi* in Kauteṣallī. Two *puṭṭi* (*in*) Vrenkatī.

(L 134) For a perpetual lamp Jāyapa-Nāyaka granted twenty-five cows

#### POSTSCRIPT

I avail myself of this opportunity for correcting a mistake in my edition of the *Ēkāmra-nātha* inscription of Ganapati. In line 11 of this inscription (*Ind Ant Vol XXI* p 201), write वाचावातावपस्त्रीमसृषनशिवर as *one* word, and add a footnote. “Read वाचावा”<sup>2</sup> In the translation of verse 15 (*ibid* p 202), read “who was the best of the smooth gems of the Tāmraparṇī (*which was his mother*) Vāchāmbā” That Vāchāmbā was the mother of Ganapati’s minister Sāmanta-Bhōja, and that Dōchu, who is referred to in verses 15 to 17 of the *Ēkāmra-nātha* inscription, was his father, follows from the subjoined short Grantha inscription<sup>3</sup> on a stone in front of the Manilanthēśvara shrine at Kālahastī in the North Arcot district

#### TEXT:<sup>4</sup>

1 स्वस्ति त्री [॥] यस्य	8 नायः [१*] सोयं
2 श्रीमन्निदोचिर्गण-	9 श्रीकाळहस्तीश्वर-
3 पतिनृपरान्याव-	10 पुरमकरोन्नित्यस-
4 तसः पिताभूत्	11 त्विप्रतिष्ठं श्रीमत्स-
5 वाचाम्वा सापि	12 तन्तभोजी गण-
6 रत्न युवतिषु जन-	13 पतिसचिवः काश्यप-
7 नो देवत सोम-	14 स्नाध्यगोत्रः ॥

#### TRANSLATION.

Hail! Prosperity!

He whose father was the glorious minister Dōchu, the ornament of the kingdom of king Ganapati; (*whose*) mother (*was*) Vāchāmbā, the gem among women, (*and whose favourite*) deity (*was*) Sāmānātha (Śiva),— that glorious Sāmanta-Bhōja, who belonged to the renowned *gōtra* of the Kāśyapas, the minister of king Ganapati, caused daily offerings to be established in the city of the blessed Kālahastīāvara<sup>5</sup>

<sup>1</sup> According to Brown’s *Telugu Dictionary*, p 623, the *puṭṭi* is the Indian ton-weight, equal to twenty *tānu* (*marakkāl* in Tamil) “The *puṭṭi* and its fractions also denote the extent of land that produces this quantity of grain”

<sup>2</sup> No 201 of 1892 in my *Annual Report* for 1892-93

<sup>3</sup> From two inked estampages, prepared by my First Assistant, Mr Venkayya

<sup>4</sup> Read वाचा

<sup>5</sup> This is the name of the large Saiva temple at Kālahastī, which contains the so called Air Linga (*Pāyulīnga*)

## No. 16 — YENAMADALA INSCRIPTION OF GANAPAMBĀ.

By E. HULTZSCH, PH D

An abridged English translation of this inscription, based on a copy from the collection of Colonel Colin Mackenzie,<sup>1</sup> was published by Mr. Gordon Mackenzie in the *Manual of the Kistna District*, p. 13 f. The original is engraved on four faces of a pillar in the village or Yenamadala in the Guntūr talukā of the Kistna district.<sup>2</sup> The pillar is now lying in the temple of Vēnugōpāla. Before its removal to this place of comparative safety, the villagers were using it for grinding chunnam on it. This objectionable practice has led to the destruction of a considerable portion of the inscription. The first and second faces, which bear an inscription in the Telugu alphabet and the Sanskrit language, are somewhat worn, but still legible. Of the third face, however, which, as the published version of Colonel Mackenzie's copy shows, formerly contained the first half of a long passage in the Telugu alphabet and language, only the first seven lines are now visible, while the remaining lines are worn smooth, with the exception of one, two, or three letters at the beginning, and at the end, of each line. The fourth face, which contains the end of the Telugu portion, and three other Telugu inscriptions of slightly later date, is again in tolerably good preservation. The last of the Telugu inscriptions on the fourth face is continued at the bottom of the first face, which had been left blank by the engraver of the first inscription. Finally, a short Telugu inscription, which looks quite recent, but has been mistaken for a portion of the first inscription,<sup>3</sup> is engraved at the bottom of the second face.

Besides the two later additions on their lowermost portions, the first and second faces of the pillar bear, as stated above, an inscription in the Telugu alphabet and the Sanskrit language. It consists of twenty-five verses, the first two of which are addressed to Gaṇēśa and the Boar-incarnation of Viṣṇu. Verse 3 refers to the race of the Kākatiśas, or, as they are more generally called, Kākatiyas. As in the Gaṇapāśvaram inscription (*ante*, p. 82), the list of kings opens with Prōla (v. 4). His son Mādhava (v. 5) must be identical with Mahādēva, who was the son of Prōla and younger brother of Rudra according to the Ēkāmraṇātha and Gaṇapāśvaram inscriptions. This Mādhava is stated to have lost his life in battle (v. 5). His son was Gaṇapati (v. 6) or Gaṇapa (vv. 7, 15, 23), whose daughter was Gaṇapāmbā (vv. 8, 21) or Gaṇapāmbikā (vv. 9, 15, 25).

Verses 10 to 14 describe a dynasty of local chiefs, who ruled over the district of Konṇātavādī<sup>4</sup> (v. 11) and resided at Śrī-Dhānyāṅkapura<sup>5</sup> (vv. 10, 17, 21), i. e. Amarāvati in the Sattenapalle talukā of the Kistna district. These are Kēta<sup>6</sup> (v. 10 f.), who gave away seventy *agrahāras* on the southern bank of the Vernā<sup>7</sup> (v. 12), his son Rudra (v. 13), and the latter's son Bēta (v. 14). To this Bēta, the princess Gaṇapāmbikā was given in marriage by her father Gaṇapa (v. 15).

<sup>1</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. I p. 319 f.

<sup>2</sup> *Ibid.* p. 77. There is another village of the same name in the Nārasarāvupēta talukā, *ibid.* p. 71.

<sup>3</sup> In the abridged English translation, it is represented by the two last lines on p. 14 of the *Kistna Manual*.

<sup>4</sup> According to the Telugu portion of the inscription (see p. 95 below), this district appears to have consisted of six thousand villages on the southern bank of the Kṛṣṇā river.

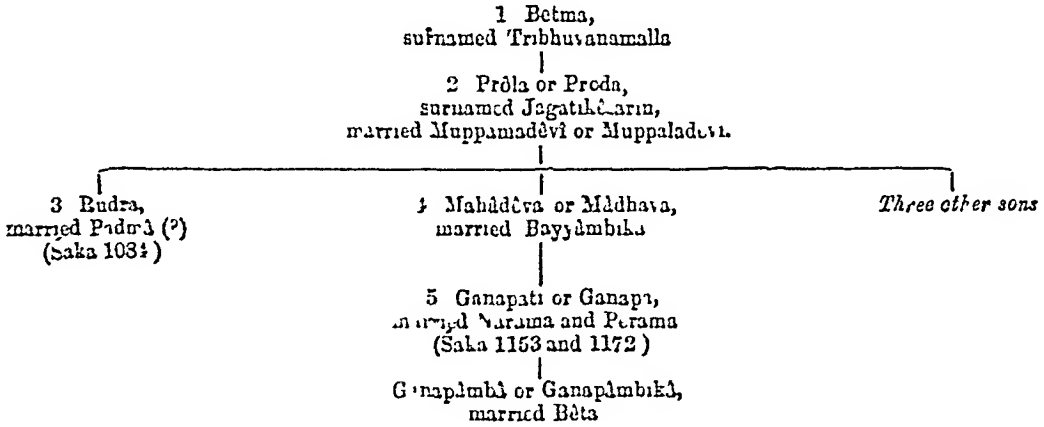
<sup>5</sup> This name is synonymous with Dhāmākata in two Prākṛit inscriptions (*Zeitschr. D. M. G.* Vol. XXXVII p. 548), and with Dhānyaghata or Dhānyaghataka in a Sanskrit inscription (*South-Indian Inscriptions*, Vol. I. p. 25), all from Amarāvati.

<sup>6</sup> In his *Lists of Antiquities*, Vol. I p. 64, Mr. Sewell notices three inscriptions of this chief on a pillar at the Amarāśvara temple in Amarāvati. One of these is stated to contain the date Śaka Samvat 1104.

<sup>7</sup> Vernā and Vēnī (*ante*, p. 82, note 2) are abbreviated forms of Kṛṣṇavernā (*South-Indian Inscriptions*, Vol. I. p. 28) or Kṛṣṇavēnī (*ante*, p. 91, verse 21), the Kṛṣṇā (Kistna) river.



In the subjoined pedigree of the Kākatiya dynasty, I have added the new details, supplied by the Ganapāśvaram and Yenamadala inscriptions, to the list which I had previously published.<sup>1</sup>



After the death of Bēta (v 16), his widow devoted herself to pious works. She placed golden pinnacles on the shrine of Amarēśvara at Śrī-Dhānyāṅkapura (Amarāvati) and built "in this city," i.e. probably at Yenamadala, a temple of Śīva, which she called Bētēśvara after her deceased husband (vv 17 to 19), and to which she allotted the revenue of the village of Bonadēvi (v 20). At Śrī-Dhānyāṅkapura (v. 21), she built another temple of Śīva, which she called Ganapēśvara after her father, king Ganapa (v 23), and granted to this temple the village of Chintapādu (v 24). Of the three temples which are mentioned in connection with Ganapāmbā, the first, Amareśvara, still exists at Amarāvati.<sup>2</sup> The second, Bētēśvara, cannot now be traced at Yenamadala. I do not know if the third, Ganapēśvara, still exists at Amarāvati.

As regards the Telugu inscriptions on the pillar, the first of them, which occupies parts of the third and the fourth faces, is a continuation of the Sanskrit inscription on the two preceding faces. This follows from the contents of the preserved portion on the fourth face, and from the abridged English translation of the third face in the *Kistna Manual*. At the top of the mutilated third face, some of the titles of the queen are still preserved. The only remarkable one among these titles, which the queen appears to have inherited from her deceased husband Bēta and his ancestors, and which are accordingly in the masculine gender, is *Śrīmat-Trinayana-Pallava-prasāda-dādhita-Krishna*<sup>3</sup> *ve[r]nnā-nadī-dāśakina-shatsahasr-āvanī-vallabha*, "the lord of a district of six thousand (villages) on the southern (bank) of the river Krishnavernā, obtained through the favour of the glorious Trinayana-Pallava." The abridged translation supplies the date Śaka-Samvat 1172, the Saumya *samvatsara*, which is now lost in the original, but which there is no reason to distrust, as the cyclic year Saumya actually corresponds to the Śaka year 1172 (A D 1249-50). It follows from this date that Ganapāmbā erected the pillar during the lifetime of her father Ganapati, whose inscription in the Ēkāmranātha temple at Kāñchi is dated on the 8th June, A D 1219, and who appears to have died in Śaka-Samvat 1180.<sup>4</sup> On the fourth face we are told, in Telugu, that, "having set up the god Ganapēśvara, (the queen) granted, in order to procure prosperity (*abhi viddhi*) to her father, Ganapadēva-Mahārāja, for the requirements (*angaranga*) of that god, for as long as the moon and the sun shall endure, the village of Chintapalli." The inscription of Ganapāmbā ends with a list of the

<sup>1</sup> *Ind Art* Vol XXI p 197

<sup>2</sup> *Recal dādita Krishna*.

<sup>3</sup> *Mr Sewell's List of Antiquities*, Vol I p 63 f

<sup>4</sup> *Ind Art* Vol XXI p 122

servants of the temple of Ganapêśvara, and of the extent of the shares of the village which were allotted to each of them Chintapalli is evidently another form of Chintapādu, the village which was granted to the Ganapêśvara temple according to verse 2½ of the Sanskrit portion. It may be identified with the modern Chintapalle in the Sattenapalle talukā,<sup>1</sup> which is about 16 miles distant to the W.-N.-W from Amarāvati, the residence of Ganapāmbā, and which accordingly may have been included in her dominions

The four remaining Telugu inscriptions which the pillar contains, are the following —

*A — On the fourth face*

No 1 — An undated grant of 25 cows by Kōtad[ā]varāju The milk of these cows was to be used for the preparation of ghee for a lamp in the temple of Bêtêśvara.

No 2. — A grant of a herd of sheep for a lamp in the temple of Bêtêśvara. Date: Śakavaraha 1192 [expired], the Pramōda samvatsara, Pushya suddha 13, Friday, Makara-samkrānti

*B — On the fourth and first faces.*

No. 3 — A grant of 2[5] buffalo-cows to the temple of Bêtêśvara. Date Śakavaraha 11[9]6 [expired], the Bhāva samvatsara, Āśvayuja su[ddha] 1

*O — On the second face.*

No. 4 — An undated, apparently recent inscription, which records that in Enumandala-sthala (i.e. the village of Yenamadala) and in the sixty villages connected with Enumandala, temples and Brāhmanas are exempt from taxes (sunhha)

The last of these four inscriptions supplies an earlier form of the modern name Yenamadala; and the three former ones, which record gifts to the local Śaiva temple of Bêtêśvara, suggest that this temple originally contained the pillar on which they and the inscription of Ganapāmbā are engraved. As previously remarked, the Bêtêśvara temple, which was founded by Ganapāmbā, cannot at present be traced in the village of Yenamadala. Another possibility remains, viz that the words "in this city" in verse 17 refer to the preceding word Śrī-Dhānyāṅkapura. In this case the temple of Bêtêśvara would have to be looked for at Amarāvati, and it would have to be assumed that the pillar was removed from Amarāvati to Yenamadala at any time between the date of the Telugu inscription No 3, and the date of the modern Telugu inscription No. 4. As, however, it is extremely unlikely that anybody should have conceived the idea of transporting a heavy stone pillar all the way from Amarāvati to Yenamadala, I prefer to adopt the previous alternative, viz that the temple of Bêtêśvara, which originally contained the pillar, was located at Yenamadala.

TEXT<sup>2</sup>

*A — First Face.*

- 1 [श्री] श्री [॥\*] इष्टार्थप्राप्तिसं-
- 2 तुष्टेः प्रणुतं ना[कि]ना गणैः ।
- 3 [आ]र्यं विघ्नतम[सू]र्यं गणै-
- 4 य भजतानिशं ॥ [१\*] क्रीडाक्री[ड]ाकृतेर्वि-

<sup>1</sup> Mr Sewell's *Lists of Antiquities*, Vol I p 64 There is another village of the same name in the Palnāḍ talukā, *ibid* p 56

<sup>2</sup> From inked estampages.

- 5 णोईद्रादडो जयत्यसो । धात्री  
 6 [हे]माद्रिकलश यत्र च्छत्रानु-  
 7 कारिणी ॥ [२\*] स्वस्ति श्रीकाकतीशानां  
 8 वंशो जग[ति] विद्युत. । यत्र  
 9 जाता धरित्रीशः [क्षी]णीर[क्षा]सु-  
 10 शिचिताः ॥ [३\*] [त]त्रासीअयि[तो]रुवि-  
 11 क्रमचणः प्रोलक्षितीशग्रणी. (I)  
 12 क्षात्रै[श्श]दुकुलांतकः परि-  
 13 [प]रैः स[त्री]तिशास्त्रोज्ज्वल.<sup>1</sup> । यस्या-  
 14 द्यापि विशालविद्युत[त]रक्रू-  
 15 रप्रतापोज्ज्वल- (I) ज्योति खड  
 16 इव प्रचडकिरण. खेळत्य[य]<sup>2</sup>  
 17 खे रविः ॥ [४\*] जातो माधवभू[प\*]-  
 18 [ति]र्गुणगिरिस्तस्मात्सहीवत्तभात्<sup>3</sup> (I) [य]-  
 19 स्तुष्टा सु[म]हाहवे गजवधू-  
 20 कुंभदयस्योपरि । प्रस्थाता-  
 21 [प्स]रस स्त[न]दयतटे प्राबोधि  
 22 योधाग्रणी.<sup>4</sup> (II) लोके ख्यातवि-  
 23 शालनिर्मलयश वीरश्रिया-  
 24 माश्रय. ॥ [५\*] सजातस्तस्य पुत्र(:)-  
 25 स्त्रिभुवनतिलको विक्रमाद्वैत-  
 26 वादी दृष्यद्राजन्य[चू]डाम-  
 27 णिमकुटतटीनर्त्तिताज्ञाप्रच-  
 28 डः । बुद्धेर्विश्रामभूमिर्ग-  
 29 णपतिनृपति. पार्वतीशप्रसा-  
 30 दप्राप्तप्रख्यातसपत्<sup>5</sup> जितभु-  
 31 वनरमा[र]क्षिताशेष[लो]कः ॥ [६\*] य-  
 32 क्तीर्त्तैस्सक[ला दि]शः परिजनाः क्रीडा-  
 33 सरांस्यर्त्त[वा](:)<sup>7</sup> मेरुः केळिमही-

<sup>1</sup> Read शास्त्रोज्ज्वलः<sup>2</sup> The *anusvara* stands at the beginning of the next line<sup>3</sup> Read वत्तभाय<sup>4</sup> Read सपञ्चित.<sup>5</sup> Read पोञ्जल<sup>6</sup> Read शीर्षके<sup>7</sup> Read सरांस्यर्त्तवा

- 34 धरः प्रविलस[क्षी]लावनं नंदन ।  
 35 तत्तारापति[विं]यमेव सुकुर  
 36 हर्म्यं च रोदीतरं (1) सीय  
 37 श्रीगणपतितीशतिलकः क्षोणी-  
 38 भूतामग्रणीः ॥ [७\*] क्षी[र]भीधि-  
 39 निभात्तस्मात्<sup>1</sup> भूपात् गांभीर्य-  
 40 [सं]भूतात् । गणपांवा समु-  
 41 [ङ्ग]ता साक्षाक्ष्मीरिवापरा ॥ [८\*]  
 42 [नीतिस्मा] विनुता विवेकविभवोद्भू-  
 43 तिः श्रियामुन्नति- (1) सत्पूजाभिर-  
 44 तिः समयविनयश्रमौ च शक्तिः<sup>2</sup>  
 45 [प]रा । एतस्यां गणपांविकानिज-  
 46 तनौ पुण्या वरेण्या गुणाः (1) स-  
 47 र्वे किं सद्गुणा जयति किमु वा  
 48 संकेतभाजो भृशं ॥ [९\*] श्रीधान्यां-<sup>3</sup>  
 49 कपुराधीशः केतराज इति श्रु-  
 50 तः । अखं[डमंड]लाधीशो<sup>4</sup> राजासीद्रा-  
 51 जशेखरः ॥ [१०\*] कीर्नातवाडीविष[या\*]-  
 52 धिनायः श्रीकेतराजः क्षपिता-  
 53 रिवर्गः । धर्मं यदीय  
 54 प्र[धि]त त्रिलोक्यामयापि स-  
 55 र्वं गणेशो गृणति ॥ [११\*] वेष्णीयाः<sup>5</sup>  
 56 दक्षिणे भागे येन धर्मस्वरू-  
 57 पिणा । महायक्षारतिलकास्त्र-  
 58 [क्ष]तिः<sup>6</sup> विप्रसात् कृताः ॥ [१२\*] आ-  
 59 सीत्तस्यात्मजो राजा रु[द्र]रा-  
 60 ज इति श्रुतः । यत्कीर्तिकान्ता  
 61 शुद्धापि [चि]त्र दिक्पाललालि-  
 62 ता ॥ [१३\*] तेजोध्वस्ताखिलरिपु-

<sup>1</sup> Read °आद्रपाद्गांभीर्यं.<sup>2</sup> Read भक्ति<sup>3</sup> The *anusvara* stands at the beginning of the next line<sup>4</sup> The two syllables मंड are entered above the line by the engraver<sup>5</sup> The superscribed *r* of वेष्णी is not distinct, perhaps the actual reading of the original is वेष्णयाः.<sup>6</sup> Read °तिर्विप्र°.

- 63 तमा रुद्रभूपोदया-  
 64 द्वेयन्सुचैः<sup>1</sup> चितिधरलसम्भ-  
 65 स्तकन्यस्तपादः ।

## B — Second Face

- 66 आशापूरप्रगुणवसु-  
 67 [मान्वै]बुधैस्संतुतीयं  
 68 सार्थैस्सम्यक् जयति नित-  
 69 रा वेतभूपालसूर्यः ॥ १४\*]  
 70 सेयं पुण्यतनुः<sup>3</sup> विधाय  
 71 विधिवत् श्रीमद्विवाहोत्स-  
 72 व (i) वेतस्मापतिशेखरा-  
 73 य गणपक्षीणीश्वरेणाद-  
 74 रात् । दत्ता श्रीगणपांवि-  
 75 का गिरिसुतेवेशाय लक्ष्मीर्य-  
 76 धा<sup>5</sup> (i) लक्ष्मीशाय विशालविश्व-  
 77 तगुणैर्मौर्या च लक्ष्म्या स-  
 78 मा ॥ [१५\*] श्रीधान्यांकपुरेम<sup>6</sup> ॥  
 79 [तया\*] सार्धं महाराज्यं  
 80 [कृत्वा\*] धर्मं च शाश्वत । य[र]-  
 81 [ते वे\*][त]त्तमानाये धन्ये दे[वै]-  
 82 [द्र\*][सं]सदं । [१६\*] श्रीधान्यांक-  
 83 [पु\*]रेमरेश्वरविभोः श्री[म]-  
 84 [हि]मानोपरि (i) सौवर्णाः<sup>7</sup> कल-  
 85 शा ययातिमहसः स-  
 86 म्यक्षप्रतिष्ठापिता[:\*] । निर्माया-  
 87 च पुरेपि वेतनिपतेर्मान्ना<sup>8</sup>  
 88 विभीर्षीदिरं (i) भर्तासौ  
 89 शिवलोकशास्त्र[त]मुखावा-

<sup>1</sup> Read °यन्सुचैः.<sup>3</sup> Read सम्यग्जयति<sup>5</sup> Read तनुर्विधाय.<sup>4</sup> Read °वक्ष्यी<sup>6</sup> Read °धा.<sup>8</sup> These seven syllables were inserted by the engraver through mistake, they follow again in their proper place in line 82 f<sup>7</sup> Read सौवर्णाः.<sup>8</sup> Read वृपते°

- 90 सोत्सवं प्रापितः । [१७\*] भर्तुर्ब्ध-  
 91 तमहीभर्तुस्तादृक्सुक्त-  
 92 तसिद्धये । शभोरायत-  
 93 नं कृत्वा प्राकारपरिशोभि-  
 94 तं ॥ [१८\*] तस्मिन्नायतने सौम्ये  
 95 सौवर्णकलशोच्चले<sup>१</sup> । वेतेश्व-  
 96 रमहादेवप्रतिष्ठा विहि-  
 97 ता तया ॥ [१९\*] तस्य रंगांग-  
 98 भोगार्थं तयासौ दत्त उ-  
 99 त्तमः । ग्रामस्वमग्रसस्या-  
 100 [ब्धो] वेनदेवीति विद्युतः ॥ [२०\*]  
 101 श्रीधान्यांकपुरे रम्ये [म]-  
 102 ह्[ग]लक्ष्मीस्वरूपया । गण-  
 103 पांवामहादेव्या<sup>२</sup> अन्य[च्च]  
 104 सुकृतं कृत ॥ [२१\*] गृहान् हा-  
 105 दय संपाद्य<sup>३</sup> त्रितीयापि [च]  
 106 पुष्कलाः । द्वादशादित्यस-  
 107 [क]शा विप्रास्वरक्षितास्तया [॥] [२२\*]  
 108 गणपक्षितिनाथस्य पितुर्ना-  
 109 ज्ञापि निर्मितं । गणपी-<sup>४</sup>  
 110 श्वरमिति ख्यातं देव-  
 111 तायतनं तया ॥ [२३\*] त-  
 112 स्मै रंगांगभोगार्थं  
 113 गणपीशाय<sup>५</sup> शभवे ।  
 114 ग्रामो दत्तो महादेव्या चिं-<sup>६</sup>  
 115 तपाङ्गुरिति श्रुतः ॥ [२४\*]  
 116 यध्वस्ती<sup>७</sup> हरपूजनै-  
 117 कनिरतौ यस्याश्च<sup>८</sup> द्विष्टि-  
 118 श्रुतो (i) शभोरन्यहृक्ता-

<sup>१</sup> Read सौवर्णकलशोच्चले<sup>२</sup> The hiatus at the end of the third *pāda* is irregular<sup>३</sup> Read उत्तमो<sup>४</sup> Read गणपे<sup>५</sup> The *anusvara* stands at the beginning of the next line<sup>७</sup> Read यज्ञसौ<sup>८</sup> Read दृष्टि<sup>६</sup> Read गणपेशाय

- 119 रितोत्सवलसखगीतसक्ते  
 120 सदा । इत्थं या दिवसा[न्]  
 121 सुखं गमयति प्रा[ज्ये]-  
 122 पि राज्ये स्थिता (1) तन्नून  
 123 गणपावि[क्ता] गिरिसुता  
 124 तस्या स्तुतौ क. प्रभु ॥ [२५\*]

## TRANSLATION

Hail ! Hail !

(Verse 1) Worship ye incessantly the sun (*which dispels*) the darkness of obstacles, the blessed Ganēśa, who is praised by the hosts of celestials, pleased by the attainment of the objects of (*their*) desires (*through his javour*)<sup>1</sup>

(V 2) Victorious is the staff-like tusk of Vishnu, who disported himself in the shape of a boar, (*placed*) on which (*tusk*) the Earth resembled a parasol, with the golden mountain (Mēru) as its top

(V 3) Hail ! Renowned in the world is the race of the glorious Kākatiśas, the kings born in which are well trained in the protection of the earth

(V 4) In this (*race*) was (*born*) Prôla, the foremost among kings, whose great valour was widely known, who destroyed the crowd of (*his*) enemies in soldierlike fights,<sup>1</sup> (*and*) who was distinguished by the true science of policy Even now, the hot-rayed sun is moving on the sky as though it were a fragment of the brilliant lustre of his great, far-famed and terrible power

(V 5) To this favourite of the earth (*Mahāvallabha*) was born a mountain of virtues (*and*) resort of the fortunes of heroes, king Mādhava, whose great and spotless fame was celebrated in the world Having fallen asleep in a great battle on the two temples of a female elephant, this foremost among warriors awoke on the two breasts of a distinguished nymph of heaven<sup>2</sup>

(V 6) His son was king Ganapati, the ornament of the three worlds (*and*) resting-place of wisdom, who was an adherent of Non-duality (*Advaitavādin*) with respect to valour,<sup>3</sup> who was fierce in (*his*) commands, which (*he*) caused to dance on the crowns of proud crest-jewels among princes, who had obtained great prosperity through the favour of (Śiva) the lord of Pārvatī, (*and*) who supported all men with the wealth of the (*whole*) world, (*which he had*) conquered

(V 7) The foremost among kings (*is*) that ornament of princes, the glorious Ganapa, to whose fame all the regions are attendants, the oceans,— tanks for sporting, (Mount) Mēru,— a pleasure hill, (Indra's garden) Nandana,— a splendid park, yonder disc of the moon,— a looking-glass, and the interval between heaven and earth,— a palace

(V 8) To this profound king, who resembled the milk-ocean,<sup>4</sup> was born Ganapāmbā, like another Lakshmi incarnate

<sup>1</sup> The author appears to have formed the word *paripara* on the basis of *pariparin*, 'an enemy,' which is referred to by Pāṇini, v 2, 89

<sup>2</sup> i.e. he was killed in battle

<sup>3</sup> i.e. he was exclusively devoted to fighting, just as the Vēdāntin denies the existence of anything beside the Brahman

<sup>4</sup> Ganapāmbā's counterpart, the goddess Lakshmi, is believed to have risen from the milk ocean

(V. 9) Do all pure (*and*) excellent virtues,— (*viz*) praiseworthy wisdom which springs from a wealth of intelligence, loftiness of grace, delight in the worship of good men, perfect modesty, and fervent devotion to Śambhu (Śiva),— highly prosper (*because they are*) innate in the person of this Ganapāmbikā, or (*because they have*) met (*in it*) by mutual appointment?

(V 10) There was a king, called Kētarāja, the lord of Śrī-Dhānyāṅkapura, the lord of a whole province (*maṇḍala*), (*and*) the ornament of kings

(V 11.) Lord of the district (*viśaya*) of Konnātavādi (*was*) the glorious Kētarāja, who destroyed the crowd of (*his*) enemies, (*and*) whose righteousness, which was famed in the three worlds, is even now praised by all in troops

(V 12) On the southern bank of the Vernā, this incarnation of charity conferred on Brāhmanas seventy great (*and*) excellent *agrahāras*

(V 13) His son was a king, called Rudrarāja, the goddess of whose fame, though pure, was,— O wonder!— fondled by the regents of the points of the horizon

(V 14) Extremely victorious is king Bēta, who arose from king Rudra, as the sun from the eastern mountain. He dispelled all the enemies by (*his*) splendour, (*as the sun does*) all the darkness, placed his feet on the brilliant heads of great kings, (*as the sun*) places its rays on the brilliant tops of high mountains, possessed great wealth that satisfied the desires (*of supplicants*), (*as the sun*) possesses straight rays that fill (*all*) the regions, (*and*) was highly praised by crowds of learned men,<sup>1</sup> (*as the sun*) is highly praised by hosts of gods.

(V 15) Having duly provided a splendid marriage festival, king Ganapa affectionately bestowed on Bēta, the ornament of princes, that glorious Ganapāmbikā, who was an embodiment of purity, (*and*) who equalled both Gaurī and Lakshmī by (*her*) great and celebrated virtues, just as the mountain-daughter (Pārvatī) (*was bestowed*) on Īśa (Śiva), (*and*) Lakshmī on (Viśnu) the lord of Lakshmī

(Vv 16 and 17) After the excellent king Bēta, having ruled with her the great kingdom and having acquired everlasting merit, had departed to the court of (Indra) the king of gods, she duly placed golden pinnacles on the holy shrine (*vimāna*) of the brilliant lord Amarēśvara at Śrī-Dhānyāṅkapura, and, having built in this city<sup>2</sup> a temple of the lord (Śiva), (*called*) by the name of king Bēta, (*she*) procured for (*her*) husband the festival of an everlasting and joyful residence in the world of Śiva

(Vv 18 and 19) In order to procure for (*her*) husband, king Bēta, a blessing of this kind,— having built a temple of Śambhu, which was adorned with a surrounding wall (*prākāra*), she set up in this lovely temple, which was resplendent with golden pinnacles, a Mahādēva (*i.e.* linga), (*called*) Bētēśvara

(V 20) For the requirements<sup>3</sup> of this (*temple*), she granted an excellent village, called Benadēvi, which was rich in all (*kinds of*) grain

(V 21) The great queen Ganapāmbā, who was an incarnation of the great Lakshmī, performed still further pious works in the lovely (*city of*) Śrī-Dhānyāṅkapura —

(V 22.) Having provided twelve houses<sup>4</sup> and rich stipends (*vr̥tti*), she supported (*by them*) twelve Brāhmanas, who resembled the (*twelve*) Ādityas

(V 23) She also built a temple, called Ganapēśvara after the name of (*her*) father, king Ganapa.

<sup>1</sup> वैकुण्ठे सार्यैः is the same as विबुधानां सार्यैः

<sup>2</sup> The pronoun "this" appears to refer to Yenamadala, the place of the inscription

<sup>3</sup> *Rangāṅgabhōga* is the same as *angarāṅgabhōga*, *angarāṅgavābhōga* and *angarāṅgavābhava*, see ante, p 95, line 2 from bottom, and *South Indian Inscriptions*, Vol. I. No 56, south face, line 4 a, and p 70, note 5

<sup>4</sup> According to the abridged translation of the Telugu portion in the *Kistna Manual*, p 14, the hamlet formed by these twelve houses received the name Ganapavarapādu



(V 24) To this (*temple of*) Śambhu, (*called*) Ganapêśa, the great queen granted for (*its*) requirements the village named Chintapâdu

(V 25) She whose hands are exclusively engaged in worshipping Hara (Śiva), whose eyes and ears are always attached to the festivals and excellent concerts which (*she*) causes to be performed daily (*in honour of*) Śambhu, who thus joyfully passes (*her*) days though standing (*at the head of*) a great kingdom, (*and who is*), therefore, verily (*identical with*) the mountain-daughter,— who is able to praise that Ganapâmbikâ (*appropriately*) ?

## NO 17 — PAITHAN PLATES OF GOVINDA III

SAKA-SAMVAT 716

By F KIELHORN, PH D, C I E, GOTTINGEN

This record is now brought to notice for the first time I edit it from excellent ink-impressions, made by Dr Fleet from the original plates, which belong to Tirkam Râi Tâtîyâ Kâsâr Sêt, a resident of the well-known Paithân,— the ancient Pratissthâna,— on the Gôdâvarî, in the Nizâm's Dominions, lat 19° 29' N, long 75° 28' E

The plates are three in number, each measuring from 13½' to 13¾' long, by from 8" to 8½" broad at the ends, and somewhat less in the middle. The edges of them were fashioned thicker, so as to serve as rims to protect the writing, and the inscription is mostly in a state of excellent preservation. But the surface of the second side of plate II was not made properly smooth for engraving, as the other surfaces were. The result is a good deal of confusion, caused by numerous markings in the copper itself. And the difficulty of dealing with this part of the inscription is enhanced by the fact that, in the lower lines of this plate and in the first line of plate III, the record has been seriously tampered with, for the purpose of reducing the number of grantees from seven to four — The ring on which the plates are strung is circular, about 1¾" thick and 3½" in diameter. It had not been cut when the grant came into Dr Fleet's hands. The seal (see the Plate at page 104), into the socket of which the ring is soldered, is roughly circular, about 1¾" in diameter. In relief on a countersunk surface, it has a representation of Garuda, squatting, and facing full-front, his hands are joined, palm to palm, on the chest, and are turned upwards, his feet are joined sole to sole, and are turned downwards, and the marks at each side denote his wings. The seal is practically identical with the seals of the Sârnâgâd grant of Dantidurga (*Ind Ant Vol XI p 112, Plate*), and of the Old-Kanarese grant of Gôvinda III (*ibid p 126, Plate*). But it is a much better specimen, and shows the details far more clearly. Below the Garuda there is a floral device,— apparently an expanded water-lily, he is probably supposed to be seated on it — The weight of the three plates is 357½ tolas, and of the ring and seal, 55½, total, 413 tolas — The engraving is good, bold, and fairly deep, but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of them show, as usual, marks of the working of the engraver's tool — The characters are Nâgarî. Here and there they are drawn rather carelessly, so that, especially in the case of proper names, it is not always possible to say what exactly may be intended. In general, the forms of the letters are the ordinary ones of the period to which the inscription belongs, but the sign for the conjunct *ry*, which occurs in the word *kâryâ* in line 64, is quite unusual, and is apparently a remnant of an earlier form of the Nâgarî alphabet<sup>1</sup>. The average size of the letters is a little less than

<sup>1</sup> See Dr Fleet's *Gupta Inscriptions*, p 202

1" — The language is Sanskrit. Down to the middle of line 42 the inscription is in verse, and five benedictive and imprecatory verses occur in lines 68-73, the rest is in prose. The number of verses at the beginning is 28. Of these, verses 1-19 occur in the same order, but with some various readings and partly damaged, in the Kāvī grant of Govinda IV (*Ind Ant Vol V* p 145), which also contains verse 26, beginning with *rakṣatā yēna* in line 39 of the present inscription, and verse 28, beginning with *tēn=ēdam* in line 41. Of the remaining seven verses, verses 23-25, beginning with *tasy=āpy=abhūd* in line 35, are found, in a less correct form, in the Kāpadvanaj grant of Krishna II (*Ep Ind Vol I* p 54). Accordingly, the verses which are peculiar to this inscription are only four, viz verses 20-22, beginning with *śrī Kāñchīpati* in line 30, and verse 27, beginning with *a[yam=ā]rāt* in line 40. As regards lexicography and grammar, attention may be drawn to the word *prātīrājya*, which in line 31 is used as a masculine noun, evidently in the sense of *prātīrāja*, 'a hostile king,' and to the redundant suffix *ka*<sup>1</sup> in *āchchhidyamānaka* in line 67, as well as in the ordinary *yathasamta(ba)dhyamānaka* in line 44. — The orthography calls for few remarks. The letter *b* is throughout denoted by the sign for *v*, the dental sibilant is occasionally employed instead of the palatal, e.g. in *asēsha*, line 34, and *satēshu*, line 60, and the vowel *ri* is used instead of the syllable *ri* in *kanakādri*, line 9, *kriyā*, line 62, and *śriyam*, line 72.<sup>2</sup> Besides, we may notice the employment of the guttural nasal instead of *anusvāra* in the word *sinha* in line 3, the use of the *atagraha* to denote the elision of *a* in line 30, and the spelling of the words *upalachchhita* for *upalakshita* in line 57, *pratipdlayavya* for *pratipdlayitavya* in line 66, and *ādnayā* (?) for *ājñayā* in line 73.

The inscription is one of the Rāshtrakūṭa Gōvindarāja III or, as he is described in lines 42-44, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Prithivīvallabha Prabhūtavarsha Śrīvallabha-narēन्द्रadēva*, who meditated on the feet of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the illustrious Dhāravarshadēva, i.e. his father Dhruvarāja Nirupama. In the introductory metrical portion the genealogy of Gōvindarāja III is given, beginning with Gōvindarāja I, exactly as in other inscriptions of the same dynasty (Gōvindarāja I, his son Karkarāja, his son Indrarāja II, his son Dantidurga Vallabharāja, Karkarāja's son Krishnarāja Subhatunga Akālavarsha, his son Gōvindarāja II Vallabha, his younger brother Dhruvarāja Nirupama, and his son Gōvindarāja III), and what is new in this inscription are only the verses in lines 30-34, which relate to the circumstances under which Gōvindarāja II was succeeded by his brother. After having stated in line 29 that Gōvindarāja's younger brother was Dhruvarāja, our inscription goes on somewhat like this —

"Although that brother (Gōvindarāja) of his had fetched in large numbers those hostile kings even, the ruler of Mālava and others, who were joined by the lord of Kāñchī, the Ganga, and him of Vēngī, his (i.e. Dhruvarāja's) mind underwent no change in regard to him, when afterwards he (Dhruvarāja) had possessed himself of his ruby-ornaments and his store of gold. When even after his (i.e. Dhruvarāja's) conciliatory overtures Vallabha (Gōvindarāja) did not make peace, then (Dhruvarāja) speedily defeated him in a battle offered by the brother, and he afterwards drove away the eastern and northern opponents, and obtained the whole sovereignty."

Some other inscriptions only state in general terms that Gōvindarāja II was superseded by his younger brother Dhruvarāja, while the Dēoli grant<sup>3</sup> of Krishnarāja III records that "sensual pleasures made Gōvindarāja careless of the kingdom, and that, entrusting fully the universal sovereignty to his younger brother, Nirupama, he allowed his position as sovereign to become loose." From the present inscription it would rather appear that Dhruvarāja

<sup>1</sup> See Dr Fleet's *Gupta Inscriptions*, p 69.

<sup>2</sup> In the proper name *Rishā* in line 48, assuming the reading to be correct, *ri* is used instead of *ri*.

<sup>3</sup> See *Journal, Bombay Branch, R A S*, Vol XVIII p 239.

# Seals of Copper-Plate Grants.

1 Pailthun Plates of Govinda III  
(Rashtrakuta)



2 Pithapuram Plates of Virachola  
(Eastern Chalukya)



3 Madras Museum Plates  
of Uttama-Chola



4 Udavendiram Plates  
of Hastimalla



revolted against and defeated his brother, even though the latter, to protect himself, had formed an alliance with kings who otherwise were hostile to the Râshtrakûta family<sup>1</sup>

The formal part of this inscription, also, does not differ materially from the corresponding portions of other Râshtrakûta grants. It records (in lines 42-62) that the king, being encamped near Pratishtâna, and having bathed in the river Gôdâvari, on the occasion of a solar eclipse on the new-moon tithi of the dark half of Vaisâkha in seven centuries of years, increased by sixteen, elapsed since the time of the Śaka king (i.e. in the Śaka year 716), granted the village of Lumbârâmikâ, situated in the [Sârâ]kachchha village group of Twelve in the Pratishtâna bhukti, to a number of Brâhmanas, for keeping up the five great sacrifices and other purposes. The boundaries of this village were, to the east the village Samatirthaka, to the south the river Gôdâvari, to the west a locality named Brahmapuri, and to the north the arable land (?)<sup>2</sup> of the village of Dhôna (?) The names and a description of the grantees are given in lines 47-54. There can be no doubt that their number originally was seven, but, as stated before, the inscription has here been seriously tampered with, for the purpose of reducing this number to four, and, perhaps, in order to substitute, at least in one case, another name for the one which was originally engraved. Of each of the grantees the inscription gave not only, the father's name and the gôtra and Vêdic school to which he belonged, but also the place of residence. But, with the exception of Pratishtâna which occurs in line 48, the names of these places are either altogether illegible, or so indistinct that they cannot be read with confidence. The gôtras mentioned are those of Vatsa, Pârâsara, Vaisishtha, Saitêha (?), Hârîta (?), and Kâsyapa, the Vêdic schools those of the Vâjns or Vâjasaṇeyins, Bahvrîchas, Taittirîyas, and Mâdhyamdinas — Lines 63-72 contain the usual admonition to protect the donees in the enjoyment of this grant, and quote five of the customary benedictive and imprecatory verses, and the concluding line 73 gives the names of the dâtaka and of the writer of the grant, both of which are so carelessly written that I am unable to say what they are.

The date of the inscription — the new-moon tithi of the dark half of Vaisâkha of Śaka-Samvat 716 — corresponds, for Śaka-Samvat 716 expired and the amânta Vaisâkha, to the 4th May, A.D. 704, when there was a total eclipse of the sun which was visible in India, at 3 h 48 m after mean sunrise. It is, so far as I know, the earliest date from a genuine inscription of India proper which shows the amânta scheme of the lunar fortnights, and it is ten years earlier than the oldest date<sup>3</sup> which has been hitherto available for the reign of Gôvîndarâja III.

With the exception of Pratishtâna itself, I am unable to identify any of the places mentioned in this inscription.

#### TEXT.<sup>4</sup>

##### First Plate

- 1 Om<sup>5</sup> [||\*] Sa<sup>6</sup> vô=vyâd=Vêdhasâ dhâma yan-nâbhi-kamalam kṛtam | Haras=chayasya kânt-êndu-kalayâ kam=alamkṛtam || 7Âsîd=ni[sha?]-  
2 t-timîram=udyata-mandalâgro dhvastin=nayann=a[bh]imukhâ rana-sarvvarîpu(shu) |  
bhûpah âuchur=vvidhur=iv=âsta(pta)-diga-

<sup>1</sup> On Dhruvarâja see Dr Fleet's *Dynasties of the Kanarese Districts*, p 33, and Dr Bhaudarkar's *Early History of the Dekkan*, p 49.

<sup>2</sup> The word of the original (in line 56) which I have doubtfully translated by 'arable land,' is *halâ*. The ordinary meaning of this word is 'plough,' and it is also used as a measure of land, but neither of these two meanings would be suitable here.

<sup>3</sup> viz. the date of the Old Kanarese grant of Śaka Samvat 726, which works out properly only with the *pûrnamânta* scheme of the lunar month, *Ind Ant* Vol. XI p 126, and Vol. XVII. p. 141.

<sup>4</sup> From impressions prepared by Dr Fleet.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> Metre Ślôka (Anushtubh)

<sup>7</sup> Metre Vasantatilakâ, and of the next verse. Read =dṛisîa

- 3 nta-kirttur=Ggôvindarâja iti râjasu râja-si[nha]h<sup>1</sup> || Dṛishtvâ chamôm=abhimukhâm  
subhat âttahâsâm=unnâ-
- 4 mitam sapadî yê[na] rapêshu nityam | dasht-âdharêpa<sup>2</sup> dadhatâ bhrukutim lalâtê  
khadgam kulam oha hridayaṇ=cha
- 5 nijam oha satvam<sup>3</sup> || Ga(kha)dgam<sup>4</sup> kar-âgrân=mukhata[sya(ś=cha)] sôbbâ mânô  
manastah samam=âva yasya [i\*] mabbâbhavê<sup>5</sup> nâma
- 6 nîsamya sadyas=trayam ripûṇâm vîgalaty=akândê || <sup>6</sup>Tasy=âtma-jô jagatî visrûta-dîrggha-  
kirttur=ârtt-â-
- 7 rttî-hârî-Harî-vîkrama-dhâma-dhârî | bhûpas=trivishtapa-nrip-ânukritah kṛitajûah śrî-  
Karkkarâja iti gôtra-ma-
- 8 pur=vva(bba)bhûva | (||) Tasya prabhinnâ-ka[ra]ta-chyuta-dâna-danti-danta-prahâra-  
ruchur-ôllikhit-âmsapîṭhah | kshamâpah kshî-
- 9 tau kshapita-âsatru=abhût=tanûjah sad-Bâshtrakûta-kanakâdri(drî)r=iv=Êndrarâjah ||  
<sup>7</sup>Tasy=ôpârjita-
- 10 mahasas=tanayaś=chaturudadhî-valaya-mâlînyâh | bhôktâ bhuvah Śatakratu-sadriśah śrî-
- 11 Dantidurggarâjô=bhût | (||) <sup>8</sup>Kâmchîśa-Kêralanarâdhî[pa]-Chôla-Pâmdaya-śrî-Harsha-  
Vajrata-vibhêda-vidhâ-
- 12 na-daksham | Kârnnâtakam va(ba)lam=anantam<sup>9</sup>=ajêyam=anyair=bhṛityaih kiyadbhir=  
apî yah sahasâ jgâya || [Sa]bhr[û]-<sup>10</sup>
- 13 vibhamgam=agṛihîta-nîśâta-âsâstramm=<sup>11</sup>âsrântam=apratihata-âjûam=apêta-yatnam | yô Va-  
llabham sapadî da-
- 14 nda=va(ba)lêna<sup>12</sup> jîtvâ râjâdhîrâjaparamêśvaratâm=avâpa || Â<sup>13</sup> sêtôr=vvipul-ôpal-âvali-  
lasal-lô-
- 15 l-ôrmî-mâlâ-jalâd=â prâlêya-kalamkt-âmalâ-sûlâ-jâlât=tuyâ(shâ)râchalât | A pûrvv-  
âpara-<sup>14</sup>
- 16 vâmrâsî-pulina-prânta-prasiddh-âvadhêr=yyên=êyam jagatî sva-vîkrama=va(ba)lên=aikâta-  
patrâ<sup>15</sup> kṛitâ | (||)
- 17 <sup>16</sup>Tasmî=ditanram<sup>17</sup> prayâtê Vallabharâjê kshata-prajâ-vâ(bâ)dhah [i\*] śrî-Karkkarâja-  
sônur=mmahîpatîh Kṛî[shna]-<sup>18</sup>

Second Plate, First Side

- 18 râjô=bhût<sup>19</sup> || Yasya svabhuja-parâkrama-nîśêth(sh)-ôtsâdit-âri-dîkchakram | Krishnasy=  
êv=âkrishna[m] charitam śrî-Kṛipna(shna)-
- 19 râjasya || Subhatumga-tumga-turaga-pravṛiddha-rên-ûrdhva-ruddha-ravî-kīranam [i\*]  
grîshmê=pi nabhō nîkhlam prâvritkâ-
- 20 âyatê spashtam || Dîn-ânâtha-pranayîshu yathêshtha-chê[shta]m ma(sa)mîhitam=ajasram |  
ta[tksha?]nam=Akâlava-

<sup>1</sup> Read *sîmhah*      <sup>2</sup> Originally <sup>o</sup>rént was engraved, but the sign of the vowel *t* has been struck out  
<sup>3</sup> Read *sattvam*      <sup>4</sup> Metre Upajâti.      <sup>5</sup> Read *mahâbhavê*  
<sup>6</sup> Metre Vasantatilakâ, and of the next verse      <sup>7</sup> Metre Giti  
<sup>8</sup> Metre Vasantatilakâ, and of the next verse  
<sup>9</sup> Originally <sup>o</sup>nantîyam was engraved, but the sign for *y* has been struck out  
<sup>10</sup> The first *akshara* (*sq*) looks rather like *a* in the original.      <sup>11</sup> Read <sup>o</sup>stram=  
<sup>12</sup> The Sârnâgad plates (*Ind Ant* Vol XI p 112) read *dâmda-lakêna*, and this reading, the sense of which  
is not apparent, Professor Bühler has adopted for the Kâvî plates (*ib* Vol V p 146)  
<sup>13</sup> Metre Sârdûlavikrîḍita  
<sup>14</sup> After this, *va* is engraved at the end of the line, but it looks as if it had been struck out again  
<sup>15</sup> Read <sup>o</sup>patri kṛitâ      <sup>16</sup> Metre Âryâ, and of the three next verses.      <sup>17</sup> Read *divam*  
<sup>18</sup> The *aksharas* actually engraved at the end of this line are *kṛishkakka*, and below them three other signs  
are engraved, the first of which looks like the figure 1, and the second and third of which are *da* (or *du*) and *kakka*.  
<sup>19</sup> Above the *akshara* *dhâ*, the sign of the vowel *t* is engraved

2  
4  
6  
8  
10  
12  
14  
16

This is a rectangular stone plate, likely a fragment of a larger inscription. It features a single circular hole on the right side. The surface is covered in dense, ancient Sanskrit script, arranged in horizontal lines. The script is highly stylized and appears to be from the early medieval period. The plate shows signs of wear and discoloration.

11a

18  
20  
22  
24  
26  
28  
30  
32  
34

This is another rectangular stone plate, similar to the one above, but with a circular hole on the left side. It is also covered in ancient Sanskrit script, arranged in horizontal lines. The script is consistent with the one on the first plate. The plate shows signs of wear and discoloration.



The image shows a document page with a high level of contrast and significant noise. The text is mostly black on a white background, but the characters are heavily distorted and difficult to read. A circular hole is present on the right side of the page. The overall appearance is that of a low-quality scan or a heavily degraded document.



- 21 rshô varshatî sarvv-ârthî-nirvvapanam || <sup>1</sup>Râhappam=âtma-chu(bhu)ja-jâta-va(ba)l-  
âcha(va)lêpam=âjau vijitya nithî(sî)t-â-  
22 silatâ-prahârah | pâli[dhva]j-âvah-[sû]bhâm=achur[ê\*]na yô hi râjâdhurâjaparamêśvaratâm  
tatâ-  
23 na || <sup>2</sup>Krôdhâd=utkhâta-kha[dga]-prasrita-ruchi-chayaur=bhâsamânam samantâd=âjâv=  
udvritta-vairi-prakata-gaja-ghat-â[tô]-  
24 pa-samkshô(kshê)pa-daksham | śauryya-tyakd(kt)-âri-varggô bhaya-cha[kî]ta-vapuh  
kkâ(kvâ)pi driptv(shtv)=aiva sadyô darpp-âdhmât-âri-chakra-ksha-  
25 ya-karam=agamad=yasya dōrddanda-rûpam |(l) Pâtâ<sup>3</sup> yas=chatur-amvu(mbu)râsi-rasa(śa)n-  
âlamkâra-bhâjô bhuvastayyâś=ch=â-  
26 pi krita-dvi(dvi)j-âmarâ-guru-prâjy-âjya-pûj-âdarah | datâ mânâbhrid=agranîr=guna-  
vatâm yô=sau śriyô valla-  
27 bhô bhoktum svargga-phalâni bhûri-tapasâ sthânânam jagâm=âmaram || Yēna<sup>4</sup> âvét-  
âtapatra-prahata-ravi-kara-prâ(vrâ)ta-tâpâ-  
28 t=salilam jagmê nâsira-dhûli-dhavalita-śirasâ Vallabh-âkhyah sad=âjau [|\*] sa śri-  
Gōvindarâjô jita-jagad-ahita-strai-  
29 na-vaidhavya-h[ê]tus=tasy=âsit=sûnur=ekakshana-rana-dalit-ârâti-matt-êbha-kumbhah ||  
<sup>5</sup>Tasy=ânujah śrî-Dhruvarâja-nâmâ ma-  
30 hânubhâvô=stpra(pra)hata-pratâpah | prasâdhit-âśêpa(sha)-narêndra-chakrah kramêpa  
vâ(bâ)lârka-vapur=vva(bba)bhûva || <sup>6</sup>Śrî-Kâñchîpa-  
31 ta-Gamga-Vêmgika-yutâ yê Mâlavêś-âda(da)yah prâjy[â]n=ânayati sma tân=kshutibhrîtô  
sa(ya)h prâturâjyân<sup>7</sup>=api | mâniky-â-  
32 bharanâchi(ni) hêsa(ma)-nichayam yasya p[r]apady=ôpari svam [yê<sup>8</sup>]na prati tam  
tath=âpi na kritam chêtô=nyathâ bhrâtaram || Sâma-âdyê(dyai)-  
33 r=api Vallabhô na [hi?]<sup>9</sup> yadâ sa[m\*]dhim vyadhât=tam tadâ <sup>9</sup>[bhrâ?]tur=dda[tta]<sup>10</sup>-  
ranê vijitya ta[ra]sâ paschât=tatô bhûya[ta?]h<sup>11</sup> | prâchy-ôdichya-[pa]-  
34 rachyapâsya<sup>12</sup> cha lasat-pâlidhvajaur=[bhû?]shitam chihnaur=yyah paramêśvaratvam=  
akhlam lêbhô(bhê) mahano<sup>13</sup> vibhuh || <sup>14</sup>Jit-âsê(śê)sha-  
35 pa(ma)hîpâlah Pu[ra]mda[ra]<sup>15</sup>-jigî[sha]yâ [|\*] sa śrî-Nirupamô râjâ hi[tv]â martyam  
divam gatah [|\*] <sup>16</sup>Tasy=âpy=abhûd=bhuvana-bhâ[ra]-

Second Plate, Second Side

- 36 bhrîtau samarthah Pâr[th]-ôpamah Pri[th]u-sa[mâ]na-gunô gunajñah [|\*] durvvâra-  
vairi-târî<sup>17</sup>-âtula-tâpa-hêtur= [Ggôv]indar[â]ja [i]ti  
37 sūnur=ma-pratâpah || Yas(ś)=cha prabhu=chatura-[ch]ârû[r=u]dâra-kîrbhe(rttê)r-â[sê]-  
divân=Nirupamasya pituh sakâśât | satsv=apy=a-

<sup>1</sup> Metre Vasantatilakâ The third akshara of the first word is distinctly ppa

<sup>2</sup> Metre Sragdharâ

<sup>3</sup> Metre Śârdûlavikrîdita

<sup>4</sup> Metre Sragdharâ

<sup>5</sup> Metre Upajâti.

<sup>6</sup> Metre Śârdûlavikrîdita, and of the next verse.— This verse and the next two verses are not found in any of the published inscriptions of the same dynasty

<sup>7</sup> This word is apparently used here in the sense of *pratirâja*, 'a hostile king'

<sup>8</sup> The consonant of this akshara might possibly be read n, but the sign differs much from the sign for n employed ordinarily in this inscription.

<sup>9</sup> The sign of the akshara in these brackets, again, is quite peculiar, and might possibly be read châ.

<sup>10</sup> This akshara looks rather like nta in the original.

<sup>11</sup> Read dhâdyasañ (?)

<sup>12</sup> Read parân=vyapâsya (?)

<sup>13</sup> Read mahândrô (?)

<sup>14</sup> Metre Ślôka (Anushṭubh)

<sup>15</sup> The aksharas in brackets look rather like va in the original

<sup>16</sup> Metre Vasantatilakâ, and of the next verse.— This verse and the next two verses occur only in the Kâpadvâj grant of Kṛṣṇa II, Ep Ind Vol. I p 54. The text here given is more correct.

<sup>17</sup> Read -rânî-

- 38 *chê(nê)ka-tanayêshu gup-âtnêkân=mû[rddhâ]bhûpi(êh)kta-nripa-sammatam=âsu râjyam ||*  
*1*Śaśadhara-kara-nikara-nibham yabhya(sya) yasah  
 39 *suranag-âgra-sânu-sthah [1\*] paugiyatê=nuraktah<sup>2</sup> vidyâdhara-sundarî-nivahanah ||*  
*Rakshatâ<sup>3</sup> yêna nihsêsham chatur-achya(mbu)-*  
 40 *dhi-samyutam | râjyam dharmmêna lôkânâm kritâ tushtih parâ hridi |(1) A[yam=*  
*â]rât=p[r]iyô lokâ[n=yân=adiâ]ksh[i]t samâ[śri]ta[h] [1\*]*  
 41 *na tō yâ[chita<sup>2</sup>]vantô=nyam bhûbhritam dhana-trishnayâ<sup>1</sup> |(1) ʔtēn=[ê\*]dug(in)=*  
*anila-vidyuch-cha[n]chalām=a[va]lôkya jâ(ji)vitam=asuram | [kshî\*]-*  
 42 *ti-nâ(dâ)na-parama-punyah pravarttitô vra(bra)hma-dâyo=yam || Sa cha paramabhattâ-*  
*raka-mahârâjâddhîrâja-paramêśvara-sr[i\*]-*  
 43 *mad-Dhârâva[tsa(rsha)]dêva-pâdânudhyâta-paramabhattâ r a k a - m a h â r â j â d d h î r â j a -*  
*paramêśvara Prithivîvallabha-Prabhûtavarsha-Śrî-*  
 44 *vallabha-narêndradêvah kusâlî sarvvân=dêva yathâsamva(ba)dhyamânakân=râshtrâpati-*  
*vishayapati-gîâmahût-â-*  
 45 *yukta-niyuktak-âdhikârîka-mahattar-âdîn=samanudarsayaty=asta vah samviditam yathâ*  
*śrîmat-Prati-*  
 46 *sthâna-[va]huh-samâvâsita-jayasu[r]âdâr-âvasthitêna mayâ mâtâpitror=âtmanas=ch=*  
*ahuk-âmushmika-*  
 47 *pu[nyâ?]ya<sup>7</sup> [A]vilâ[vâ?] [rêśa]-vastavya-Vatsa-sagôtra-Vâji-savra(bra)hmachari-*  
*[Bha?]pâditya-<sup>8</sup>pûta-<sup>9</sup>Pitâmaha . . . .<sup>10</sup>*  
 48 *. . . . .<sup>11</sup>[bhadra]-vâstavya-[Va]tsa-sagotra-Vâjisa[nôya<sup>2</sup>]-savra(bra)hmachârî-Rishi-<sup>12</sup>*  
*putra-Bhritikrama<sup>13</sup> | tathâ śrî-Pratissthâna-[vâ]sta-*  
 49 *vya-tat[ti\*]arvidya-sâmânya-Pârâśara-sagôtra-[va(ba)]h[v\*]richa-bha(sa)vra(bra)hma-*  
*[châ]rî-Jêjjata-putra-[Râ]jata tithâ<sup>14</sup> [Ja]kahi-<sup>15</sup>vâsta-*  
 50 *[[vya-[tachohâturvidya]-sâmânya-Vaśîsthâ-sagôtra-va(ba)hvricha-savra(bra)hma ch â r î -*  
*[Châp]yaṭa-putra-[Vâ] . . | tathâ . . . . vâ]]-*

<sup>1</sup> Metre Âryâ<sup>2</sup> Read %tair=<sup>3</sup> Metre Ślôka (Anushtubh), and of the next verse.

<sup>4</sup> There are so many different marks on the plate here, and some of the letters are so indistinctly formed, that I am not at all sure about the exact wording of the first half of this verse. Apparently the sense of the whole verse is, that Gôvindarâjî treated the needy so liberally that they had no reason to apply to other princes for support. In the text given above, I have included in square brackets every letter the reading of which appears to me doubtful. Instead of *samasritah*, supposing this to be the correct reading, I should have expected *samâkritan*.

<sup>5</sup> Metre Âryâ.<sup>6</sup> Read *jayaskandhâtâr*

<sup>7</sup> Here one would have expected *-punya yâśô bhîrvidhâgâ*, which may have been engraved originally — The following passage, up to the word *vrahmanêbhyaḥ* in line 54, has been greatly tampered with, for the purpose of reducing the number of grantees, which originally was seven, to four. To effect this, the original writing of lines 50, 52 and 53, and of portions of lines 51 and 54, has been beaten in, but sufficient traces remain of it, to make out the general sense of what has been effaced. Besides, to judge by the forms of the letters, the names of the grantee and of his place of residence, which occur in line 47, seem to have been engraved in the place of other names, and in line 54 the word *chaturbhyaḥ* has been added at the beginning (where the original writing is effaced) to do duty for the word *saptabhyaḥ*, which originally preceded the word *vrahmanêbhyaḥ*. That portion of the text which it has been sought to efface, I have included in double square brackets, but I have not been able to restore it completely.

<sup>8</sup> Read *-Jayâditya (?)*<sup>9</sup> Read *-putra-*

<sup>10</sup> The two *aksharas* at the end of this line I am unable to make out with certainty; they look like *yava* or *hava*, or may be intended for *dêva*.

<sup>11</sup> Here, again, I must omit three *aksharas*, the first and second of which look like *pya* (or *alya*) and *vyâ* (or *chyâ*). Apparently the word *tathâ* is wanted here.

<sup>12</sup> Read *°châry-Rishi*<sup>13</sup> This name is quite clear in the engraving, but it can hardly be correct.<sup>14</sup> Read *°ta | tathâ*

<sup>15</sup> Possibly, what is engraved may be *Takali-*, and perhaps the word has been engraved in the place of another name.

- 51 [[sta]]vya-Saitêha(?)-[sa]gôtra-va(ba)hvrîcha-savra(bra)hmach[â\*]ri-[Rî] alla-putra-  
Vâmadêva | [[tathâ . . . vâstavya-tattraividya]]-  
52 [[sâmânya-[Hârîta]-sagôtra-[Taittirîya]-savra(bra)hmachâm- . . . -putra- . . . .  
kumâra | tathâ [Ka]]-  
53 [[chchauraja-vâstavya-Kâsyapa-sagôtra-Mâdhyandîna-savra(bra)]]-

## Third Plate

- 54 [[hmachâm ?]]<sup>2</sup> chaturbhya êtêbhyo<sup>3</sup> vrâ(brâ)hmanêbhyah  
âri-Pratishtâna-bhukty-antarggata-[Sârâ ?]-  
55 kachchha-dvâdaśa-grâm-âbhyantarê Iamvâ(mbâ)râmikâ-grâmô yasy=âghâtanâm  
pûrvvatah Samatîrthaka-grâ-  
56 [ma]h<sup>4</sup> dakshinatah Gôdâvari nadî [a]paratah Vra(bra)hma[p]uri uttaratah  
[Dhônâ]<sup>5</sup>-grâma-ha[la]m<sup>6</sup> | évam=êtach-chatur-âghâta-  
57 n-ôpalachchhi(kshî)ô grâmah sôdramgah saparikarah<sup>7</sup> sadaśâparâdhah sabhûtapâta-  
pratyâyah sôtpadyamâ-  
58 nari(vi)shatikah sadhânyahîranyâdêtyô=chchâ(châ)tabhatapravêśyah<sup>8</sup> sarvvârâjakiyânâm=  
ahastapraksh[ê\*]panîya  
59 â-chandr-ârkk-ârnava-kshîti-sarî-parvvata-samakîlânah<sup>9</sup> putra-pautr-ânvaya-kram-ôpa-  
bhôgyah pûrvva-pratta-dê[va]-  
60 vra(bra)hma-dâya-rahitô=bhyantarâsiddhyâ [bh]ûmichechhidra-nyâyêna Śakanripa-kâl-  
âtita-samvatsara-sa(śa)têshu saptamu(su) jê(shô)-  
61 daś-ôttarêshu Vaisâkha-va(ba)hul-âmâvâsyâm=âdityagrahana-parvvani va(ba)li-  
charu-vaisya(śva)dêv-âgnihâ(hô)tr-âtî-  
62 [thi]-pada-<sup>10</sup>mahâyañ-âdi-kriy-ôsarppan-â[tha]<sup>11</sup> Côdâtapyâm<sup>12</sup> snâtv=â[d]y=ôdak-  
âsi(ti)sarggêna pratipâditô<sup>13</sup> ya-  
63 tô=sy<sup>14</sup>=ô[ch]itayâ [vra(bra)]hmad[â\*]ya-ssthyâ [bh]umjatô bhôjayatah krishatah  
karshayatah pratidîsatâ(tô) vâ na kaischi-  
64 d=anp(lp)=âpî paripam[tha]nâ kâryâ tath=âgâmi-bhadra-nripatibhir=asmad-vamśyair=  
vvânanyair=<sup>15</sup>vvâ sâmanyam bhûpi(mi)-  
65 [dâ]na-phalam=av[ê\*]tya vidyul-lôlâny=anîty-aiśva[r\*]yâni trin-âgra-lagna-jalavindu-  
chamchalam cha jîvitam=âkalayya  
66 sva-dâya-nirvviśêshô=yam=asmad-dâya(yô)=numantavyah pratipâlai(layî)tavyaś=cha [i\*]  
yaś=ch=âjûâna-timira-pa[ta]l-â-  
67 vrita-matîr=âchchhindyâd=âchchh[î\*]dyamânakam v=ânu[mô]datah<sup>16</sup> sa pamchabhur=  
mmâhâpâtakôh<sup>17</sup> sôpapâtakaiś=cha<sup>18</sup> samyukta[h]

<sup>1</sup> This line begins in the original under the *akshara* *ri* of the word *Taittirîya* (?) of the preceding line

<sup>2</sup> After this, and before the word *êtêbhyo*, about 10 or 12 *aksharas* are almost entirely effaced, and in their place the word *chaturbhya* has been engraved in very large letters

<sup>3</sup> This was originally *êtêbhyah*, followed, I believe, by *saptabhyô*, which has been effaced

<sup>4</sup> Here, and in the following, the rules of *sandhi* have not been observed

<sup>5</sup> It is impossible to say whether the consonants of the name in these brackets are really intended to be *dh* and *n*, the first of them might possibly be *dh* or *v* or *ch*, and the second *n* or *t*

<sup>6</sup> This *akshara* resembles *nam* more than *lam* in the original. The following sign of punctuation is superfluous

<sup>7</sup> One would have expected *soparikarah*

<sup>8</sup> Originally *prâdêśyah* was engraved.

<sup>9</sup> Read *kalînah*

<sup>10</sup> Read *pañcha-*

<sup>11</sup> Read *-kriy ôsarppan-drtham*

<sup>12</sup> Read *Gôdâvaryâm*

<sup>13</sup> Read *ôpâditah* |

<sup>14</sup> One would have expected here *êshâm*, and similarly the plural afterwards

<sup>15</sup> Read *vamśyair=*

<sup>16</sup> Read *ôdêta*

<sup>17</sup> Read *=rimahôpâtakaiś*

<sup>18</sup> This *cha* is superfluous.

- 68 *syād=ity<sup>1</sup>=uktam* [cha\*] bhagana(va)tā [vā]da-vyās[ā\*]na Vyāsōna || Shapti(shṭi)m<sup>2</sup>  
varsha-sa[ha]srāni avarggō tathatā bhūmidah [i\*] achchhētā  
69 ndhā(ch=ā)numam[ā\*] cha tūny=āva narakō vasatā<sup>3</sup> || Vindhya-ātavipv(ahv)=atōyāsu  
śushka-kōtara-vāsinah [i\*] kri[sh]nāhayō hi jāyanti bhūmi-  
70 haramti yē [i] Va(ba)hubhū=vva[su]dhā nujā<sup>4</sup> rājabhūh Sagar-ādibhūh [i\*] yasya  
yasya yadā [bhūti]yadya<sup>5</sup> ta[sya] ta[dā]  
71 S[v]a-dattām para-datsa(ttā)m [vā] yatnād=raksha narāhiyah<sup>7</sup> | malām  
[yā]hīmatām<sup>8</sup> śrēshtha dāvā(nā)ch=chhr[ā\*]yō=[n]upāla[na]m || Iva<sup>9</sup> samala-  
72 du-lōlām śri(śri)yam=ata(nu)chī[m]tya [ma]nupya(shya)-jivitaū=cha | ja(a)ti-  
vimala-manōbhū=ātmanī(nai)r=vva(nna) hi [gasa]shēh<sup>11</sup> pasa-[ki]-  
73 [lōpy]āh [i] Sa(pa)ra[mē]śvara-[pra]hita-si[tpri]shī[karā]<sup>13</sup>[dū]takam likhitam  
cha paramē[śva]r-ādna(jū)yā śrī-K[ṛindhē?]yēyēt<sup>14</sup> ||  
74 . . . . . 15

## No 18 — BAHAL INSCRIPTION OF THE YADAVA KING SINGHANA

SAKA-SAMVAT 1144.

By F. KIELHORN, PH D., O.I.E., GÖTTINGEN

This inscription, which I edit from impressions supplied to me by Dr. Ilect, is at the temple of Sārājādēvi<sup>16</sup> at the village of Bahāl, in the Chāllsgaon subdivision of the Khāndēs district of the Bombay Presidency (*Indian Atlas*, sheet 38, long 75° 9' E, lat 20° 36' N). It contains nineteen lines of writing, which cover a space of about 2' 10" broad by 1' 3½" high, and is almost throughout in a perfect state of preservation. The average size of the letters is slightly less than ½". The characters are Nāgarī. The language is Sanskrit, and, excepting the introductory *om* || *om namō Dvārajā-dēvyai* and the words *atha rāja-vamśah* in line 7, lines 1-18 are in verse. The verses are numbered, and their total number is twenty. In respect of orthography I have only to state that the letter *b* is exceptionally denoted by the sign for *v* in the words *vvudha*, in line 3, and *vrahma*, in line 7.

<sup>1</sup> Read *iti* || *Uktam*

<sup>2</sup> Metre Ślōka (Anuṣṭubh), and of the next three verses

<sup>3</sup> Read *vasāt*

<sup>4</sup> This line commences under the third *akṣara* of the preceding line; and in the vacant space at the beginning of the line one would have expected *dānam* or *dāyam*

<sup>5</sup> Read *bhūktā*

<sup>6</sup> Read *dhām=asya*. At the commencement of the next line there is again a vacant space, where one would have expected *phalam* ||

<sup>7</sup> Read *narādhipa*

<sup>8</sup> Read *mañbhīrām*

<sup>9</sup> Metre Pushpitāgrā Read *iti kamala*

<sup>10</sup> At the beginning of this line is again a vacant space, sufficient for the missing *akṣaras* -*dal dmbu vīm*

<sup>11</sup> Read *purushash para ki-*

<sup>12</sup> Here, too, is a vacant space at the beginning of the line, where we miss the *akṣaras* *rtīyō vī*

<sup>13</sup> This is what is, or seems to be, actually engraved. The *it* or *it* at the beginning may be meant for *it* or *īmatā*; but the name of the *dūtaka* I am unable to make out

<sup>14</sup> Here, again, I am unable to guess what name may be intended, and can only say that the two last *akṣaras* probably are meant to be *n=it*

<sup>15</sup> Below the *akṣaras* of line 73, beginning with the *dā* of *dūtakam* and ending with the *sva* of *paramēśvar*, about ten or eleven more *akṣaras* are engraved, close to the lower edge of the plate, but they are too indistinct to be made out. It is just possible that they are the eleven *akṣaras* which for some reason or other are omitted at the beginning of lines 70-73.

<sup>16</sup> According to information furnished to me with the impressions, this is the name now current, but the original name must have been *Dvārajā*, an appellation of Bhavānī which I have not met with before.

The inscription, after the words 'Om, ôm, adoration to the goddess Dvârajâ,' opens with a verse glorifying Bhavânî, who is here named Dvârajâ, and its proper object is, to record (in verse 17) the foundation of a temple of that goddess by Anantadêva, the chief astrologer of the Yâdava king Simha (or Singhana). It clearly\* divides itself into two parts verses 2-7 give an account of Anantadêva and his ancestors, which is interesting from a literary point of view, while verses 8-15 glorify the king Simha and his father and grandfather.

Anantadêva belonged to a family which traced its origin to the sage Śândilya (v 2). In that family there was born, as a son of a certain Manôratha, the learned Mahêśvara (v. 3), who (in v 4) is stated to have composed a *Karana* of the planets, entitled *Śekhara*, a work called *Pratishhâridhi-dîpaka*, another work described as *Phala-grantha*, and a brief commentary on the *Laghujâtaka*. His son was Śrîpati (v 5), and his son, again, Ganapati (v 6). And Ganapati's son was the founder of the temple, Anantadêva (v 7), a scholar versed in the three branches of the *Jyôtiṣha-śâstra*, who expounded the 20th Adhyâya, called *Chhandaschityuttar-âdhyâya*,<sup>1</sup> of Brahmagupta's *Brâhma-Sphuṭasiddhânta*, and also the great *Hôrâ* (= the *Brihajâtaka*) of Varâhamihira — The family here treated of was already known to us from the Pâtnâ inscription of Singhana,<sup>2</sup> which also mentions Manôratha and his son Mahêśvara, the father of the astronomer Bhâskara, who must have been a brother of the Śrîpati of this inscription. Of the literary works enumerated above, the published catalogues of Indian libraries actually mention, as still existing, Mahêśvara's *Laghujâtaka-ṭîkā*, and probably also his *Pratishhâridhi-dîpaka*.<sup>3</sup>

The description of the king Simha (Singhana) and of his father and grandfather, Jaitrapâla and Bhullama, in verses 8-15 of our inscription, is in general purely conventional, and the only historical facts recorded of them are, that Jaitrapâla, 'an ocean of compassion, made Ganapati, whose life had been preserved in battle,<sup>4</sup> lord of the Andhra country' (v. 12), and that Simha defeated the powerful Arjuna (v 14). Both events are mentioned, partly in the same words, also in the Parthian copper-plates of Râmachandra<sup>5</sup> of Śâka-Samvat 1193, from which we learn that Jaitugi (Jaitrapâla), 'an ocean of compassion,' led Ganapati out of prison and made him lord of the land, meaning, apparently, the land of Trikalunga. The prince Arjuna, spoken of in connection with Simha, Dr Bhandarkar<sup>6</sup> would identify with Arjuna[varmadêva] of Mâlava, whose published copper-plate grants are dated in the Vikrama years 1267, 1270 and 1272.<sup>7</sup>

Verses 16-18 state that, during the reign of Simha, Anantadêva, who had obtained the post of chief astrologer of the king, founded the temple, at or near which this inscription was afterwards put up, and that he received pecuniary assistance in this work from his younger brother Mahêśvara, who composed this *Prasasti*. Verse 19 contains the usual prayer for the preservation of the temple, and the poem closes (in v 20) with the date,— the first day of Chaitra of the expired Śâka year 1144, the year Chitrabhânû. A line in prose adds that the inscription was written by the Nâgara Brâhmana Gangâdhara, and that the *Sâtradhâra* or architect (probably of the whole temple) was Thâlî.

The date does not admit of exact verification, but the expired Śâka year 1144 (= A D 1222-23), by the southern luni-solar system, was the Jovian year Chitrabhânû, as stated in the inscription.

<sup>1</sup> See Weber's *Catalogue of the MSS of the Berlin Library*, Vol. II p 296

<sup>2</sup> See *Ep Ind* Vol I. p. 340

<sup>3</sup> See Prof Aufrecht's *Catalogue Catalogorum*, p. 445, b

<sup>4</sup> This appears to me the most suitable meaning of the words *yudhs dhritam* in line 12.

<sup>5</sup> See *Ind Ant* Vol. XIV. p 316, and Vol XXI. p. 198.

<sup>6</sup> See his *Early History of the Deccan*, p. 82.

<sup>7</sup> See *Ind Ant* Vol. XX p 135, nos 149, 151, and 152.

TEXT<sup>1</sup>

- 1 Om<sup>2</sup> || Om namô Dvârajâ-dêvyai || Jayati<sup>3</sup> Ditiya-bhîtam visram=âsvâsyaanti  
mrîdita-Mahisha-dêh-ôdd[âma-Da]ty[â]dhinâthâ<sup>4</sup> | pranata-surapuramdhrî-mauli-  
mâmkya-mâl-âruna charanasarojâ Dvâraj-âkhyâ  
2 Bhavâni || 1 [||\*] <sup>5</sup>Âsîd=asîma-mahaniya mahâ maharshih Śâmdilya ity=akhila-  
bhûvalay-âvatamsah | yad-dhōma-dhūma-patalēna Kalimdakanyâ-sambhūda-kāmtir=  
abbavad=divi Dēvanadyāh || 2 [||\*] Ambhōja-  
3 bhûr=iva babhūva Mahēśvar-âkhyô vamsô visâla-tapasah prathitasya tasya | jûânî  
Manôratha-sutah śruti-sādma satya-lōk-âśnyô vivu(bu)dha-raja-sirô-dhrit-âmgharîh  
|| 3 [||\*] Yah<sup>6</sup> Śôkhar-âkhyam karanam grahanâm  
4 prashtham Pratishtâvîdhi-dîpakam cha | chakrô Phala-gramtham=apî sphut-ârtham  
laghum cha tikâm Laghujâtakasya || 4 [||\*] <sup>7</sup>Tasmâd=asêsha-ni[ja]-vamêa-viêshako=  
bhût-sanjanya-bhûh sakala-sâdhu-dhuram<sup>8</sup> dadhânah | vâni-  
5 vilâsa-vasatîh śruti-pâra-drisvâ śvî(śrî)-Śrîpatih kriti-nishêvita-padapadmah || 5 [||\*]  
<sup>9</sup>Tasy=âganya-gun-ârṇavo Ganapatih punyâtmanâm=agranîh sūnuh sūnrita-vāk=  
kavi-vraja-vibhur=vidyâ-nidhir=vi-  
6 dyatô | śishy-â[jûâ]na<sup>10</sup>-tamâmsi yasya nudatô jâtî jagad-vyâpini kirtîh kritana-kalâ-  
kalâpa-nîlayasy=îmdoh prabh=êv=o[j\*]jvalî || 6 [||\*] Sadvidya-dvîja-vrinda-vandita  
padadvamdât=tatô=jâyata jyâyah-kî-  
7 ritir=Anamtadêva itî yas=triskamdba-êâstr-âśrayah | ramyam Vra(bra)hma-vinirmitam  
vyavrinuta Chehhamdaêchitêr=uttaram Hôrâm cha pravaram Varâhamihirachârya-  
pranîtâm prithum || 7 [||\*] Atha rāja-vamsah || <sup>11</sup>Vishvak-sênah prabaddh-ô-  
8 ddhata-bali-nripatir=vikram-âkrâmta-visvah śasval=Lakshmy=ôpâgudho Yadu-kala-talakah  
prôddhrit-ôttunga-bhûbhrit | bhûmî-bhâr-âvatâram kila Kalî[sa]mayô karttukâmô  
Murârêr=amêah kô=py=âvir=âsî-  
9 d=bhuvî bhavana-vibhôr=bhûpatir=Bhûllam-âkhyah || 8 [||\*] <sup>12</sup>Khamdit-ôru-rîpu-râja-  
mamdalô yasya Râhur=iva rishtir=âhavô | drishtimâtra-krita-âura-[sâ]dhvasô nila-  
nîrada-ruchir=vyarôchata || 9 [||\*] Yo<sup>13</sup> da-  
10 kshin-êšô dhanadah prachêtâ jishnuh suchîh punya-janô mahêśah | mahâbalaê=ch=êti  
samasta-lôkapâl-âtmakah pâlayati sma lōkam || 10 [||\*] <sup>14</sup>Bhûpâla-bhâlatilakô=janî  
Jatrapâlas=tasmâ-  
11 t=Smar-âkrîtur=akrîtrima-vikrama-śrîh | prushtâh pratâpa-âkhnâ kshîtipâ vipaksha  
rûpâmtarâni śalabhâ iva yasya bhêjuh || 11 [||\*] <sup>15</sup>Himamayûkha-mayûkha-  
visrîmkhal-âkhila-yašô-bhara-šo-

<sup>1</sup> From impressions supplied to me by Dr. Fleet<sup>2</sup> Expressed by a symbol <sup>3</sup> Metre Mâhulî.<sup>4</sup> The upper portion of the syllables *âria-Da* is damaged, but the actual reading appears to be as given above. Instead of the word *uddâma* I should rather have expected a word meaning 'frightened' or something similar.<sup>5</sup> Metre Vasantatilakâ, and of the next verse<sup>6</sup> Metre Upajâtî.<sup>7</sup> Metre Vasantatilakâ<sup>8</sup> Originally *-dhurâm* was engraved<sup>9</sup> Metre Śârdûlavikrîdita, and of the next verse.<sup>10</sup> The syllable *jûd* looks in the original like *kîrâ*<sup>11</sup> Metre Sragdharâ<sup>12</sup> Metre Rathôddhatâ<sup>13</sup> Metre Upajâtî. — Dakshinêśa = Yama, the guardian of the South, Dhanada = Kubera, the guardian of the North, Prachetas = Varuna, the guardian of the West, Jishnu = Indra, the guardian of the East, Suchi = Agni, the guardian of the South-East, Punyajana = Rakshas or Nirriti, the guardian of the South-West, Mahêśa = Siva, the guardian of the North-East, Mahabala = Vâyu, the guardian of the North-West.<sup>14</sup> Metre Vasantatilakâ.<sup>15</sup> Metre Drutavilambita

- 12 bhita-dik=cha yah | Ganapatim patim=Amdhrabhuvô vyadhâd=yudhi dhritam  
karunâ-ta(va)runâśrayah<sup>1</sup> || 12 [||\*] <sup>2</sup>Ripu-nripa-Hiranyakasip-ûr-u(û)rasssthala-  
dalana-Narasimha | Simhō=janu janu-jagati-jayasya jaga-  
13 ti-patis=tēna || 13 [||\*] <sup>3</sup>Dripyat-sapatna-prithivipati-kumbhu-kumbha-sambhēdan-âkripa-  
kripâna-karō=chirēna | Kâmbôja-vâju-jita-kumjaram=âjmadhyē râjanam=Arjunam=  
atarjayad=ûrjitam yah || 14 [||\*] Ma-<sup>4</sup>  
14 d-ôddâma-dvêshi-dvirada-rada-samghatta-vikata-sphulmg-ôdyad-vidyut-prahara na-ra na-  
sphûrjathu-prithuh | visuddh-âmbhō-dhârō yad-asī-jaladah kajjala-nibbah pratâpam  
prâmsûnâm kshapayati vipaksha-kshuti-  
15 bhritâm || 15 [||\*] Vasudhâm<sup>5</sup> tatra vasudhâ-sudhâdhâmnî mahipatau | prasâsati sati  
kshamâbhrich-chhîrō-vinyasta-sâsanē || 16 [||\*] <sup>6</sup>Tasy=aiva daivajña-gan-âgranîtvam  
[râ]jñah prapady=âmum=Anamtadēvah ||(i) akâraya-  
16 t=sa trijagaj-jananyâh prâsâdam=âsâdita-tat-prasâdah || 17 [||\*] Sâhâyyam=arthēna  
vidhâya dharmmē tasy=ânujanm=ēha Mahêśvar-âkhyah | imâm prasannâm=anavadya-  
padyâm=vinirmmamē nirmmala-  
17 dhîh prasastam || 18 [||\*] Śêshō<sup>7</sup> yâvad=vahati vasudhâm=ēsha śirshar=aśêshar=  
yâvad=vêlâ-valayam=akhilam n=âbdha[yô la]mghayamti | târâs=târâpatir=api ravêr=  
mamdalam=yâvad=êtat=tâvad=dēvyâ bhavatu bhavanam  
18 bhûshanam bhû-talasya || 19 [||\*] <sup>8</sup>Shatk-ônē sadala-sat-âdhi[kê] sahasrē 1144  
varshânâm Śaka-prithivipatēh prayâtē | Chaitr-âdya-pratipadi Chitrabhânu-  
varshē prâsâdō srachi ruchirō=yam=Ambikâyâh ||(ii) 20 [||\*]  
19 Mamgalam mahâ-śrîh || Likhit=ēyam Nâgarajûâtîya-brâ<sup>9</sup> pam<sup>o</sup> Gamgâdharēna || Sûtra-  
dhâra[s=Th]âlâ<sup>9</sup> ||

## No 19 — NALLUR GRANT OF HARIHARA II.

By V VENKAYYA, M A

Three sets of impressions, prepared by the late Sir Walter Elliot, of the subjoined inscription were forwarded by Dr Fleet to Dr Hultzsch, who has kindly placed them at my disposal for publication. The impressions are four in number. The first and the fourth bear the Kanarese numerals 'one' and 'three' respectively, and the second the numeral 'two'. Consequently, the original, which I am unable to trace, appears to consist of three copper-plates, of which the first and the third are engraved only on one side, and the second on both sides. At the top of each plate is a hole through which a ring that held the plates together, must have been passed.

The alphabet employed in the inscription is Nandinâgari throughout, with the exception of the last line, which is in Kanarese characters. The technical execution of the inscription is far from good. The distinction between long and short *u* is maintained only in the first ten lines, in which three cases of long *u* occur, viz *mûla* (l 3), *mûrti* (l 8), and *bhûr=sha* (l 10). Throughout the rest of the inscription, no attempt is made to distinguish the long from the short *u*. But, in order not to swell the footnotes unnecessarily, I have inserted the long *u* in the text wherever the sense requires it, except in the case of proper names which are not generally

<sup>1</sup> Compare *karunâ-varundlayah*, 'an ocean of compassion,' in *Ind. Ant.* Vol. XIV p. 316, line 23

<sup>2</sup> Metre Giti.

<sup>3</sup> Metre. Vasantatilakâ.

<sup>4</sup> Metre Śikharinî.

<sup>5</sup> Metre Ślôka (Anushtubh)

<sup>6</sup> Metre Upajâti, and of the next verse.

<sup>7</sup> Metre Mandâkrântâ

<sup>8</sup> Metre Praharshinî

<sup>9</sup> I am not quite sure about the consonants enclosed in brackets, possibly the intended reading may be  
°dhâra-Thâlâ

known. In four cases the short *u* is marked in such a way that it might be mistaken for a conjunct *r*, viz *pu*<sup>o</sup> (at the end of l 19), *tulā* and *puruṣa* (l. 36), and *samudra* (l. 39). There are certain peculiar mistakes which repeat themselves in this inscription. In line 11, the long *u* as well as the short *u* are attached to the *tt* of *pōtina* (for *pōtine*), and the same mistake occurs in connection with the *śr* of *śrī* in line 52. In *tadīya* (l. 11) and *pūṭāṇya* (l. 59), the short *i* is used instead of the long *i*. To the *ti* of *lōṭira* in line 15, and to the *ti* of *tira* in line 23, the sign of *ā* is affixed in addition to the *i* and *z*, respectively. In *dīna* (l. 69) and *adīp* (l. 79), the *d* has two signs of *ā* affixed to it in each case. Both the vowels *ṛi* and *u* are attached to *d* and *z*, respectively, in *drisha* (l. 62) and *vritti* (l. 64). In some conjunct consonants of which the last element is *r*, and which are followed by a long *ā*, the *r* is added to the sign of length instead of to the group itself. For instance, the *r* of *damshtrā* (l. 1), *śāśtrā* (l. 59), and *dāśtrā* (l. 89), instead of being added to *sh*, *dg*, and *d* respectively, is connected with the sign of length in each case. The distinction between *s* and *a* is not clearly marked. The *s* of *śrī* (l. 23) and of *śamhāsana* (l. 33 f), and the *a* of *abhyamga* (l. 24) and of *anarāṭa* (l. 33) are nearly identical. In *yād-damshtrā* (l. 9), *maṭaramda* (l. 20), and *Muddanā* (l. 51), the *t* and *d*'s are written side by side without any attempt to indicate the difference. Similar anomalies occur in lines 26 and 32. In the former case *h* and *m* are written side by side, and in the latter case *tataparē* is written for *tatparē*. In line 19, we have a peculiar form of the letter *r*. The right angle, which is usually attached to the middle of the vertical portion of the letter, is in this case affixed at the bottom. The double *tt* takes the place of *tr* in the following cases — *puṭine* (l. 14), *tattāsi*<sup>o</sup> (l. 59), *lala'tā*<sup>o</sup> (l. 61), *yatta* (l. 62), and *puttapau'ta*<sup>o</sup> (l. 65).

Of mistakes due to wrong pronunciation, the following may be noted — *trishya* (l. 12) and *Yumā* (l. 61) occur instead of *trishya* and *Umad*, respectively. The dental *ṇ* is used for the palatal in *śrī* (ll 23 and 72), in *Sāluṇe* (l. 50 f) and in *śrī* for *śrī* (l. 75). *Dh* occurs for *dā* in *śidha* for *siddha* (l. 49), and *dhdh* for *dā* in *śidha* (l. 66). The lingual *l* occurs in the following Sanskrit words — *raṅgala* (l. 22 f), *lala* (l. 35), *śālā* (l. 49), *kalattu* (l. 61), *chakravāḍa* (l. 79), and *yugala* (l. 92). The Tamil name *Harigōvil* has been changed to *Yalamgōvil* (l. 62). It remains to be noted here that the name of the father of Harihara II is written *Bhuka* once (l. 23), and *Bhuk'ta* throughout the rest of the present inscription, while in all other inscriptions which have been published, the name is spelt with the unaspirated *b* and double *k*.

The language of the inscription is Sanskrit, verse (ll 2 to 37, and 50 to 92) and prose (ll 1, 38 to 50, and 93). The first two verses are invocations addressed to Śiva and to the boar-incarnation of Vishnu, respectively, the third to Gaṇapati, and the fourth and fifth again to the boar-incarnation. The sixth verse refers to the Moon, and the seventh to his descendant Yadu and to the race of the Yādavas, who sprang from the latter. The eighth mentions Samgama (I), the first historical person of the first Vijayanagara dynasty, and the tenth his son Bhukka (i.e. Bukka I). Bhukka's queen was Gauri and their son Harihara (II) (v. 14), in whose reign the present inscription is dated. A lengthy prose passage (ll 38 to 50) consists of a list of the *brūdas* of Harihara (II). Verse 18 gives the date of the inscription, while verses 19 to 31 specify the village granted and the donees. Verse 33 again celebrates Harihara (II), and verses 34 and 35 contain the names of the composer and of the engraver of the inscription. Then follow four of the usual imprecatory verses. In the last verse (10) the king beseeches future rulers to protect the gift made by him. As in other Vijayanagara inscriptions, the end of the document is marked by the name of the god Śrī-Virūpakṣa in Kanarese characters.

Of the history of the Vijayanagara kings we do not know so much as might be expected of a dynasty which rose to prominence only about the beginning of the 14th century of the Christian era. The earliest epigraphical record of this dynasty is the only known inscription of Harihara I, in which he is called *Mahāmaṇḍalēśvara Pārva-paśchima-samudr ādhipati*: Śrī-Vira-



*Harivappa-Vodeya*, and which is dated in Śāka-Samvat 1261, the Vikrama *samvatsara* (= A D 1340)<sup>1</sup> Of him the Bitragunta grant of Sangama II says that he defeated "the Sultān."<sup>2</sup> In his *Lists of Antiquities*, Vol II p 161, Mr Sewell refers to a Hindū confederation, of which the Rāya of Vijayanagara formed a party, and which "with an immense force drove the Muhammadans out of Orangal" in A D 1344. Though we have no inscription of Harihara I as late as A D 1344, it is not impossible that he was the Rāya of Vijayanagara who joined the confederation, because the earliest inscription of his younger brother Bukka I is dated in Śāka-Samvat 1276<sup>3</sup> (= A D. 1353). Bukka I is represented in two inscriptions as a *Mahāmandalēśvara* ruling in the Hoysana country<sup>4</sup>. Perhaps this statement furnishes a clue to the origin of the Vijayanagara kings. It may be that they were originally feudatories of the Hoysala kings. After the utter defeat of the Hoysala king Ballāla III and the demolition of his capital Dvārasamudra by the Muhammadans in the year 1327 A D<sup>5</sup> he evidently continued the semblance of a kingdom, for there are inscriptions dated in Śāka-Samvat 1262 (= A D 1340), which refer themselves to his reign, at Erode in the Coimbatore district<sup>6</sup> and at Tiruvannāmalai in the South Arcot district,<sup>7</sup> and one dated as late as Śāka-Samvat 1265 (= A D. 1342) at Whitefield in the Bangalore district<sup>8</sup>. It would therefore appear that Ballāla III left Harihara I in the north as a check to the Muhammadan invaders, who had ousted him in A D 1327. His subordinate evidently took advantage of the opportunity to create a principality for himself and eventually to assert his independence. The only epigraphical record of Harihara I makes no reference to Ballāla III as overlord, nor does it furnish any clue as to the extent of the dominions owned by Harihara I. It is during the time of Bukka I that the capital Vijayanagara first makes its appearance<sup>9</sup>. There is reason to believe that the Muhammadans continued to be troublesome during the reign of Bukka I as well<sup>10</sup>. It was during the time of Bukka's son Harihara II. that the kingdom became firmly established. This is shown by the fact that he could turn his energies to extend his dominions in the south, or rather to recover possession of the provinces which were probably once subject to Ballāla III.

The exact date of the accession of Harihara II, in whose reign the subjoined inscription is dated, is not known. He must have ascended the throne between Śāka-Samvat 1293 and 1301<sup>11</sup>. From this as well as from other inscriptions<sup>12</sup> we learn that he was the son of Bukka I by his queen Gauri. In the Satyamangalam plates of Dēvarāya II we are told that Harihara's queen was Malāmbikā<sup>13</sup>. His inscriptions have been found at Hampe or Vijayanagara in the Bellary district,<sup>14</sup> at Bēlūr,<sup>15</sup> Chitaldroog,<sup>16</sup> Harihar<sup>17</sup> and Hassan<sup>18</sup> in the

<sup>1</sup> *Ind Ant* Vol. X. p 63, see note 52 on the same page

<sup>2</sup> *ante*, p 32, verse 5

<sup>3</sup> *Jour Bo Br R A S* Vol XII p 338

<sup>4</sup> *ibid* p 340

<sup>5</sup> Dr Fleet's *Kanarese Dynasties*, p 70

<sup>6</sup> Dr Hultzsch's *Annual Report* for 1891-92, p 8

<sup>7</sup> *Madras Christian College Magazine*, Vol IX p 667

<sup>8</sup> Dr Hultzsch's *Annual Report* for 1892-93, p 2

<sup>9</sup> *ante*, p 36, note 1, *Jour Bo Br R A S* Vol. XII p 374, Colebrooke's *Miscellaneous Essays*, Madras edition, Vol. II p 258, where it is said that Bukka (I.) made "Vidyānagari" a permanent metropolis, and Mr Rice's *Mysore Inscriptions*, pp 55 and 278.

<sup>10</sup> According to Mr Sewell (*Lists of Antiquities*, Vol. II p 163), two attacks were made by the Muhammadans about this time on Vijayanagara, the first in 1365-66 and the second in 1378 A D. The first attack was successful, but in the second the leader was eventually compelled to retire.

<sup>11</sup> The latest known date of Bukka I is Śāka-Samvat 1293 according to the genealogical table of the first Vijayanagara dynasty published *ante*, p 36, and the earliest date hitherto discovered of Harihara II. is Śāka-Samvat 1301, see *Jour Bo Br R A S* Vol XII p 340.

<sup>12</sup> *ante*, p 37, verse 7, Colebrooke's *Miscellaneous Essays*, Madras edition, Vol. II p 258, and Mr Rice's *Mysore Inscriptions*, p 278.

<sup>13</sup> *ante*, p 37, verse 9

<sup>14</sup> *South-Indian Inscriptions*, Vol. I. No 152.

<sup>15</sup> Mr Rice's *Mysore Inscriptions*, pp 222, 227, and 268

<sup>16</sup> In Colebrooke's *Miscellaneous Essays*, Madras edition, Vol. II pp 254-267, an inscription on three brass plates, found at Chitaldroog, is published, and another found at the same place is noticed.

<sup>17</sup> Mr Rice's *Mysore Inscriptions*, p 55

<sup>18</sup> *ibid* p 278.



The date of the death of Harihara II is not known, but the latest date yet discovered of this king is Śaka-Samvat 1321 (= A D 1399), the date of the present grant and of the Makaravalli inscription<sup>1</sup> His principal officials were —

1 Sāyana, who, as will be seen below, was the minister of Harihara II about the beginning of his reign<sup>2</sup> According to a Banavāsī inscription, dated Śaka-Samvat 1290 (= A D 1368), Sāyana's elder brother, Mādhava, was ruling the Banavase Twelve-thousand under Bukka I<sup>3</sup>

2 Iruga or Irugapa-dandanātha, the son of Chaicha, who was the minister of Bukkarāya Iruga built a Jaina temple at Vijayanagara<sup>4</sup> He is also referred to in an inscription at Śravana-Belgola,<sup>5</sup> and in an unpublished inscription at Tirupparuttikkunram<sup>6</sup> near Conjeeveram In the second he is called "the best of Jainas" (*Jainōttaman*) He had also some literary tastes, for he composed the *Nānārtharatnamālā*<sup>7</sup>

3 Muddaya-dandanātha, who is mentioned in an inscription at Harihar<sup>8</sup> and one at Bēlūr<sup>9</sup> There is a long unpublished Sanskrit inscription in Grantha characters, containing a string of *virudas* of this minister, in the Ranganātha temple at Śrīrangam<sup>10</sup>

4 Gundapa-dandanātha, who is mentioned in inscriptions at Bēlūr<sup>11</sup>

5 Vira-Bāchanna-Vodeya, who, according to a Kanarese inscription at Makaravalli in the Hangal tālukā of the Dharwar district, dated Śaka-Samvat 1321, the *Pramādi samvatsara*, and during the reign of Harihara (II), was ruling Gōve, the modern Goa<sup>12</sup>

6 According to an unpublished copper-plate inscription in the Nandināgarī alphabet and Kanarese language at Bhatkal in the Bombay Presidency, two impressions of which were received by Dr Hultzsch from Mr Cousens,— Mallana-Odeyar, who resided at Honnāvara (Honavar), was ruling the principality of Haive in Śaka-Samvat 1309, the *Kshaya samvatsara* (= A D 1387), as a dependant of Harihara (II) With the permission of Dr Hultzsch, I subjoin the passage which contains the date of this inscription

#### TEXT<sup>13</sup>

- 3 स्वस्ति [॥\*] श्रीमत्प्रतापचक्रवर्ति पूर्वदक्षिणपश्चिमसमुद्रा]-
- 4 धीश्वर श्रीमन्महाराजाधिराज राजपरमेश्वर श्री[वी]-
- 5 रहसिहरमहाराय[र] विजयसाम्राज्या[भ्यु]दयदत्तु [श्री]-
- 6 मल्ल[ण]श्री[डि]यर ह्रीन्नावुरदलि इदु हैवेय राज्य-
- 7 व[नि]<sup>14</sup> पालिसुत<sup>15</sup> विद्दिन [श]कवरुप साविरद सु-
- 8 नूर<sup>16</sup> श्रीमत्तनिय चय[स]वसरद<sup>17</sup> सिहद गुरु पुथ्य [वडु]ल
- 9 पचमि गुरुवारद[लु] . . . . .

<sup>1</sup> See p 116, note 1

<sup>2</sup> According to Professor Aufrecht, *Catalogus Catalogorum*, p 711, Sāyana died in A D 1387

<sup>3</sup> *Ind Ant* Vol IV p 206

<sup>4</sup> *South-Indian Inscriptions*, Vol I p 156

<sup>5</sup> Mr Rice's *Inscriptions at Śravana-Belgola*, No 82

<sup>6</sup> Dr Hultzsch's *Progress Report* for February to April 1890, p 3

<sup>7</sup> *South-Indian Inscriptions*, Vol I p 156

<sup>8</sup> Mr Rice's *Mysore Inscriptions*, p 56

<sup>9</sup> *ibid* pp 267 ff

<sup>10</sup> See p 116, note 4.

<sup>11</sup> Mr Rice's *Mysore Inscriptions*, pp 222 and 227

<sup>12</sup> See p 116, note 1

<sup>13</sup> From two ink impressions prepared by Mr Cousens

<sup>14</sup> Read राज्यवदु

<sup>15</sup> Read सुतसिद्धिदिन.

<sup>16</sup> Read सुनूर.

<sup>17</sup> Read संवसरद.

## TRANSLATION.

"Hail! During the victorious and prosperous reign of the glorious and powerful emperor, the lord of the eastern, southern and western oceans, the glorious king of great kings and supreme lord of kings, the glorious Vira-Harihara-Mahārāja,— while the glorious Mallana-Od[e]yā, residing at Honnāvura, was ruling the kingdom of Haive,— in the Kshaya *samatsara*, which corresponded to the Śaka year one thousand three hundred and nine, (when) Jupiter (was standing) in Leo, on Thursday, the fifth (*tithi*) of the dark (*fortnight*) of (the month of) Pushya "

Gold and copper coins, apparently issued during the reign of Harihara II, still exist In his paper on *the Coins of the Kings of Vijayanagara*,<sup>1</sup> Dr. Hultzsch describes a half-pagoda and a copper coin. A second copper coin is described in his paper on *South-Indian Copper Coins*<sup>2</sup> On all of them the legend reads *Pratāpa-Harihara*

Of the *birudas* of the king mentioned in lines 38 to 50 of the subjoined inscription, the most important are — *Karnāṭaka-lakṣmī-karn-āvatamsa*, *Śārdūla-mada-bhaṇjana*, *Vēdabhāṣhya-prakāśaka* and *Vaidika-mārga-sthāpan-āchārya*. The first shows that he was ruling over the Karnāṭa country, and the second that he professed to have conquered the Chōlas, who had the tiger for their emblem. The *biruda* *Vēdabhāṣhya-prakāśaka* clearly refers to the commentaries on the Vēdas, which were published under the king's authority by Sāyanāchārya. This celebrated Vēdic scholar professes to have been the minister of Saṅgama II and of Harihara II.<sup>3</sup> The *biruda* *Vaidika-mārga-sthāpan-āchārya* of the inscription corresponds to *Vaidika-mārga-pravartaka*, which is attributed to Harihara (II) in the colophon of Sāyana's commentary on the *Śatapathabrāhmaṇa*.<sup>4</sup> In his *Oxford Catalogue* Professor Aufrecht describes a manuscript of the *Tarkabhāṣhā-prakāśikā*. From its colophon we learn that the work was composed by a certain Chinnabhatta, who was the son of Vishnudēvārādhya, the younger brother of Sarvajña, and a dependant of Harihara-Mahārāja.<sup>5</sup> Professor Aufrecht tells us elsewhere that Sāyana's teacher was Vishnu-Sarvajña.<sup>6</sup> This Sarvajña was very probably identical with the elder brother of Chinnabhatta, and the Harihara-Mahārāja of the colophon of the *Tarkabhāṣhā-prakāśikā* with Harihara II. Some of the details furnished by Mādhava's and Sāyana's works<sup>7</sup> regarding their relations and contemporaries are corroborated by a mutilated Grantha inscription of the Arulāla-Perumāl temple at Conjeeveram,<sup>8</sup> which, with the permission of Dr. Hultzsch, I subjoin,<sup>9</sup> as far as it can be made out —

- 1 स्वस्ति श्री [॥\*] श्रीमायी जननी पिता तव सुनिर्वोधाय[नो] मायणो
- 2 [ज्ये]ष्ठो [मायण] . . भूषणरुजः श्रीभोगन[र]घः कविः [॥\*] स्वा[मी]
- 3 [सं]ग[म]भूप[तिः] क[ ] . . [र]श्ची[क]ण्ठनाथो गुरुर्भारद्वाज[कु]-
- 4 लेश सा[य]ण गुणैस्त्वत्त[स्त्व]मेवा[धिकः]<sup>10</sup> [॥]

<sup>1</sup> *Ind. Ant.* Vol. XX p. 302

<sup>2</sup> *ibid.* Vol. XXI p. 321

<sup>3</sup> See *ante*, p. 23

<sup>4</sup> The passage alluded to runs as follows — श्रीमद्राजाधिराजराजपरमेश्वरवेदीकमार्गप्रवर्तकश्रीवीरहरिहरभूपालसाम्राज्यधुरधरेण सायणाचार्येण, Professor Weber's *Berlin Catalogue*, Vol. II p. 73

<sup>5</sup> The colophon referred to runs as follows — श्रीहरिहरमहाराजपरिपालितेन सहजसर्वज्ञविष्णुदेवाराध्यतनूजेन सर्वज्ञासुजेन चित्रभट्टेन विरचिताया तर्कभाषाप्रकाशिकायाम् . . . . ., Professor Aufrecht's *Oxford Catalogue*, p. 244, a

<sup>6</sup> *Catalogus Catalogorum*, s. v. सायण

<sup>7</sup> *ante*, p. 23

<sup>8</sup> Dr. Hultzsch's *Annual Report* for 1892-93, p. 14, No. 50 of 1893

<sup>9</sup> From an inked estampage received from the Editor

<sup>10</sup> Read गुणैस्त्वत्तमेवाधिकः.

This verse is addressed to Sâyana and states that he belonged to the Bhâradvâja gôtra and followed the Bôdhâyana *sûtra*, and that his mother was Śrīmāyī,<sup>1</sup> his father Mâyana, his younger brother the poet Bhôganâtha, his master king Samgama (II), and his preceptor Śrikanthanâtha.<sup>2</sup> His elder brother is also mentioned, but the name, instead of being Mâdhava, as may be expected, seems to begin with Mâyana.

The date of the subjoined inscription (verse 18) is not quite intelligible. The meaning of the syllables *gôtradhacha* (l 51) is not apparent, nor can the occurrence of the word *tithau* (i.e. *tithau*) in the same line after *Pramâdini* be explained, as the word occurs afterwards (l 52) in its proper place. Leaving these two obscure words aside, the date is Wednesday, the day of a lunar eclipse in the month of Kârttika of the cyclic year Pramâdin, which was current after the Śâlivâha Śâka year 1321. Mr Dikshit, to whom I submitted this date for calculation, has favoured me with the following remarks —“The *pûrnvâd* of *adhika* (intercalary) Kârttika of Śâka-Samvat 1321 expired, ended on a Wednesday at 27 gh 20 p Ujjain mean-time. Its European equivalent is the 15th October, 1399 A.D. There was a lunar eclipse on this day, as mentioned in the inscription, and, consequently, the above date must be intended in it, though the word *adhika* (intercalary) does not occur. There is a method by the application of which and by making calculations from the First *Ārya-Siddhānta*, this month is likely to prove an ordinary (not intercalary) month. The eclipse mentioned was visible for a short time after sunset over almost the whole of India.”

According to verse 19, the place at which the grant was made by the king, was the shrine of the god Virûpâksha on the Bhâskara-kshêtra at Pampâ, a quarter of the city of Vijayanagara. Pampa is the Sanskrit equivalent of Hampe, the Kanarese name of one of the villages which now occupy the site of the ruins of Vijayanagara. The shrine of Virûpâksha, or Pampâpati, is even now situated in the centre of the village of Hampe.<sup>3</sup> From the present inscription we learn that that portion of Pampâ or Hampe, on which the temple of Virûpâksha is built, bore the name Bhaskara-kshêtra.

The donees of the subjoined inscription were two Brâhmana brothers, [An]bhala and Nrisimha, who belonged to the Bhâradvâja gôtra and appear to have studied the Yajurveda. The object of the grant was the village of Nallûri (v 23) or Śrinallûr (v 29), which was also called Sâvanarâjyapûram (v 25). The village was situated in Megunâ-valanâdu, which was also called Nalaturipâlem-simâ and formed part of Payûri-kôttâ, a district of the Chandragiri-mahârâjya. Chandragiri is now the head-quarters of a talukâ in the North Arcot district. According to Mr Crole's *Chingleput Manual* (p 438), “Peiyur-kottam” formed part of the modern Ponnêri talukâ. Megunâ-valanâdu is probably a corruption of the Tamil name Meykunra-valanadu, which occurs in two of the copper-plate inscriptions preserved in the Madras Museum. According to these two grants Meykunra-valanâdu was another name of Payûr-kôttam.<sup>4</sup> Nalaturipalem may be connected with Nellatur, which is mentioned in a copper-plate grant of the third Vijayanagara dynasty.<sup>5</sup> Tondira-mandala,<sup>6</sup> which occurs in verse 20 of the subjoined inscription immediately before the boundaries of the granted village,

<sup>1</sup> In the introduction to his commentary on the *Parâśarasmrîti*, Mâdhava calls his mother Śrīmâtī, see *ante*, p 23, note 4.

<sup>2</sup> According to the Bitragunta grant, Srikanthanâtha was the preceptor of Samgama II, *ante*, p 22.

<sup>3</sup> *Ep Ind* Vol I p 361.

<sup>4</sup> See Dr Burgess' *Archaeological Survey of Southern India*, Vol IV pp 148 and 150. The passage in which Meykunra-valanâdu occurs, is identical in both of these inscriptions and runs as follows — *Śeyankonda Tondira-mandalattil Sandiragiri-râchechiyattil kîl karaviyâna Meykunra-valanâdâna Payyûr kôttattil*, “in Payyûr kôttam, also called Meykunra-valanâdu, which formed the eastern district (?) of Chandragiri râjyam, (a division) of the Jayankonda-Tondira mandalam.”

<sup>5</sup> *Ind Ant* Vol XIII p 127.

<sup>6</sup> Tundîla vishaya is the name of the Pallava country according to a Western Chalukya inscription, *Southern Indian Inscriptions*, Vol I p 146, and Tondira-mandala occurs in a Tirumalai inscription, *ibid* p 106.

is a Sanskritised form of the well-known Tondai-mandalam, the ancient Tamil name of the Pallava country. Though the word Tondira-mandala does not stand before Chandragiri-mahârâjya, it appears from the two Madras Museum grants quoted above,<sup>1</sup> that the latter was considered as a portion of the former, just as the Padavidu-râjya was according to a later Vijayanagara inscription.<sup>2</sup> The granted village lay to the north of Chiruvâpurî, to the south of Panappâka, to the west of Toranallûrî, and to the south-west of the Arani river. Of these boundaries, the villages of "Panappakkam" and "Toranullur" are in the Ponnêri tâlukâ,<sup>3</sup> and the Ârani river passes through the same tâlukâ. Consequently, the village of Nallûr must be looked for in the Ponnêri tâlukâ. On the Ponnêri Taluk Map there is a village called Vadakku-Nallûr (No 124), which is to the south-west of the Ârani river, to the south of Ševuttu-Panappâkkam (No 125), and to the north-west of Toranallûr (No 123), which is probably the same as the "Toranullur" of the *Chingleput Manual* and the Toranallûrî of the inscription. Though the remaining boundary, Chiruvâpurî, is not found on the *Taluk Map*, Vadakku-Nallûr may be safely identified with Nallûrî or Śrînallûr, the village granted by the inscription.

TEXT.<sup>4</sup>

## First Plate.

- 1 [शु]भमस्तु । श्रीगणाधिपतये नमः ।
- 2 नमः(ः)[स्तु]गशिरसुबिचंद्रचामरचारवे । त्रैलो-
- 3 क्यनगरारंभमूलस्तंभाय शभवे । [१\*] हरे-
- 4 [ली]लावराहस्य दंष्ट्रादड(ः)स्य पातु वः । हे-
- 5 माद्रिकलशा यत्र धात्री<sup>5</sup> च्छत्रश्रियं दधौ । [२\*] हेमांभो-
- 6 बृहकिंज[ल्क]पुजपिंजरितांप्रये<sup>6</sup> । विघ्नेश्वरा-
- 7 य विघ्नानां निहंत्रे विदधे नमः । [३\*] 'विष्णारादिव-
- 8 राहस्य मूर्तिर्नित्य श्रियेस्तु वः । धात्रीं मह'
- 9 ति दंष्ट्राग्रे धत्ते यस्तु श्रिया सह । [४\*] यदंष्ट्र[त्ति]कुर-
- 10 गा हि भूरिह सतां कर्माणि वेदार्थिनां तैनी-
- 11 दत्तमरा<sup>8</sup> हरिः कुलगुरुस्तेषां तदिया<sup>9</sup> घनाः [१\*]
- 12 ते वर्षन्ति भवन्ति सर्वलतवासस्यानि<sup>10</sup> त्रिष्ट्या<sup>11</sup> प्र-
- 13 जास्तैर्नदन्ति पितामहप्रणिहितास्तस्मै न-
- 14 मः पोत्तिणे<sup>12</sup> । [५\*] <sup>13</sup>आसीत्रैलोक्य[जी]वातुरानंद इव मू-
- 15 र्तिमान् । परमेश्वरकोटीरप्रथमाभरण<sup>14</sup> शशी । [६\*]
- 16 तदन्वये महातेजा यदुरासीन्महीपतिः<sup>15</sup> [१\*] सोम-

<sup>1</sup> See p 119, note 4<sup>2</sup> *Ind Ant* Vol XIII p 132, verse 53 of the text.<sup>3</sup> Mr Crole's *Chingleput Manual*, pp 345 and 346<sup>4</sup> From three ink impressions by the late Sir Walter Elliot<sup>5</sup> Read धात्री.<sup>6</sup> Read पुञ्ज<sup>7</sup> Read विष्णो.<sup>8</sup> Read तैर्नन्दन्यमरा<sup>9</sup> Read तदीया<sup>10</sup> Read सतिका.<sup>11</sup> Read वृष्ट्या<sup>12</sup> To the त of पोत्तिणे both ः and ङ are attached, read पोत्तिणे.<sup>13</sup> Read आसीधै.<sup>14</sup> To the ट of कोटीर both ङ and ङ are attached.<sup>15</sup> Read महीपति.

- 17 वश्या यतः श्लाघ्याद्यादवा इति विद्युताः । [७\*] तस्म-  
 18 न् यदुकुले श्लाघ्ये <sup>2</sup>सोभू[च्छि]सगमेश्वरः । येन पूर्व-  
 19 [वि]धानेन पालिताः सकलाः प्रजाः । [८\*] यद्यशःपु-<sup>3</sup>  
 20 [ड]रीकस्य कर्णिका कनकाचलः । मक[र]हप्र-  
 21 वाहोभून्महामंदा[कि]नि<sup>4</sup> नदी । [९\*] तस्य श्री[सग]मं-<sup>5</sup>  
 22 दस्य पुत्रोभूत् पुण्यवैभवात् । <sup>6</sup>विरञ्चिमग-  
 23 ङादशो<sup>7</sup> वीरसिभुजभूपतिः । [१०\*] सप्तार्चिरलसं [लोका]  
 24 अभुजगविभूषण [१\*] वदंत्यनुग्रनाम[र]नं शि[व]

## Second Plate, First Side

- 25 यं भुक्भूपतिं [११\*] यत्कीर्तिलक्ष्माः<sup>8</sup> क्रीडत्या [त्र]ः  
 26 झंड<sup>9</sup> रत्नमटप<sup>10</sup> । सुक्ताच्छत्र शशां-  
 27 क[स्तु] दीपः शुक्रदिवाकरौ । [१२\*] धर्मण<sup>11</sup> रक्षति  
 28 चोणी वीरश्रीभुक्भूपतौ । निरातंका भ-  
 29 [य]त्तस्मिन्नित्यभोगोत्सवाः प्रजाः [१३\*] गौरीसह-  
 30 चरात्तस्मात् प्रादुरासीन्महेश्वरात् । श[क्त्य]।  
 31 प्रतीत स्कंदाशो राजा हरिहरेश्वरः । [१४\*] सर्व-  
 32 वर्णाग्रमाचारप्रतिपालनततपरे<sup>12</sup> । तस्मिन्  
 33 चतु[स्]समुद्रां[त]। भूमिः कामदुष्पाभवत् [१५\*] सि-  
 34 हासनजुपस्तस्य कीर्त्या<sup>13</sup> भांनि दिशो दश । उ-  
 35 दयाद्विगतस्ये[दो]ज्योत्स्नायेव<sup>14</sup> कळानिधेः । [१६\*]  
 36 <sup>15</sup>तुलापुरुष्यदानादिमहादानानि षोडश । क-  
 37 तवान् प्रतिराजन्यवज्रपातात्मवैभवः<sup>16</sup> ॥ [१७\*]  
 38 <sup>17</sup>श्रीमद्राजाधिराजराजपरमेश्वरः । पूर्वद-  
 39 चिणपश्चिमोत्तरसमुद्राधीश्वरः । अनि[वा]-  
 40 रितः [१\*] दुष्टराजराजन्यभुजगवैनतेयः ।  
 41 [श]रणागतवज्रपजरः । कलिकालधर्मः ।  
 42 कर्णाटकलक्ष्मीकर्णवतसः । चतुर्वर्णाग्र-<sup>18</sup>

<sup>1</sup> Read तस्मिन्<sup>4</sup> Read मन्दाकिनी.<sup>7</sup> Read 'दशो' वीरश्रीभुक्<sup>8</sup> Read यत्कीर्तिलक्ष्माः.<sup>12</sup> Read तपरे.<sup>13</sup> Read पुरुष<sup>14</sup> Read 'दशो' वीरश्रीभुक्<sup>2</sup> Read सोभूच्छी<sup>5</sup> The anuvāsa is at the beginning of the next line<sup>6</sup> Read वीरश्री<sup>9</sup> Read ब्रह्माण्ड<sup>10</sup> Read कीर्त्या<sup>11</sup> Read धर्मण<sup>12</sup> Read पातात्मवैभव<sup>13</sup> Read 'दशो' वीरश्रीभुक्<sup>14</sup> The anuvāsa is at the beginning of the next line<sup>15</sup> Read सख्य<sup>16</sup> Read 'सोन्दीर्जोत्सयेव<sup>17</sup> Read 'जाधिराज<sup>18</sup> Read धर्मण<sup>19</sup> Read 'दशो' वीरश्रीभुक्<sup>20</sup> Read 'दशो' वीरश्रीभुक्<sup>21</sup> Read 'दशो' वीरश्रीभुक्<sup>22</sup> Read 'दशो' वीरश्रीभुक्

- 43 [म]पालकः । कुलगिरितटलिखितघोषणः [।]  
 44 [र]णरगभिषणः<sup>1</sup> । परराजराजीवसुधाक-  
 45 रः । परनारीसहोदरः । पुण्यश्लोकप्रहपः<sup>2</sup> ।  
 46 शार्दूलमदभजनः । चेरचोळपांड्यस्थ[।]-  
 47 पनाचार्यः । वेदभा[य]प्रकाशकः । वैदीकमा[र्ग]-  
 48 [स्थ]ापनाचार्यः । कर्मोपेताध्वर्यः<sup>3</sup> । राजकल्य[।\*]णशेख[र][ः] । \*

*Second Plate, Second Side.*

- 49 '[सि]धसारस्वतेत्यादि[बि]रुदावळिभूषितः स खलु [अ]विरप्र-<sup>5</sup>  
 50 तापहरिह[रदे]वमहारायः । धात्रीनेत्रगुणक्षपेतरयुते<sup>6</sup> अिसा-  
 51 लिवाहे गते [शाखे<sup>7</sup> गो]त्रधच प्रमादिनि तिधौ मास्यूर्जके ना-  
 52 मनी<sup>8</sup> । पक्षे तत्र वळ्ळके बुधदिने <sup>9</sup> श्रीपौर्णिमास्यां<sup>10</sup> तिधौ (।)  
 53 काले पु[ण्य]म[ह]तरे<sup>11</sup> शुभकरे सोमोपरागे वरे । [१८\*] श्रीतु-<sup>12</sup>  
 54 गभद्रापरिधे<sup>13</sup> नगरे विजयाहये<sup>14</sup> । पपाया भास्कर[चे]-  
 55 त्रे श्रीविरूपाक्षसंनिधौ । [१९\*] चद्रगिरिमहाराज्ये प्रा[ज्ये]  
 56 पैयुरिकोटके<sup>15</sup> । नलटुरिपाळ्सीमाख्ये मेगुणाव[ल]-  
 57 नाडुके । [२०\*] तीडीरमडले ख्याते विद्वद्भिः(ः)रुपशोभिते [।\*]  
 चि[र]-  
 58 वापुर्युदभागे पनप्पाकस्य दक्षिणे । [२१\*] नैर्ऋत्याम[र]-  
 59 णीनद्यास्तोरनल्लुरिपथिमे<sup>16</sup> । [२२\*] स<sup>17</sup> तत्तासीन्नामवरो  
 60 ग्रामो <sup>18</sup> नल्लुरिसं[ज्ञि]तः । पार्श्वकेदारजनुषा यो रेजे स-  
 61 स्यसपदा । [२३\*] <sup>19</sup> बुमारमाकळ्ताभ्या<sup>20</sup> सहितौ शिवके-  
 62 शवौ । यळ्ळगोविल्नीलदृषन्नामानौ<sup>21</sup> यत्त<sup>22</sup> तिष्ठतः । [२४\*]  
 63 पुरं सावणराजीय<sup>23</sup> प्रतिनाम्नेति विद्युत ।

<sup>1</sup> Read भोषण .

<sup>4</sup> Read सिद्ध

<sup>7</sup> Read शाके

<sup>8</sup> Read नामनि

The grammatically correct reading, which is, however, precluded by the metre, would be

०१कनामनि

<sup>9</sup> To the अ both long and short are attached

<sup>12</sup> The anusvara is at the beginning of the next line

<sup>14</sup> Read विजयाहये.

<sup>18</sup> Read नल्लुरि The second half of verse 22 seems to have been omitted Probably the omitted portion contained the boundary of the granted village in the western direction

<sup>17</sup> Read तत्ता<sup>0</sup>.

<sup>21</sup> Read दृप<sup>0</sup>

<sup>2</sup> Read ०हर्ष

<sup>5</sup> Read श्रीवीर

<sup>15</sup> Read पैयूरिकोटके

<sup>18</sup> Read नल्लुरि

<sup>22</sup> Read यत्त

<sup>3</sup> Read ०ध्वर्य

<sup>6</sup> Read क्षपेतरमिति श्रीया<sup>0</sup>

<sup>10</sup> Read पौर्णिमास्या तिधौ

<sup>12</sup> Read परिधे

<sup>19</sup> Read उमा

<sup>23</sup> Read राजौय.

<sup>11</sup> Read महनरे

<sup>20</sup> Read कलचाभ्या.



- 64 <sup>1</sup>द्वित्तिद्वादशसयुक्त तमिम ग्राममुत्तम । [२५\*] सर्वमा-  
 65 न्य चतुस्त्रीमासयुत च समततः । निधिनिक्षेप-  
 66 पापाणसिध्व[स]ाध्यजलान्वत<sup>2</sup> । [२६\*] <sup>3</sup>अच्छायागामिसं-  
 67 यु[क्त<sup>4</sup> अ]ष्टभो[ग्य] सुभूतिद<sup>5</sup> । वापीकूपतटाकैश्च क-  
 68 च्छारामैश्च शोभित । [२७\*] <sup>6</sup>पुत्तपौत्तादिभिर्भोग्य (i) क्रमा-  
 69 [द]ाचद्रतारक । <sup>7</sup>दानस्य[र\*]धमनस्यापि विक्रयस्या-  
 70 पि चोचित । [२८\*] <sup>8</sup>अदाद्ग्रामवर रम्य <sup>9</sup>अनिल्लुरि[ति] स-<sup>10</sup>  
 71 जित । [अ]भक्काध्वरिव[य्य]ाय सानुजाय विपश्चीते<sup>11</sup> । [२९\*]  
 72 <sup>12</sup>सिभरद्वाज[गो]त्तिय्यवरनारायणा[त्त]जः । आर्च [अ]भ-  
 73 ऋयज्व[र\*] तु ष[ड्]हृत्तिमिह चान्युत । [३०\*] तस्यानुजी महातेजा[र\*]<sup>13</sup>  
 अतिसा[ग]-  
 74 [र]पारगः । नृसिंहयज्वा च क[ति]<sup>14</sup> वृत्ति[ष]ट्कमवाप्तवान् । [३१\*] परितः<sup>15</sup>  
 75 प्रयितै[स्त्रि]धै पुरोहितपुरोगमैः । विविधैर्वि[बु]धै[र\*] सौत[पधि]-<sup>16</sup>

Third Plate

- 76 [कै]रधिकैर्गिरा । [३२\*] वीर श्रीवरभुक्कभूपतनयः क्षमा-  
 77 पालचूडा[मणी]<sup>17</sup> <sup>18</sup>पुखत्कीर्तिविभूषित-  
 78 [त्रि]भुवनः स्फूर्जत्[प्र]तापोदय [र\*] आचद्राकर्म[गा]-  
 79 [रव]त् वसु[म]तीमाचक्रवाळाचल श्रीमानाहव[राध]-  
 80 वो हरिहर[र\*] स्वा पालयत्यन्वह । [३३\*] स भूयी याजको  
 धीमान् की-  
 81 टिश[र]ाध्यनदनः । शासनश्लोककर्ता वै मल्लनाराध्यवृ-  
 82 त्तिक । [३४\*] तच्छासननिद<sup>19</sup> स्वामीशासनेन विलेखित । शासना-  
 83 चार्यवर्येण सुहृणेन च शिल्पि[न]ा ॥ [३५\*] स्वदत्ता[द\*]दिगु[ण] पु-  
 84 ण्य परदत्तानुपालन । परदत्तापहारेण स्वदत्त नि-

<sup>1</sup> Read वृत्ति

<sup>2</sup> Read सिद्ध and जलान्वितम्.

<sup>3</sup> Read अचिण्या°

<sup>4</sup> Read युक्तमद

<sup>5</sup> Other inscriptions read समुद्र instead of सुभूतिद

<sup>6</sup> Read पुत्तपौत्ता°

<sup>7</sup> To the दा a second vertical line is attached besides the sign of length

<sup>8</sup> To the दा of पदा a second sign of length is affixed

<sup>9</sup> Read नल्लूरि°, the akshara ति is engraved below the line

<sup>10</sup> The anusvāra is at the beginning of the next line

<sup>11</sup> Read विपश्चिते

<sup>12</sup> Read श्रीभरद्वाज, गोत्तिय्य, i.e. गोचीय, is used in the sense of संगीत

<sup>13</sup> The letter ना is engraved above the line

<sup>14</sup> The letter ति is engraved below the line, read कृती वृत्ति.

<sup>15</sup> Read परीत प्रयतैः स्त्रिधै.

<sup>16</sup> Read श्रीतपधि°

<sup>17</sup> Read सधि

<sup>18</sup> Read प्रेक्षत् ?

<sup>19</sup> Read °नमिदं स्वामि

- 43 [म]पालकः । कुलगिरितटलिखितघोषणः [1']  
 44 [र]णरंगभिषणः<sup>1</sup> । परराजराजीवसुधाक-  
 45 रः । परनारीसहोदरः । पुण्यश्लोकप्रहपः<sup>2</sup> ।  
 46 शार्दूलमदभजनः । चेरचोळपांड्यस्थ[र]-  
 47 पनाचार्यः । वेदभा[य]प्रकाशकः । वैदीकमा[र्ग]-  
 48 [स्थ]पनाचार्यः । कर्मोपेताध्वर्यः<sup>3</sup> । राजकल्य[र\*]णशेख[र][: 1\*]

*Second Plate, Second Side.*

- 49 '[सि]धसारस्वतेत्यादि[वि]रुदावळिभूषितः स खलु [य]विरप्र-<sup>5</sup>  
 50 तापहरिह[रदे]वमहारायः । धात्रीनेत्रगुणचपेतरयुते<sup>6</sup> त्रिसा-  
 51 लिवाहे गते [शाखे<sup>7</sup> गो]त्रधच प्रसादिनि तिधौ मास्यूर्जके ना-  
 52 मनी<sup>8</sup> । पक्षे तत्र वळ्ळुचके बुधदिने<sup>9</sup> श्रीपौर्णिमास्या<sup>10</sup> तिधौ (।)  
 53 काले पु[स्थ]म[ह]तरे<sup>11</sup> शुभकरे सोमोपरागे वरे । [१८\*] श्रीत-<sup>12</sup>  
 54 गभद्रापरिधे<sup>13</sup> नगरे विजयांहये<sup>14</sup> । पपायां भास्कर[ते]-  
 55 चे श्रीविरूपाक्षसनिधौ । [१९\*] चंद्रगिरिमहाराज्ये प्रा[ज्ये]  
 56 पैयुरिकोटके<sup>15</sup> । नलटुरिपाळसीमाख्ये मेगुणाव[ल]-  
 57 नाडुके । [२०\*] तोंडीरमडले ख्याते विद्वद्भिः(ः)रुपशोभिते [1\*]  
 चि[र]-  
 58 वापुयुंदभागे पनप्पाकस्य दक्षिणे । [२१\*] नैर्ऋत्याम[र]-  
 59 णीनयास्तोरनल्लुरिपथिमे<sup>16</sup> । [२२\*] स<sup>17</sup>तत्तासीद्गामवरो  
 60 ग्रामी<sup>18</sup>नल्लुरिस[त्ति]तः । पार्श्वकेदारजनुषा यो रेजे स-  
 61 स्त्रसपदा । [२३\*] <sup>19</sup>बुमारमाकळत्ताभ्यां<sup>20</sup> सहितौ शिवके-  
 62 शवौ । यळंगोविल्नीलदृषन्नामानौ<sup>21</sup> यत्त<sup>22</sup> तिष्ठतः । [२४\*]  
 63 पुरं सावणराजीय<sup>23</sup> प्रतिनाम्नेति विश्रुत ।

<sup>1</sup> Read भीषणः.

<sup>2</sup> Read °हृष

<sup>3</sup> Read °ध्वर्यु

<sup>4</sup> Read सिद्ध

<sup>5</sup> Read श्रीवीर

<sup>6</sup> Read चपेयरनिते श्रीश

<sup>7</sup> Read शाले

<sup>8</sup> Read नामनि The grammatically correct reading, which is, however, precluded by the metre, would be °र्जकनामनि

<sup>9</sup> To the अ both long and short \* are attached

<sup>10</sup> Read पौर्णिमास्या तिथौ

<sup>11</sup> Read मङ्गलरे

<sup>12</sup> The anusvara is at the beginning of the next line

<sup>13</sup> Read परिधे

<sup>14</sup> Read विजयाहये.

<sup>15</sup> Read पैयुरिकोटके

<sup>16</sup> Read नल्लुरि The second half of verso 22 seems to have been omitted Probably the omitted portion contained the boundary of the granted village in the western direction

<sup>17</sup> Read तत्ता

<sup>18</sup> Read नल्लुरि

<sup>19</sup> Read उमा

<sup>20</sup> Read कलचाभ्या.

<sup>21</sup> Read दृष

<sup>22</sup> Read यत्त

<sup>23</sup> Read राजीय.

- 64 १द्विचिदादशसयुक्त तमिम ग्राममुत्तम । [२५\*] सर्वमा-  
 65 न्य चतुस्त्रीमासयुत च समततः । निधिनिक्षेप-  
 66 पापाणसिध्व[स]ाध्यजलान्वत<sup>२</sup> । [२६\*] ३अक्षाख्यागामिसं-  
 67 युक्त<sup>४</sup> अ]ष्टभो[ग्य] सुभूतिद<sup>५</sup> । वापीकूपतटाकैश्च क-  
 68 च्छारामैश्च शोभितं । [२७\*] ६पुत्तपौत्तादिभिर्भोग्य (१) क्रमा-  
 69 [द]ाचद्रतारक । ७दानस्थ[र\*]धमनस्यापि विक्रयस्या-  
 70 पि चोचित । [२८\*] ८अदानामवर रम्य ९श्रीनक्षुरि[ति] स-<sup>१०</sup>  
 71 न्नित । [औ]भक्काध्वरिव[य्य]ाय सानुजाय विपद्यीते<sup>११</sup> । [२९\*]  
 72 १२सिभरद्वाज[गो]तियवरनारायणा[त्त]ज । आचं [औ]म-  
 73 क्यज्व[र\*] तु ष[ड्]ह[त्ति]मिह चायुत । [३०\*] तस्यानुजो महातेजा[,\*]<sup>१३</sup>  
 युतिसा[ग]-  
 74 [र]पारगः । नृसिंहयज्वा च क्त[ति]<sup>१४</sup> वृति[ष]ट्कमवाप्तवान् । [३१\*] परितः<sup>१५</sup>  
 75 प्रयितै[स्त्रि]धै पुरोहितपुरोगमै । विविधैर्वि[वु]धैः[\*] सौत[पधि]-<sup>१६</sup>

## Third Plate

- 76 [कै]रधिकैर्गिरा । [३२\*] वीर. श्रीवरभुक्कभूपतनयः क्षमा-  
 77 पालचूडा[मणी]<sup>१७</sup> १८पुखत्कीर्तिविभूषित-  
 78 [त्रि]भुवनः स्फूर्जत्[प्र]तापीदय. [r\*] आचद्राकर्म[गा]-  
 79 [रव]त् वसु[म]तीमाचक्रवाळाचल श्रीमानाहव[राध]-  
 80 वो हरिहर[\*] स्वा पालयत्यन्वह । [३३\*] स भूयी याजको  
 धीमान् को-  
 81 टिश[र]ाध्यनदनः । शासनश्लोककर्ता वै मल्लनाराध्व-  
 82 त्तिक । [३४\*] तच्छासननिद<sup>१९</sup> स्वामीशासनेन विलेखित । शासना-  
 83 चार्यवर्येण सुदृणेन च शिल्पि[न]ा ॥ [३५\*] स्वदत्ता[दु\*]द्विशु[ण] पु-  
 84 ण्य परदत्तानुपालन । परदत्तापहारेण स्वदत्त नि-

<sup>१</sup> Read वृत्ति<sup>२</sup> Read सिद्ध and जलान्वितम्<sup>३</sup> Read अचिख्या<sup>०</sup><sup>४</sup> Read युक्तमष्ट<sup>५</sup> Other inscriptions read सुभूरुद्ध instead of सुभूतिद<sup>६</sup> Read पुत्रपौत्र<sup>०</sup><sup>७</sup> To the दा a second vertical line is attached besides the sign of length<sup>८</sup> To the दा of पदा a second sign of length is affixed<sup>९</sup> Read नक्षुरि<sup>०</sup>, the akshara ति is engraved below the line<sup>१०</sup> The anustūtra is at the beginning of the next line<sup>११</sup> Read विपद्यिते<sup>१२</sup> Read श्रीभरद्वाज, गोतिय, i.e. गोत्रीय, is used in the sense of सगोत्र<sup>१३</sup> The letter जा is engraved above the line<sup>१४</sup> The letter ति is engraved below the line, read कृती वृत्ति.<sup>१५</sup> Read परीत प्रयतै. स्त्रिधै<sup>१६</sup> Read श्रीतपधि<sup>०</sup><sup>१७</sup> Read सधि<sup>१८</sup> Read प्रेखत् ?<sup>१९</sup> Read नमिद स्वामि

- 85 फलं भवेत् । [३६\*] स्वदत्ता परदत्तां वा यो हरेति<sup>१</sup> वसुधरा[म्\*] ।  
 पट्टि-<sup>३</sup>  
 86 वंशसहस्राणि विष्टायां जायते क्रिमिः । [३७\*] एकेव<sup>२</sup> भगिनी लो-  
 87 के सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता व-  
 88 सुधरा । [३८\*] सामान्योय धर्मसेतु<sup>४</sup> नृपाणां काले काले पा-  
 89 लनियो<sup>५</sup> भवभिः । सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो  
 90 भूयो याचते रामचद्रः । [३९\*] मधुशजाः परमह्वीपति[व]शजा  
 91 वा ये वशजा[ः\*]<sup>६</sup> 'सततमुज्ज्वलधर्मचित्ता[ः\*]' । 'तद्धर्ममेव परि-  
 92 पालनमुद्वहति' <sup>७</sup>तप्तादपद्मयुगळ शिरसा वहामि ॥ [४०\*]  
 93 श्रीविरूपाक्ष<sup>१०</sup> [॥\*]

## TRANSLATION.

(Line 1) Let there be prosperity<sup>१</sup> Obeisance to the blessed Ganādhīpati<sup>१</sup>

(Verse 1) Adoration to Śambhu (Śiva), who is adorned, as with a *chāmara*, with the moon that is kissing (his) lofty head, (and) who is the principal pillar at the building of the city (which consists) of the three worlds<sup>१</sup>

(V 2) Let it protect you,— the staff-like tusk of Hari (Vishnu), who disported himself as a boar, (placed) on which (tusk) the Earth resembled a parasol, with the golden mountain (Mêru) as its point<sup>१</sup>

(V 3) I make obeisance to Viṣṇuśvara (Ganapati), the remover of obstacles, whose feet are dyed yellow by the mass of the stamina of golden lotus-flowers.

(V 4) Let it always bring you prosperity,— the body of Vishnu, the primeval Boar, who carries on the tip of (his) huge tusk the Earth along with Śrī (Lakshmi)<sup>१</sup>

(V 5) Obeisance to that Boar, on whose graceful tusk rests the Earth<sup>१</sup>— On this (earth) (are performed) sacrifices by good men who know the meaning of the Vêdas, by these (sacrifices) the gods are pleased, the head of the race of these (gods) (is) Hari (Indra), to him (Indra) belong the clouds, these (clouds) pour forth rain, by rain all creepers and grain grow, (and) by these, the men created by Pitāmaha (Brahmā) are gladdened

(V 6) There was (produced) the Moon, who supports the life (of the inhabitants) of the three worlds, who appears to be an incarnation of joy, (and who is) the chief ornament on the diadem of Paramêśvara (Śiva)

(V 7) In his (the Moon's) race, there was a glorious ruler of the earth, (called) Yadu, after which praiseworthy (king) the descendants of the race of the Moon are (also) called Yādavas.

(V 8) In this praiseworthy race of Yadu was born that glorious lord Saṅgama, by whom all subjects were protected according to the ancient rules

(V 9) The lotus of his fame had the golden mountain (Mêru) for its seed-vessel, (and) the great Mandâkinî (Gangâ) river for a stream of honey

<sup>१</sup> Read हरेत<sup>२</sup> Read पट्टि वर्य<sup>३</sup> Read एकैव<sup>४</sup> Read सेतुर्नृ०.<sup>५</sup> Read पालनीयो भवति<sup>६</sup> Read मूसुन.<sup>२</sup><sup>७</sup> Read सुज्ज्वल<sup>८</sup> Read मधुश<sup>९</sup> Read तप्ताद.<sup>१०</sup> In Kanorese characters.

(V 10) In consequence of (*his*) numerous good deeds (*in former births*), this glorious king Samagama begat a son, the glorious king Vira-Bhu[k]ka, who was an auspicious mirror to the goddess of heroes<sup>1</sup>

(V 11) People identify this king Bhukka with Śiva, devoid of terrible surnames, as he is slow of fire (*i.e.* anger) (*and*) not surrounded by dissolute friends (*bhujāṅga*), [*while Śiva is quick of fire and adorned with serpents (bhujāṅga)*]

(V 12) The sporting goddess of his fame (*had*) the mundane egg for a jewelled hall, the Moon for a parasol (*set with*) pearls, and Venus and the Sun for a (*double*) lamp.

(V 13) While that glorious king Vira-Bhukka was righteously protecting the earth, the people, unaffected by calamities, were continually enjoying festivals

(V. 14) From this great lord (*mahēśvara*), who was the husband of Gaurī, was born the lord Harihara, a king who was renowned by (*his*) power (*śakti*), (*and*) who was a partial incarnation of Skanda<sup>2</sup>

(V 15) While this (*king*) was engaged in upholding the observances of all the castes and orders, the earth up to the four oceans became the celestial cow (*in fulfilling all desires*)

(V 16) The ten directions are illumined by the fame of him who is seated on the throne, as by the light of the full-moon who is standing over the eastern mountain

(V 17) Having taken away the wealth of rival kings (*as suddenly*) as a falling thunderbolt, (*he*) performed the sixteen great gifts, *viz.* the gift of his weight (*in gold*), etc

(Lane 38) This glorious Virapratāpa-Hariharadēva-Mahārāya, who was adorned by a series of such *birudas* as — The illustrious king of kings and the supreme lord of kings, the lord of the eastern, southern, western and northern oceans, the unopposed, a Vainatēya (*i.e.* Garuda) to the snakes (*which are*) wicked kings and princes, an adamant cage for refugees, the Dharma (*i.e.* Yudhishtira) of the Kali age, the ear-ornament to the goddess of the Kārṇāṭaka (*country*), the supporter of the four castes and orders, he whose proclamations are engraved on the slopes of the principal mountains, he who is formidable on battle-fields, the moon to the day-lotuses (*which are*) hostile kings, a brother to the wives of others, he whose (*only*) delight is the fame of virtue, the destroyer of the pride of the Tiger,<sup>3</sup> the master in establishing the Chēra, Chōla, and Pāṇḍya (kings), the publisher of the commentaries on the Vēdas, the master in establishing the ordinances prescribed by the Vēdas; he who has provided the Adhvaryu (*priests*) with employment, the auspicious ornament of kings, he whose eloquence is well-known,—

(Verse 18) After the auspicious Śālivāha Śāka (*year*) measured by the earth (1), the eyes (2), the qualities (3), (*and*) the moon (1), (*i.e.* 1321), had passed, . . . . .  
 . . . . .<sup>4</sup> in the (*cyclic year*) Pramādin, in the month called Ūrjaka (Kārttika), in the bright fortnight of this (*month*), on Wednesday, the holy full-moon *tithi*, at the lucky time of an auspicious (*and*) excellent eclipse of the moon,—

(V 19) At the city (*nagara*) called Vijaya (*i.e.* Vijayanagara), whose moat is the holy Tungabhadra, at Pampā, at the Bhāskara-kshetra, in the presence of (*the god*) Śrī-Virūpāksha,—<sup>5</sup>

<sup>1</sup> The mirror is one of the eight auspicious objects (*aṣṭa mangala*) In saying that Bhukka was an "auspicious mirror" to the goddess of heroes, the composer probably meant that the king was a special favourite of that goddess.

<sup>2</sup> The god Skanda is the son of Mahēśvara (Śiva) and Gaurī, and bears a spear (*śakti*)

<sup>3</sup> The tiger was the emblem of the Chōla kings

<sup>4</sup> The unintelligible syllables गौचच and the word तिथौ, *i.e.* तिथौ, after प्रमादिनि are left untranslated, see p 112 above

<sup>5</sup> The construction is here interrupted by verses 20 to 24. The verb follows in verse 29

(V 20) In the great Chandragiri-mahārājya, in Paṇyūri-kōṭṭa, in the Megunāvalanādu (also) called Nalaturipālem-simā,—

(V 21) In the renowned Tondiramandala, which is adorned by learned men, on the northern side of Chiruvāpuri, on the south of Panappāka,—

(V 22) On the south-west of the Arani river, (and) on the west of Toranallūri,—

(V 23) There was the best of villages, the village called Nallūri, which was resplendent with an abundance of corn, growing in the neighbouring paddy-fields,—

(V 24) Where Śiva and Kēśava (Vishnu) under the names of Yaṇṅōvil and Niladrishad reside along with (their) consorts Umā and Rāmā (respectively)

(V 25) This best of villages, which was well known under the other name Sāvanarājīyapuram, (and) which was accompanied with twelve shares,—

(V 26) Free of taxes, up to (its) four boundaries on all sides, together with treasures, deposits, stones, actuals, outstandings, and water,—

(V 27) Together with the *akshinī* and *āgāmin*, with the eight enjoyments(?), productive of great wealth, adorned with ponds, wells, tanks, marshes and groves,—

(V 28) To be enjoyed in regular succession by sons, grandsons, and so forth, as long as the moon and the sun (endure), (and) with the right to present, mortgage, and sell (it),—

(V 29) (The king)<sup>1</sup> gave (this) excellent (and) lovely village, called Śrinallūr, to the learned [Au]bhala,<sup>2</sup> the best of sacrificers,<sup>3</sup> and to his younger brother

(V 30) The pious [Aubha]la-Yajvan, the son of Nārāyana, who was the best of the descendants of the holy *gōtra* of Bharadvāja, received six shares of this (village)

(V 31) His younger brother, the pious (and) glorious Nṛsiṃha-Yajvan, who had crossed the ocean of the Vēdas, also received six shares

(V 32.) Surrounded by several pious (and) amiable scholars, who walked in the path prescribed by the Vēdas, who were full of eloquence, (and) who were headed by the family priest (*purōhita*)<sup>4</sup>

(V 33) The son of the favourite of fortune, king Bhukka,— the heroic Harihara, the crest-jewel of kings, the illustrious Rāghava (Rāma) in war, whose roaming (?) fame adorns the three worlds, and whose brilliant power is (always) rising, protects day by day, as long as the moon and the sun (endure), like a (single) house, the earth which is his own, up to the Chakravāla mountain

(V 34) The composer of the verses (*śloka*) of (this) edict (*śāsana*) (was) the wise son of Kōṭisārādhyā, Mallanārādhyavrittika, who had frequently performed sacrifices

(V 35) The sculptor Muddana, the best among the masters (of the writers) of edicts, caused this edict to be engraved by order of the lord (Harihara)

[Verses 36 to 39 are four of the usual imprecatory verses]

(V 40) "I bear on (my) head the pair of the lotus-feet of those kings, either descendants of my race or descendants of the races of other kings, who, always resplendent with charitable thoughts, undertake the protection of my gift"

(Line 93) Śri-Virūpāksha.

<sup>1</sup> See p 125, note 5

<sup>2</sup> This name is probably derived from Ahōbīlam, a famous Vaishnava shrine in the Karnūl district, which is mentioned in inscriptions of Harihara II and later Vijayanagara kings

<sup>3</sup> *Adhvarin* and *yajvan* (v 30 f) appear to be synonymous with *adhvaryu*, 'a student of the Yajurveda'

<sup>4</sup> This verse has to be construed with verse 29, before which it ought to stand. The composer appears to have copied it from earlier Vijayanagara grants without the necessary discrimination.

## No 20 — ACHYUTAPURAM PLATES OF INDRAVARMAN

By E HULTZSCH, PH D

The copper-plates which bear the subjoined inscription, belong to Mallapragada Surya Prakasa Rao of Achyutapuram, near Mukhalingam, in the Gaiñjâm district. They were brought to my notice by Mr G V Ramamurti of Parla-Kimedi, and forwarded to me at my request by the Collector of Gaiñjâm. The owner has consented to let me deposit the plates in the Madras Museum. The plates are three in number and measure  $5\frac{7}{8}$  by 2 inches. Their rims are not raised. The second plate bears writing on both sides. The plates are in a state of nearly perfect preservation. The ring on which they were strung, and which had not yet been cut when I received the plates, is about  $\frac{3}{16}$ " thick and about  $3\frac{1}{4}$ " in diameter. The small oval seal, in the lower part of which the ends of the ring are secured, measures about  $\frac{3}{4}$ " by  $\frac{5}{8}$ ". It bears, on a slightly countersunk surface, some indistinct emblem or emblems. The weight of the three plates is  $15\frac{1}{2}$  oz and that of the ring and seal 6 oz, — total 1 lb  $5\frac{1}{4}$  oz.

The alphabet of the inscription resembles the alphabets of the two published grants of Indravarman II<sup>1</sup>. The language is nearly correct Sanskrit. With the exception of three imprecatory verses (lines 19-22) and one concluding verse (l 23 f), the inscription is written in prose.

The plates record a gift of land, which was made at Kalinganagara (l 1) by one of the kings of Kalinga (l 4) of the Ganga family (l 6), — the *Mahārāja* Indravarman (l 8), *alias* Rājasimha (l 24), during (*the sun's*) progress to the north (*udag-ayana*, l 13), *i e* during the half-year between the winter and summer solstices. Near the end of the inscription, there is a second date which is probably intended for the day on which the edict was engrossed and issued<sup>2</sup>. This second date is "the eighty-seventh year (in words and numerical symbols) of the reign, on the new-moon of Chaitra" (l 23). Dr Fleet has published another copper-plate grant of the *Mahārāja* Indravarman, *alias* Rājasimha,<sup>3</sup> which is dated in "the ninety-first year (in words and numerical symbols) of the reign". The proximity of this date (91) to that of the subjoined inscription (87) suggests that both inscriptions belong to one and the same king, Indravarman I *alias* Rājasimha. This view is further corroborated by the concluding verse of the present grant, which is identical with that of the other grant, and shows that both inscriptions were drafted by the same person, *viz* Vinayachandra, the son of Bhîmchandra. Besides, the introductory passage which celebrates the virtues of the king, is literally the same in both inscriptions<sup>4</sup> and styles the king "the establisher of the spotless family of the Gāngas," — an epithet which, as noticed by Dr Fleet, does not occur in other grants of the Gāngas of Kalinga.

The object of the grant was a portion of a field in the village of Siddhārthaka in the district of Varāhavartana<sup>5</sup> (l 8), which was given to a Brāhmana of the Chhandōga school (l 12). The field was situated near a tank named *Rājataṭaka* (ll 10 and 15), *i e* "the King's Tank," the water of which the donee was permitted to utilise for irrigation purposes (l 17 f).

<sup>1</sup> See the photo lithographs, *Ind Ant* Vol XIII p 120 f and p 122 f.

<sup>2</sup> Similar double dates occur in other Gānga grants, *Ind Ant* Vol XIII pp 120 and 122 f, and Vol XVIII p 144.

<sup>3</sup> *Ind Ant* Vol XVI pp 131 ff.

<sup>4</sup> The only exception to this is the omission of the word *sukha* after *sarva rtu* in line 1 of the Achyutapuram plates.

<sup>5</sup> The same district is referred to in two other Gānga grants, *Ind Ant* Vol XIII pp 120 and 273.

According to line 12f the grant was made on the occasion of the consecration of a tank (*taṭḍka*)<sup>1</sup> in honour of the king's mother. This tank appears to be distinct from the "King's Tank" (*Rājataṭḍka*), near which the field was situated.

TEXT<sup>2</sup>*First Plate.*

- 1 ओं<sup>3</sup> स्वस्ति [॥\*] सर्वतुरमणीयाद्विजयकलिङ्गनगरात्सकलभुवननिर्माणैक-
- 2 सूत्रधारस्य भगवतो गोकर्णस्वामिनश्चरणकमलयुगलप्रणामा-
- 3 दपगतकलिकलङ्गो विनयनयसम्पदामाधारः स्वासिधारापरि-
- 4 श्रद्धाधिगतसकलकलिङ्गाधिराज्यश्चतुर्दधितरङ्गमेखलावनित-
- 5 लप्रविततामलयशाः<sup>(:)</sup> अनेकसमरसच्चोभजनितजयशब्दो
- 6 गाङ्गामलकुलप्रतिष्ठः प्रतापातिशयानामितसमस्तसामन्त-

*Second Plate, First Side*

- 7 चूडामणिप्रभामञ्जरीपुञ्जरञ्जितचरणो मातापितृपादानुद्धातः
- 8 परममाहेस्वरः श्रीमहाराजेन्द्रवर्मा । वराहवर्त्तन्यां सिद्धान्तकग्रामे
- 9 सर्वसमवेतान्कुटुम्बिनस्समाज्ञापयति [॥\*] विदितमस्तु वो यथास्मिन्मा-
- 10 मे राजतटाकचेत्रे<sup>4</sup> हलस्य भूखंडीकृत्य सर्वकरपरिहा-
- 11 रेणाचन्द्राकंप्रतिष्ठद्भुत्वा मातापितृभ्यामात्मनश्च पुण्याभिवृद्धये गौत-
- 12 मसगोत्राय च्छन्दोगसत्रद्व्यचारिणे दुर्गाशर्मणे मातृभट्टारिक[॥\*]-

*Second Plate, Second Side*

- 13 पादानान्तटाकप्रतिष्ठापनसुदगयने<sup>7</sup> उदकपूर्वमस्माभिस्त्वप्रदत्ता [॥\*]
- 14 तद्विदित्वा स्वभूमिमनुपालयता[न्न] केनचित्परिवाधा<sup>8</sup> कार्या । सीमालिङ्गानि
- 15 पूर्वैर्ण राजतटाकपाली [॥\*] सैव दक्षिणेन [॥\*] पश्चिमेन परिपाट्या वल्मी-
- कचय [॥\*]
- 16 उत्तरपाल्या कपाटसन्ध्युपरि पायाणस्ततः सेष्टकोन्यः पायाण-

<sup>1</sup> The grant recorded in the Alamanda plates was made on a similar occasion, see *ante*, p. 20. The construction of a tank is one of the seven meritorious acts called *samtāna* or *samtat*, see *ante*, p. 92, note 3.

<sup>2</sup> From the original plates

<sup>3</sup> Expressed by a symbol in the original.

<sup>4</sup> Read गोकर्ण.

<sup>5</sup> The engraver had originally omitted the word राजतटाकचेत्र. He discovered his mistake after he had written the words हलस्य भूखंडीकृत्य, which he effaced, and over which he engraved राजतटाकचेत्रे<sup>6</sup>. Distinct traces of the effaced letters are visible on the original plate and on the photo-lithograph.

<sup>6</sup> Read मातापितृभ्याम्

<sup>7</sup> Read प्रतिष्ठापन उदगयन

<sup>8</sup> Read वाधा.







- 17 स्ततो धिमारतरुदय ततः कारकवृक्षेति । तटाकीदकवन्धमोक्षे न केनचि-  
 18 द्विधातः कार्येति<sup>1</sup> । भविष्यद्राजभिषायन्दानधर्मोनुपाल्यस्तथा च व्यासगीता<sup>2</sup>  
 [1\*]

*Third Plate.*

- 19 बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता [1\*] यस्य यस्य यदा भूमिस्तस्य  
 20 तस्य तदा फल [11\*] षष्टि वर्षसहस्राणि मोदते दिवि भूमिदः [1\*]  
 आक्षेप्ता चानु-  
 21 मन्ता च तान्येव नरके वसेत् [11\*] स्वदत्तां परदत्तां वा यत्नाद्वच युधि-  
 छिर [1\*]  
 22 मही<sup>3</sup> म[हि]मतां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति । प्रवर्द्धमानविजय-<sup>4</sup>  
 23 राज्यसंवत्सराः सप्ताशीति[\*] ८० ७ चैत्रामावास्यां । इदं विनयचन्द्रेण  
 24 भानुचन्द्रस्य सूनुरा [1\*] शासनं राजसिंहस्य<sup>5</sup> लिखितं स्वमुखान्नया ॥

TRANSLATION.

(Line 1) Ōm Hail! From the victorious (*city of*) **Kalinganagara**, which is pleasant in all seasons,—the devout worshipper of **Mahāśvara**, the glorious *Mahārāja* **Indravarmān**,—who adores the feet of (*his*) mother and father, whose feet are reddened by the dense clusters of the light of the jewels on the crests of all vassals, prostrated by (*his*) excessive valour, who has (*effected*) the establishment of the spotless race of the **Gāngas**; who has caused the cry of “victory” to resound in the turmoil of many battles, whose spotless fame is spread over the surface of the earth which is girt by the waves of the four oceans, who has acquired the sovereignty over the whole (*country*) of **Kalinga** by the quivering of the edge of his own sword, who is a receptacle of modesty, wisdom, and wealth, (*and*) who is freed from the stains of the **Kāl** (*age*) by (*his*) prostrations at the pair of lotus-feet of the god **Gōkarnasvāmin**, the sole architect for the construction of the whole world,—addresses (*the following*) order to the ryots and all (*other inhabitants*) of the village of **Siddhārthaka** in (*the district of*) **Varāhavartani**.—

(L 9) “Be it known to you that, at the consecration of a tank (*in honour*) of the feet of the lady (*our*) mother, during (*the sun's*) progress to the north (*udag-ayana*), we have given, with libations of water, (*one*) plough of land in a field (*near*) the **Rājatatāka** in this village,—having portioned (*it*) off, with immunity from all taxes, having made (*the grant*) to last as long as the moon and the sun, for the increase of the religious merit of (*our*) mother and father and of ourselves,—to **Durgasārman**, a member of the **Gautama gōtra** (*and*) a student of the **Chhandōga (śākhā)** Knowing this, nobody shall cause hindrance to (*the donee and his descendants*) while they preserve (*ie* cultivate and enjoy?) their own land

(L 14) “The marks of the boundaries (*are the following*) — In the east, the *band* (*pālī*) of the **Rājatatāka**, in the south, the same, in the west, three ant-hills in succession, on

<sup>1</sup> Read कार्ये इति

<sup>2</sup> This sentence appears to be left incomplete through a mistake of the engraver Read व्यासगीताः श्रीका मवन्ति, as in line 13 of the Parā-Kimēdi plates of Indravarmān, *Ind Ant* Vol. XVI p. 134

<sup>3</sup> Read मही<sup>4</sup> <sup>4</sup> The न of मान is entered below the line in the original, a caret (*hamsapada*) over the line between मा and वि marks the place in which it must be inserted.

<sup>5</sup> Read °सिंहस्य

the northern side, a boulder on the top of a gate,<sup>1</sup> then another boulder (*covered*) with bricks, then a couple of *dhimāra* (or *adhimāra*?) trees, and then a *kāraka*<sup>2</sup> tree Nobody shall cause hindrance (*to the donee*) if (*he*) opens the sluice (*udaka bandha*) of the tank

(L 18) "And future kings should preserve this meritorious gift, for there are (*the following*) verses composed by Vyāsa —"

[Three of the customary verses]

(L 22) (*In*) the year eighty-seven,— (*in figures*), 80 (*and*) 7,— of the prosperous and victorious reign, on the new-moon of Chaitra

(L 23) This edict (*sāsana*) of Rājasimha was written at the command of his (*the king's*) own mouth by Vinayachandra, the son of Bhānuchandra.

## No 21 — CHICACOLE PLATES OF GUNARNAVA'S SON DEVENDRAVARMAN

By E HULTZSCH, PH D

These copper-plates were found at Chicacole in the office record room of the Principal Assistant Collector of Gañjām and kindly forwarded to me by Mr C J Weir, ICS, Acting Collector of the Gañjām district Mr G V Ramamurti of Parlā-Kimedi informs me that he has no doubt that this set of plates is the missing one of the six sets which were dug up at Chicacole some years ago and purchased by Mr. Grahame<sup>3</sup> Like the five other sets, these plates are now deposited in the Madras Museum. They are three in number and measure  $8\frac{1}{2}$  by  $3\frac{3}{4}$  inches The margins of both sides of the second plate, and those of the inner, inscribed side of the first and third plates are raised into rims for the protection of the writing, which is in a state of very good preservation The ring on which the plates were strung, and which had not yet been cut when I received them, is about  $\frac{1}{16}$ " thick and  $4\frac{3}{4}$ " in diameter. The small oval seal, in the lower part of which the ends of the ring are secured, measures about  $1\frac{1}{2}$  by  $1\frac{1}{4}$ " in diameter It bears, in relief, on a countersunk surface, a recumbent bull, which faces the proper right and is surmounted by a crescent The weight of the three plates is 2 lb 2 oz, and that of the ring and seal 1 lb 2½ oz,— total 3 lb 4½ oz

The alphabet of the inscription resembles that of the Achyutapuram plates of Indravarman I,<sup>4</sup> with which,— unlike the two grants of Indravarman II,<sup>5</sup>— it shares the Nāgarī forms of ण and ण In line 26 f the inscription furnishes instances of the numerical symbols for 100, 80, 3, and 20, and, combined with the last, of the decimal figure for 0.<sup>6</sup> The language is not very correct Sanskrit With the exception of three imprecatory verses (ll 20-24) and one verse which records the name of the writer (l 24 f), the inscription is in prose As regards orthography,— the *jhvāmāliya* is employed once (in °*taḥ*=*Kalinga*°, line 2), and the *upadhīmānīya* five times (in lines 7, 10, 17, 18, 19) The *anusvāra* before *ś* is expressed by *n* in *nistrīśa* (l 4), *vanśyēna* (l 24), and *vinśati* (l 26 f.) In accordance with Pāṇini, viii 4, 47, the letter *k* is doubled before *r* (in *dharma-krama-vikramāndm*, l 19), and the letter *t* before *y* (*e g* in *pratyaksham*, l 25, but not in *satya-tyāga*, l 8), and before *r* (*e g* in *yattra*, l 16, but not in *Kṛṣṇātrēya-sagātra*, l 12) The erroneous doubling of *t* in *Māttrichandra* (l 24) shows that the vowel *ri* was pronounced as *ri*, which is actually used for *ri* in *kṛtvā* (l. 10)

<sup>1</sup> This appears to refer to the sluice of the tank

<sup>2</sup> This is perhaps the Telugu *gāra cēṣṭu*, 'a bramble'

<sup>3</sup> Mr Sewell's *Lists of Antiquities*, Vol I p 7, Vol II p 21 f., and *Ind Ant* Vol XIII p 48

<sup>4</sup> *ante*, p 127

<sup>5</sup> *Ind Ant* Vol XIII, p 120 f and p 122 f

<sup>6</sup> In his *Gupta Inscriptions*, p 292, note 2, Dr Fleet notices two other cases of the combination of a decimal figure with a numerical symbol.

The plates record the grant of the village of Poppangika in Saraumatamba, a subdivision of the district of Krōshtukavartanī (l 9), as an *agrahāra* (l 10) to six Brāhmana brothers, who resided at Kalīngānagara (l 11) and belonged to the Chhandōga school (l 12). The grant was made at Kalīnganagara<sup>1</sup> (l 2) by one of the kings of Kalinga (l 5) of the Gāṅga family (l 4),—the *Mahārāja* Dēvēndravarmaṇ, who was the son of Guṇārṇava (l 8). The date of the grant was the eighth *tithi* of the bright fortnight of the month of Māgha (l 11), during (the sun's) progress to the north (*udag-ayana*)<sup>2</sup>. The edict itself was engrossed and issued in "the one-hundred-and-eighty-third year (in words and numerical symbols) of the reign, on the twentieth (solar) day (in words and figures) of the month of Śrāvana" (l 26 f). This second date is subsequent to the first by at least several months. Unfortunately, neither of the two dates contains any elements which admit of verification, and which might thus help to fix the initial point of the Gāṅga era. The second date is preceded by the names of the writer of the edict and of an official witness (l 24 f), and followed by the name of the engraver (l 27).

Owing to the uncertainty in which the Gāṅga era is still involved, nothing can at present be said about Dēvēndravarmaṇ, the son of Guṇārṇava, but that he must be distinct from Devēndravarmaṇ, the son of Anantavarman,<sup>3</sup> and that the name Guṇārṇava occurs twice in the list of the ancestors of Chōdaganga of Kalinga.<sup>4</sup>

### TEXT<sup>5</sup>

#### First Plate

- 1 श्री<sup>७</sup> स्व[स्ति] [॥\*] सकलवसुमतीतलतिलकायमान[त्\*] सर्व्वर्तुसुखरमणीयाद्विजयश्च-
- 2 तङ्कलिङ्गनगरान्महेन्द्राचलामलशिखरप्रतिष्ठितस्य चराचरगुरोस्सकलभुवन-
- 3 निर्माणैकसूतधारस्य भगवतो <sup>७</sup>गोकर्णस्वामिनश्चरणकमलयुगलप्रणामादि-
- 4 गलितकलिकलङ्को गाङ्गामलकुलतिलको <sup>८</sup>निजनिस्त्रिङ्गधारोपार्जितसकल-<sup>९</sup>
- 5 कलिङ्गाधिरान्य[:\*] <sup>१०</sup>प्रविततचतुरदधितरङ्गमेखलावनितलामलयशाः() अनेका-
- 6 हवसङ्गोभजनितजयशब्द[:\*] प्रतापावनतसमस्तसामन्तचक्रचूडामणिप्रभाम-
- 7 च्चरीपुञ्जरञ्जितचरण७परममाहेखरो मातापितृपादानुध्यातो नयविनय-

<sup>1</sup> The vowel of the third syllable is short here, as in the majority of other instances, while it is long in line 11, in the Chicacole plates of Anantavarman's son Dēvēndravarmaṇ (*Ind Ant* Vol XIII p 275, text line 2), in the Alamanda plates (*ante*, p 18, text line 2), and in the Parāḷ-Ḳimeḍi plates of Vajrahasta, which will shortly be published by Professor Kielhorn (No 31 below).

<sup>2</sup> Compare the first date of the Achyutapuram plates, *ante*, p 127. In the Chicacole plates, *udagayana* cannot be taken in the sense of *uttarāyana-samkrānti*, because the latter cannot coincide with the eighth *tithi* of the bright fortnight of Māgha.

<sup>3</sup> *Ind Ant* Vol XIII p 273, and Vol XVIII p 146.

<sup>4</sup> *ibid* Vol XVIII p 170 f.

<sup>5</sup> From the original plates

<sup>6</sup> Expressed by a symbol in the original

<sup>7</sup> Read गोकर्ण

<sup>8</sup> Read निस्त्रिङ्ग

<sup>9</sup> Read ससकल

<sup>१०</sup> As in another Gāṅga grant (*Ind Ant* Vol XIII p 121), the participle प्रवितत is erroneously placed at the beginning of the compound, while the sense requires it to stand between अवनितल and अमलयशाः, as in two other grants (*Ind Ant* Vol XVI p 134, and *ante*, p 123).

## Second Plate ; First Side.

- 8 <sup>1</sup>श्रीर्योदार्यसत्यत्यागसम्पदामाधारभूत[ :\* ] <sup>2</sup>श्रीगुणार्णवसूनुर्भारराज[ :\* ] श्रीमा-  
न्देन्द्वर्मा
- 9 क्रोष्टुकवर्तन्यान्तरउमटम्बे<sup>3</sup> पोप्पङ्गिकयामे सर्वसमवेतान्कुटुम्बिनस्समाज्ञापयत्यस्ति<sup>4</sup>  
[ ||\* ] विदि-
- 10 तमस्तु भवतां यथास्माभिरयं ग्राम[ :\* ] सर्वकरभरेऽपरिहृत्याचन्द्रार्कप्रतिष्ठम-  
ग्रहारङ्गित्वोदकपूर्व<sup>5</sup>
- 11 र्व मातापित्तोरात्मनश्च<sup>6</sup> पुण्याभिवृद्धये माघमास्यदुगुयने <sup>7</sup>शुचाष्टम्यां कलिङ्गा  
नगरवास्त-
- 12 व्येभ्यश्चन्दोगसन्नञ्जचारिभ्यो<sup>8</sup> कृष्णाचेयसगोत्रेभ्य वेदेवेदाङ्गपारगेभ्योच्छरम्पशर्मा-
- 13 भवशर्माशिवशर्माविष्णुशर्मासीमशर्माकुमारशर्माभ्यो<sup>9</sup> भ्रातृभ्य[ :\* ] सम्पत्तस्सदेव<sup>10</sup>  
विदित्वा यथो-
- 14 चितभागभोगसुपनयन्त[ :\* ] सुख प्रतिवसथ इति<sup>11</sup> [ ||\* ] च<sup>12</sup> ग्रामस्य सीमा-  
वधयो भवन्ति [ |\* ] पूर्वस्यां

## Second Plate , Second Side.

- 15 दिशि विषयगर्ता गता [ |\* ] दक्षिणस्यान्दिश्यपि गर्तेव [ |\* ] पश्चि[ म\* ]-  
स्यान्दिश्यपि पोप्पङ्गिकपर्वतोद-
- 16 कां सायदकपर्वतोदकश्च यत्तैकीभूत्वा<sup>13</sup> वहति यावदक्षिणदिक्सा<sup>14</sup> गर्तेति [ |\* ]  
उत्तरस्यान्दिशि को-
- 17 सम्बृच्चगिण्णिगिण्णिवृत्त<sup>15</sup> ततः कुरुडुम्बिग्रामस्य च सीमा <sup>16</sup>नेस्तिन्दुकवृत्तः-  
पुनरपि तिन्दुक[ :\* ]
- 18 कुलज(र)म्बूवृच्चवेणुगुल्मसहितष्कतम्बवृत्त<sup>17</sup> अतःऽपुरुषच्छायया यावत्पूर्वदिक्सा<sup>18</sup>  
विष-
- 19 यगर्तेति [ ||\* ] भविष्यतश्च राज्ञःऽप्रज्ञापयति [ |\* ] धर्मक्रमविक्रमाणामन्य-<sup>19</sup>  
तसयो[ गा\* ] द्वाप्य स-

<sup>1</sup> Read श्रीर्योदार्य<sup>2</sup> Read गुणार्णव<sup>3</sup> Read वतन्या सर°. The ट of °टम्बे is badly executed, but nevertheless certain<sup>4</sup> Read °ज्ञापयति<sup>5</sup> Read °हार कुलो°<sup>6</sup> Read °रात्मनश्च<sup>7</sup> Read °चारिभ्य' and °गोत्रेभ्यो<sup>8</sup> Read शर्माभ्यो.<sup>9</sup> Read सप्रत्त । तदेव<sup>10</sup> Read अस्य<sup>11</sup> Read °भूय<sup>12</sup> Read दिक्सा<sup>13</sup> Read वतसिन्दुक.<sup>14</sup> Read सहित ददम्बवृत्तौ<sup>15</sup> Read दिक्सा<sup>16</sup> Read शुभा<sup>17</sup> Read °वसतेति<sup>18</sup> Read वृत्तौ<sup>19</sup> Read °माषामन्य

ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ११ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १२ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १३ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १४ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १५ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १६ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १७ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १८ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १९ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २० ॥

११ a

ॐ नमो भगवते वासुदेवाय ॥ २१ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २२ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २३ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २४ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २५ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २६ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २७ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २८ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २९ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३० ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३१ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३२ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३३ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३४ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३५ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३६ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३७ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३८ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३९ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ४० ॥







- 20 हीमनुशासद्विरयन्दानधर्मोनुपालनीयो व्यासगीताद्याक्ष<sup>1</sup> श्लोका भवन्ति [1\*]  
वहुभिर्बभूवुषा
- 21 दत्ता राजभिः[1\*] सगरादिभिः [1\*] यस्य यस्य यदा भूमिस्तस्य तस्य  
तदा फल [11\*] स्वदत्ताम्परदत्ता-

## Third Plate

- 22 स्मा<sup>2</sup> यन्नाद्रक्ष युधिष्ठिर [1\*] महीक्षहिमता येष्ट दानाच्छेयोनुपालनं  
[11\*] षष्टि
- 23 वर्षसहस्राणि स्वर्गे मोदति भूमिद[ 1\*] आचक्षेता चानुमन्ता च ता-  
न्येव नरक्षे
- 24 व[से]दित्वपूर्व्वनटवक्षेण<sup>3</sup> मातृचन्द्रस्य सनुना [1\*] लिखितम्पद्मवचन्द्रे-
- 25 य शासन स्वसुखाज्ञया [11\*] महत्तरशवरनन्दिशर्मप्रत्यक्षमिति [1\*] प्र-
- 26 बह्वर्मानविजयराज्यसम्बच्छरशत<sup>4</sup> विराशीते<sup>5</sup> १०० ८० ३ आवणे मासि  
दिवे<sup>6</sup> वि-
- 27 इति २० ० [1\*] उत्कीर्णं खण्डिचन्द्रभोगिकतनयेन सर्व्वचन्द्रेणेति(:) ॥

## TRANSLATION

(Line 1) Om. Hail! From the victorious (city of) Kalinganagara, which is the ornament of the whole earth (and) which is pleasant (on account of the simultaneous existence) of the comforts of all seasons,—the son of the glorious Gunârnavâ, the glorious Mahârâja Dêvendravârman,—who has become a receptacle of wisdom, modesty, bravery, magnanimity, truthfulness, liberality, and wealth; who adores the feet of (his) mother and father, who is a devout worshipper of Mahâdeva; whose feet are reddened by the dense clusters of the light of the jewels on the crests of the crowd of all vassals, prostrated by (his) valour, who has caused the cry of “victory” to resound in the turmoil of many battles, whose spotless fame is spread over the surface of the earth which is girt by the waves of the four oceans, who has acquired the sovereignty over the whole (country) of Kalinga by the edge of his own sword, who is the ornament of the spotless race of the Gângas, (and) who is freed from the stains of the Kali (age) by (his) prostrations at the pair of lotus-feet of the god Gôkarnasvâmin, who is the sole architect for the construction of the whole world, who is the lord of the animate and inanimate creation, (and) who is established on the sinless peak of the Mahêndra mountain,—addresses (the following) order to the ryots and all (other inhabitants) of the village of Poppangika in Saraumatamba, (a subdivision of the district) of Krôshtukavartani.—

(L 9) “Be it known to you that we have given this village,—having exempted (it) from the burden of all taxes, having converted (it) into an *agrahâra* which is to last as long as the moon and the sun, with libations of water, for the increase of the religious merit of (our) mother and father and of ourselves, in the month of Mâgha, during (the sun’s) progress to the

<sup>1</sup> The group य looks as if it consisted of य and च

<sup>2</sup> Read दत्ता वा.

<sup>3</sup> Read वसेदिति ॥ अपूर्व्वनटवक्षेण मातृचन्द्रस्य.

<sup>4</sup> Read सवत्सर

<sup>5</sup> Read अशीति.

<sup>6</sup> Read दिने विषे

north (*udag-ayana*), on the eighth (*tithi*) of the bright (*fortnight*),— to the brothers Achehharampaśarman, Bhavaśarman, Śivaśarman, Vishnuserman, Sômaśarman, and Kumâraśarman, who reside at Kalinganagara, who are students of the Chhandôga (*sâkhâ*), who are members of the Krishnâtîtya gôtra, (and) who have thoroughly studied the Vêdas and Vêdângas. Knowing this, dwell ye in peace, delivering (to the donees) the customary shares and enjoyments.”

(L 14) The boundary-limits of this village are (*the following*) — In the eastern direction lies the trench (*which marks the boundary*) of the district. In the southern direction, likewise a trench. In the western direction, a trench in which the water from the Poppangika hill and the water from the Sâyadaka hill unites and runs, (and) which extends as far as the southern direction. In the northern direction, a *kosamba* (?) tree and a *giniṇi* (?) tree, then, the boundary of the village of Kurudumbi; then, a *tinduka* tree, again, a *tinduka* (and) a *kadamba* tree, together with a crooked *jambû* tree and a bamboo clump, (and) then, for (a distance which equals) the shadow of a man,<sup>1</sup> the district trench,<sup>2</sup> which extends as far as the eastern direction.

(L 19) And (*the king*) addresses (*the following*) request to future kings — “Having obtained possession of the earth by means of right, or inheritance, or conquest, (and) ruling (it), (you) should preserve this meritorious gift, and, with reference to this (*subject*), there are (*the following*) verses composed by Vyâsa —”

[Three of the customary verses]

(L 24) (*This*) edict was written at the command of his (*the king's*) own mouth by Pallavachandra, the son of Mâtrichandra (and) a descendant of the race of Apûrvanata.

(L 25) (*It was written*) in the presence of the Mahattara, the Śavara<sup>3</sup> Nandîśarman.

(L 26) (*In*) the year one hundred and eighty-three,— (*in figures*), 100 80 3,— of the prosperous and victorious reign, in the month of Śrâvana, on the twentieth,— (*in figures*), 20 0,— (*solar*) day.

(L 27) (*This edict*) was engraved by Sarvachandra, the son of Khandichandra-Bhôgika.<sup>4</sup>

## NO 22 — THE SIDDAPURA EDICTS OF ASOKA

By G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of the three enlarged versions of Aśôka's New Edicts, discovered by Mr Lewis Rice, the indefatigable and successful explorer of the archæological treasures of Mysore, is based on inked estampages, received from Dr Hultzsch.<sup>5</sup> The earlier editions and notices of these documents, which have been used, and to which reference will be made in the sequel, are — (1) Mr Lewis Rice's *editio princeps*, published in his *Report* of February 1892; (2) M. Senart's edition, translation, and valuable full discussion of No I in the *Journal Asiatique*, 1892, pp 472 ff (*Notes d'Épigraphie Indienne*, No IV), and (3) my own short note in the *Vienna Oriental Journal*, Vol VII pp 29 ff, in which I announced the discovery,— made with the help of a photograph kindly sent by Mr Rice,— that the last letters of the three

<sup>1</sup> This description appears to presuppose the position of the sun at an angle of 45° over the horizon.

<sup>2</sup> The same trench formed the boundary in the east, see line 14 f.

<sup>3</sup> The Śavaras or Śabarâs (Sauras) are the savage aborigines of the Guṇjâm and Vizagapatam districts. A Śabara or Śavara chief Udayana is referred to in the Udayendîram plates of Pallavamalla and in an inscription at Sirpur on the Mahânadi, see Dr Fleet's *Gupta Inscriptions*, p 293.

<sup>4</sup> On the title *Bhôgika* see Dr Fleet's *Gupta Inscriptions*, p 100, note 2.

<sup>5</sup> [The two accompanying Plates are prepared from a duplicate set of inked estampages — E. H.]

inscriptions belong to the Northern or Kharôshtri alphabet, and that the last sentence gives the name of the writer

The inscriptions are incised on three different rocks in the neighbourhood of the village of Siddâpura, which is the head-quarters of a sub-division of the Molakâlmuru talukâ of the Chitaldroog district in the Mysore state. On their exact position, size, and state of preservation see Mr Rice's *Report*, pp 1-3. With respect to their palæography I would make the following additions to his remarks (op cit p 3) —

1 The type of the letters comes nearest to those of the Girnâr version of the Rock-Edicts, where, in particular, we have the same wavy *ra*, and the same contrivances for expressing groups with *ra*, which appear in *prânesu drahytavyam* (No I 1 9), as well as *pta*, which must be read *tpa*. And it may be noted that, in later times too, a similar close connection is observable between the letters of the epigraphical documents from Gujarât or Kâthiâvâd, and those from the south of India. The land-grants of the Traikûtakas, of the Gurjaras, and of the rulers of Valabhi all show characters of the Southern type

2. The particular uncouth form of *ma*, with its abnormally large upper limbs, re-occurs in the inscriptions on the crystal prism from the Bhattachârôlu Stûpa

3 The *â*-stroke, turned upwards, to which Mr Rice calls attention, occurs also in the Kâlsi version of the Rock-Edicts and elsewhere. In addition, the curious *â*-stroke, bent downwards at the end, in *âtîkesu* (No I 1 11) deserves to be mentioned. I do not remember any other sign exactly like it in the old inscriptions. There are also a few other letters, resembling those in the later inscriptions, e.g. the cursive *a* in *amisâ* (No I. 1 3), and the *tu* in No I 1 4. With respect to the *e* of *cham* (No I 1 2), which consists of two strokes only, I should say that it has been left incomplete by accident, because it is the only letter of its kind. Every other *e* has three strokes

4 The first numeral sign is indeed, as Mr Rice states, partly different from those found in the Sahasrâm and Rûpnâth versions, and this difference furnishes further proof for the assertion that local varieties of the Southern alphabet existed in the times of Asôka, and that hence this alphabet must have had a longer history

Finally, I have to point out that the Northern or Kharôshtri letters exactly agree with those of the Mansehra and Shânâzgarhi inscriptions. The peculiar colophons of each of the three inscriptions prove beyond doubt that the manuscripts of all three were written by the same scribe, Pada. Nevertheless, there are some verbal differences in the texts, as well as omissions and erroneous repetitions. The latter two kinds of mistakes occur exclusively in Nos II and III and are more numerous in No. III than in No. II. It almost looks as if Pada had written No I first and then had become tired of recopying the documents. The verbal differences like *hevam âha* (No II 1 3) instead of *ânapayati* (No I 1 1), and *sânte* (No II 1 11) instead of *sâvâpte* (No I 1 5) are just such as the clerks and copyists of modern India are very apt to introduce. The use of the two alphabets probably indicates that Pada was proud of, and wished to exhibit, his accomplishments. In fact, his winding up with *lipikarena* in Northern characters reminds one of a trick of schoolboys, who sometimes sign their books in Greek or other foreign characters. The use of the Northern characters may further be taken to indicate that Pada once served in Northern India, where the Kharôshtri alphabet prevailed, for it is even now most unusual to find professional writers who know other alphabets than those used in their native districts, while the epigraphical evidence available at present is not favourable to the assumption that the Kharôshtri alphabet was commonly known all over India.

The language of the inscriptions offers, it would seem, a mixture of North-Eastern and Southern forms. To the dialect of Magadha belong the substitution of *e* for Sanskrit *as* (e.g. in *grite* and *piye*), the word *munisâ*, and perhaps also *chu*. With the peculiarities of the Southern Prâkrit agree the use of *ra*, instead of which the ancient Mâgadhi would have required *la*,

the word *mahātīpa*, and perhaps the frequent change of the dental *na* of suffixes to *na*, e.g. in *devānam*, *mahāmātānam*, *pakamāminena*, *sāvane*. The mixing of the two dialects is probably due to the fact that the edicts were drafted in an office where a royal prince and high officials from Magadha presided over a number of subordinates who were natives of the South. The fact that Pada uses in No. I (l. 9) *sacham*, and in the corresponding passage of No. II. (l. 17) *sacham*, in my opinion conveys the lesson that in Aśoka's times, just as now, most, if not all, Prākṛit dialects possessed two sibilants, which the uneducated and the half-educated classes, to which latter the professional writers belonged and still belong, used promiscuously in the same words. The vacillation is just the same as when the inhabitants of Gujarāt say in one sentence *ē sum kahē chhē* ("what does he say?"), and in the next *tamē sum kahyūm* ("what did you say?"). Similar instances of laxness in the use of the palatal and dental sibilants may be observed in most parts of India, and this laxness is at the bottom of the frequent interchange of the signs for the sibilants in some versions of Aśoka's Edicts, where, of course, *sha* and *śa* must both be taken to mark the palatal sibilant.

The dictionary of the Aśoka inscriptions receives quite a number of additions through the second part of these inscriptions and through the sentence which serves as introduction to both. It must be noted that the introduction certainly did not come from the Imperial Secretariat at Pāṭaliputra. It is just possible that the second portion, too, which as yet has not been discovered elsewhere, may have been drafted at Suvāmpagiri and may furnish the Ayaputa's view of the essentials of Aśoka's *Dhamma*. The difference in the origin would naturally account for the difference in the language.

Irrespective of the fact that the Śiddhāpura inscriptions with their summary of the well-known *Dhamma* make the position of those more difficult, who contend that Aśoka-Priyadarśin is not the author of the New Edicts,—their great value lies therein that they prove a portion of the Dekhan table-land to have belonged to the Maurya emperor. This has been generally recognised. But I must repeat what I have already stated in the *Vienna Oriental Journal*, viz. that this news did not come quite unexpectedly to me. Ever since the late Dr. Bhagvānlāl found a piece of the eighth Rock-Edict near Supārā in the Thānā collectorate, I felt convinced that the Mauryas had held the whole of Gujarāt and of the Konkan. The former province must, of course, have been conquered, if its southern continuation was subject to the ruler of Pāṭaliputra. And to the conquest of the whole Konkan by the Mauryas points the fact that, in the 7th century A.D., Pulikēśin II found there Maurya chieftains or kings whom he ejected or subjected. As the ancient Maurya emperors sent their sons as viceroys into the provinces, it might easily happen that, on the overthrow of the central government, one or the other of the princes, serving in the remoter districts, managed to save something out of the wreck and continued the name of the dynasty in an out-of-the-way place. It is in this way, I think, that we have to explain the existence of Maurya rulers in the Konkan and in Rājputānā during the 7th and later centuries. Finally, the occupation of portions of the Dekhan seemed probable to me partly on account of the Buddhist legend of a mission to Mahishamandala or Mysore during Aśoka's reign, and partly on account of the frequent occurrence of the family name Mōrē, i.e. Maurya, among the peasants, landholders and other inhabitants of various portions of the Dekhan,<sup>1</sup> which circumstance, it seems to me, must be explained in the same manner as the survival of the names Chalkē or Shelkē, i.e. Chalkya, Shendē, i.e. Sinda or Sēndraka, Sēlār, i.e. Śilāhāra, and so forth. Mr. Rice's important discovery has now made all speculation unnecessary. But these points deserve mention as corroborative evidence, especially for Mr. Rice's view that Aśoka had direct control over the Mysore territory. This is also suggested by some other considerations.

<sup>1</sup> See the *Bombay Gazetteer*, Vol. XVIII pp. 285 and 325, Vol. XIX. p. 75, Vol. XXI. p. 110. In the second passage it is asserted that the Mauryas once ruled in the Dekhan.

The Śiddāpura edicts were sent to Isila from an office, presided over by an Ayaputa and Mahāmātas. This scheme of government corresponds exactly to that, which, as the second Separate Edict of Dhauī teaches us, was adopted in Tōsali, where a Kumāla and Mahāmātas ruled, to all of whom the edict is addressed. The natural inference is, therefore, that of Mr Rice, who takes Ayaputa to be an equivalent of Kumāla, while M. Senart's supposition that the Ayaputa is a local chief (*op cit* p 494, Notes, p 27) appears more far-fetched. And it is not difficult to show that *ayaputa* may be used in the sense which Mr Rice attributes to it, for the *St Petersburg Dictionaries* adduce passages in which the corresponding Sanskrit word *āryaputra* means 'a prince'. Moreover, in Dr Bhagvānlāl's Katak inscriptions,<sup>1</sup> Nos I and III, the kings Khāravēla and Vakadēpa receive the epithet *aira*,<sup>2</sup> i.e. *ārya* (*aya*), and in the Nāsik cave-inscription No 15,<sup>3</sup> king Pulumāyi is indicated by the word *maha-airaka*, i.e. *mahārya*. Hence *airaputa* or *ayaputa* might indeed be used for 'a king's son'. It may also be urged that, if the Ayaputa had been a *māndalikā* or *padēsika*, as Aśoka himself calls the local chiefs, the ministers would not be mentioned as sending their orders together with his. Such a proceeding would be against all etiquette. On the other hand, the position of a prince, sent out as a viceroy, was probably not an independent one. The distrust and the jealousy of the father and sovereign no doubt surrounded him with high officials, possessing almost, if not quite, the same powers, in order to watch, and, if necessary, to check him. Finally, we also quote the circumstance that Pada, one of the writers in the Ayaputa's office, presumably had acquired his knowledge of the Kharōṣṭri characters while serving in Aśoka's northern possessions.

The extent of Aśoka's possessions in the Dekhan cannot as yet be ascertained. But it may be considered as certain that they included more than the northern extremity of Mysore, and I believe we may venture on the guess that they extended into the Bombay presidency and that the conquest of the Dekhan had been made by governors of the Konkan, after the annexation of the latter district. In the direction of the Western Ghāts I would also look for Suvamnagiri, the head-quarters of the viceroy of the Dekhan. If it still exists, it will now go by a name like Songir or Songadh, Sōndurg, Suvarndurg, or the like.

The three versions furnish in my opinion no great assistance for finally settling the most difficult problems connected with the New Edicts. They confirm, it is true, the view of Professor Oldenberg who, years ago,<sup>4</sup> contended that, in the Rūpnāth Edict, *adhariyām* ought to be read, instead of *adhitisāni*, as I had done. But this is also highly probable according to a new impression of the Rūpnāth version, made over to me by Dr Fleet, according to which I shall publish a new transcript in the *Indian Antiquary*.<sup>5</sup> The reading *adhariyāni*, as a matter of course, makes it necessary to give up the assumption that the statements of the inscription regarding the time of Aśoka's conversion to Buddhism agree with those of the Buddhist tradition. The Beloved of the gods says, not that he was a lay-hearer for more than thirty years and a half, but for two years and a half. Again,—and this is a point not yet recognised,—he does not say that he "approached or entered the *Samgha*" more than a year ago, but more than six years ago. When I wrote my first articles, I had not seen that the apparent *va* above *va* is the upper part of a *da*, and hence read in the Sahasrām version *savimchhale*, instead of *sadichhale*, i.e. *shadvatsaram*. Moreover, misled by the imperfect facsimiles, I believed that mistakes like *chha* for *sa* were common in Aśoka's Edicts. Hence, I unhesitatingly corrected in the Rūpnāth Edict the inconvenient *chhavachhare*, i.e. *shadvatsaram*, 'a period of six years,' to

<sup>1</sup> *Actes du Sixième Congrès International des Orientalistes*, Vol III Part II p 152

<sup>2</sup> Misread *vera* by Dr Bhagvānlāl, who, in objecting to a Prākṛit diphthong *ai*, had apparently forgotten the existence of the form *thaira* and similar ones

<sup>3</sup> *Rep Arch Surv West Ind* Vol IV p 111, and p 112, note 1

<sup>4</sup> *Zeitschrift der Deutsch Morg Ges* Vol XXXV pp 473 ff

<sup>5</sup> [Vol XXII pp 299 ff]

*savachhare*, 'one year.' The correct total of the period during which the Beloved of the gods declares himself to have been connected with the Buddhists, is thus about nine years. With respect to the other, equally or perhaps more important question, who the *Vyūtha* or *Vivutha* was and to what the numerals refer, the *Siddhāpura* inscriptions yield, as far as I can see, no positive results. I shall discuss these problems again in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, and will note here only this much, that I still take the *Vivutha* to be the *Tathāgata*, and still refer the numerals to the number of years elapsed since the *Nirvāna*.

TEXTS<sup>1</sup>

## No. I

- 1 [S]uvamnagrīte<sup>2</sup> ayaputasa mahāmātānam cha vachan[e]na I[sī]lasī mahāmātā ārogiyam vataviyā hevam cha vataviyā [||\*]

## First Edict

- 2 Adhikān[ī] adhātīyānī [va]sānī ya hakam . . . no tu kho bādham pakamte  
husam [i\*] Ekam savachharam sātīreke tu kho sa[m]vachhar[a]m<sup>3</sup>  
3 yam mayā Samghe upayīte bādham cha me pakamte [i\*] Iminā chu kālāna  
amīsā samānā munīsā Jambudīpas[ī]  
4 mīsā devehi [i\*] [Paka]masa<sup>4</sup> hī iyam phale [i\*] No hiyam sakye  
mahātpeneva pāpotave [i\*] Kāmam tu<sup>5</sup> kho khudakena pī  
5 paka[mam]nena<sup>6</sup> vipule svage sakye ārādhētave [i\*] \*E[t]āyathāya iyam sāvane  
sāvāpīte [i\*]  
6 . . . . . mahātpā cha imam pakame[yu] i<sup>7</sup> amtā cha mai<sup>8</sup>  
jāneyu chirathitīke cha iyam  
7 pa . . . [i\*] Iyam cha athe vadhisitī vipulam pī cha vadhisitī  
avaradhiyā diyaḍhiyam  
8 [vadh]isit<sup>9</sup> [i\*] Iyam cha sāvān . sāv p . te Vyūthēna 256 [||\*]

## Second Edict

- Se hevam Devānam piye  
9 āha [i\*] mātāpītisu susūs[ī]taviye<sup>10</sup> [i\*] Hemeva garut[vam]<sup>11</sup> prānesu  
drahyitavyam [i\*] Sacham  
10 vataviyam [i\*] Se ime dhammagunā pavatitaviyā [i\*] Hemeva amterāsīnā

<sup>1</sup> From inked estampages, received from Dr. Hultzsch

<sup>2</sup> The *sa* is mutilated on the right, but the *u* stroke is distinct

<sup>3</sup> Possibly *savachharam*, as the indentation, taken for an *anustara*, is rather irregular in its outlines

<sup>4</sup> The first syllable is damaged, but not *pā*, as the photograph might seem to indicate

<sup>5</sup> The *ta* consists here of a semicircle, open below, and a vertical standing above it, in accordance with the practice prevailing in much later inscriptions

<sup>6</sup> Only the upper portions of the two *na* have been preserved, and the second very imperfectly

<sup>7</sup> The *yu* is faintly visible on the impression. Read *ti*

<sup>8</sup> Read *me*

<sup>9</sup> The lower portions alone of *vadh* have been preserved

<sup>10</sup> The impression shows faint traces of the vertical stroke of the vowel *i*

<sup>11</sup> The impression shows traces of a probably angular sign which was attached to the lower right of the *ta* and of the *anustara*. There is thus a presumption that the reading was *garutām*, but *garutām* is not absolutely excluded



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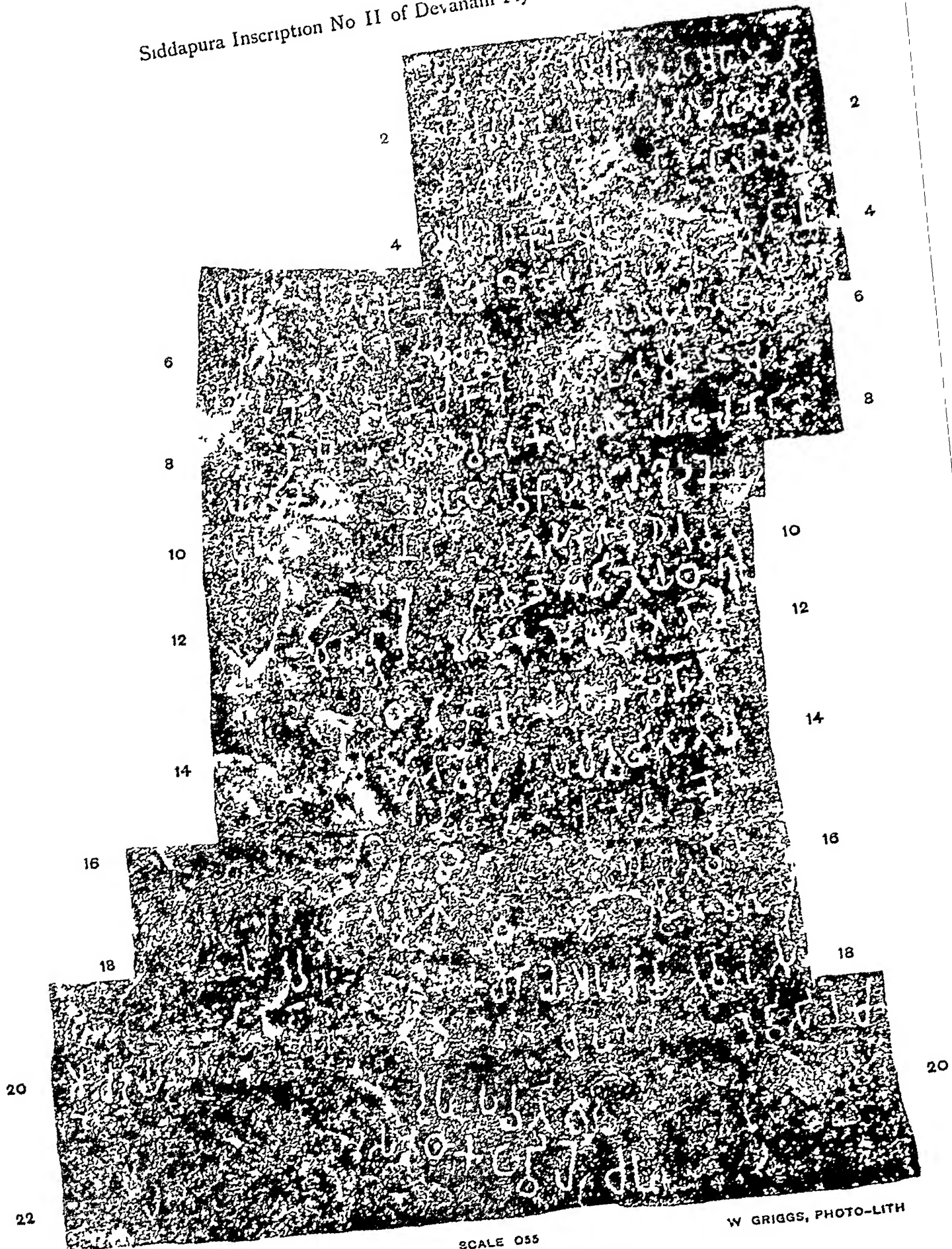
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12

# Siddapura Inscription No II of Devanani Piye



E HULTZSCH

SCALE 055  
NEGATIVE BY WIELE & KLEIN BANGALORE

W GRIGGS, PHOTO-LITH



- 11 âchariye apachâ[yi]taviye nâtikesu cha k[u?]<sup>1</sup> ya[thâ]raham<sup>2</sup> pavatitaviye [i\*]  
 12 Esâ porânâ pakiti d[igh]âvuse cha esa hevam esa kataviye<sup>3</sup>  
 13 cha [i\*] Padena li[kh]it[am] lipikarena<sup>4</sup> [i\*]

## No II

- 1 [S]uvamnagiritē<sup>5</sup> ayaputasa mahāmâtā-  
 2 nam [cha va]chanena I[s]ilasi mahāmâtā  
 3 ârogyam vatavi[yâ]<sup>6</sup> [i\*]

## First Edict

- [De]vâ . am piye hevam  
 4 âha [i\*] Adhukâni a[dh] . t y . [i] vasâni  
 5 ya ha . [u]pâsake no tu \*kho bâdha [pakam]te husam [i\*] Ek[am]  
 samva  
 6 [sâ i] . ke<sup>7</sup> tu kho samvachhare [yam] . . ghe upa[y]ite  
 bâdham  
 7 [cha me pakam]te [i\*] Iminâ chu kâle[na] m[i]sâ samâ . mu-  
 8 . . Jambud . [m]isâ devehi [i\*] Pakama[sâ] hi iyam phale [i\*]  
 No hi-  
 9 ya s[ak]e . . n[eva] pâpo[ta]ve [i\*] Kâmam tu kho khudakena  
 10 pi pa . . na vi . ul svage sak . ârâdhetave [i\*]  
 11 Se . . . ya [i] . m sâvane sâvite [i\*] Yathâ khu-  
 12 da . mahâtpâ cha mam [pa]kameyu ti amtâ cha  
 13 . . . thitike cha iyam pakame hot[u]<sup>8</sup> [i\*]  
 14 . . . . va[dh]i[s]iti v[i]pu . am p[i] cha vadhisiti a-  
 15 . . . . yam vadhisiti [i\*] I m [cha] sâ[va]ne  
 16 . . . . . [i\*]

## Second Edict

- . . . . . taviy[e]<sup>9</sup> [i\*]  
 17 . . . . . [hyi]tavyam [i\*] Śa[cha]m va . . yam [i\*]  
 Im dhammagu-  
 18 . . . . . [i\*] H . m . . [âcha]riye apachâyī-  
 taviye su<sup>10</sup>

<sup>1</sup> This reading is not absolutely certain. The stroke which I interpret as a *u*, is attached to the lower left side of the consonant. The blot taken by others for an *anusvāra* is very irregular in its outline.

<sup>2</sup> The circle and the central dot of *thā* are faintly visible on the impression, compare the much plainer *thā* in line 20 of No II.

<sup>3</sup> Read *kataviye*.

<sup>4</sup> Written in Northern or Kharoṣṭhī characters. The apparent semicircles below the last signs are not connected with the letters, and are mere flourishes.

<sup>5</sup> The first syllable is damaged, but unmistakable. The impression leaves no doubt that the lines near the top of the consonant, which have induced others to read *si*, are accidental.

<sup>6</sup> Deceived by the double *vataviyā*, the writer has omitted *vataviyā cha hevam* before this word.

<sup>7</sup> The signs *śā . .* are faintly visible on the impression.

<sup>8</sup> The reverse of the impression shows the *u*-stroke of *hotu*, and proves that the apparent *u*-stroke in the same syllable is due to an accidental fissure.

<sup>9</sup> The lacuna in line 16 is too small to have contained the whole text of the version of No I. Some indistinct signs are visible before *taviye*.

<sup>10</sup> This is probably the end of *ādtikesu*.

- 19 . . . . . sâ porân . . . . . tî dî[ghâ]vu[s . ] cha  
 heme[va . . . . . te]vâsine cha  
 20 âchariye . . . . . thârahama pavatitav .<sup>1</sup>  
 21 . . . . . esa [ta]thâ kataviye cha [||\*]  
 Pa . . . . .  
 22 . . . . . na<sup>2</sup> [||\*]

## No III

## First Edict.

- 12 . . . . . v . . . . . pulam pî  
 11 . . . . . sa (?) . . . . . the[na] 256

## Second Edict

- 10 . . . . . tâpîtasu . . . . . [sî]ta[vî]ya he . e . . . . . â . esu  
 9 [hy ta]v am sacham vataviyam e . . . . .  
 8 hevam pa[va]tataviyâ<sup>3</sup> ? ? am na te s . t va . . . . .  
 7 . . . . . taviya hemeva â[chariye] amtevâsî[nâ] . . . . .  
 6 . . . . . [r]ânâ pakî . . . . . sîta[vî]ya . . . . . i[v]e  
 5 . . . . . chariy am . . . . . [â]cha[riy . sâ] nâtikâ to . . . . .  
 4 . . . . . tataviye esâ râ . . . . . [pak]itî dî â . cha . . . . . sâ . e . â  
 3 . . . . . vatî . . . . . ye hevam [m]e Devânâma pî[y]e  
 2 . . . . . kataviye . . . . . dena<sup>4</sup> [likhit]am  
 1 . . . . . karena<sup>5</sup> [||\*]

## TRANSLATION OF No I

The officials in Isila must be wished good health and be addressed thus from Suvamnagiri [1]<sup>6</sup> (*Suvarnagiri*) with the words of the Prince and the officials (*residing there*) —

## First Edict

"The Beloved of the gods issues (*these*) commands — [2] More than two years and a half [3] (*have elapsed*), since I (*became*) a lay-hearer, but, indeed, I did not exert myself strenuously One period of six years,— [4] but indeed more than a period of six years, (*has elapsed*), since I have entered [5] the community of the ascetics (*and*) have strenuously exerted myself, but during this time the men who were (*considered*) true in Jambudvîpa, (*have been made to appear*) false together with the gods [6] For this is the result of exertion For, this cannot be attained by a great man alone But in any case, [7] indeed, even a small man, who exerts himself, can gain for himself much heavenly bliss For this purpose this sermon

<sup>1</sup> Lines 19 (second half), 20, and 21 (beginning) seem to have contained needless repetitions

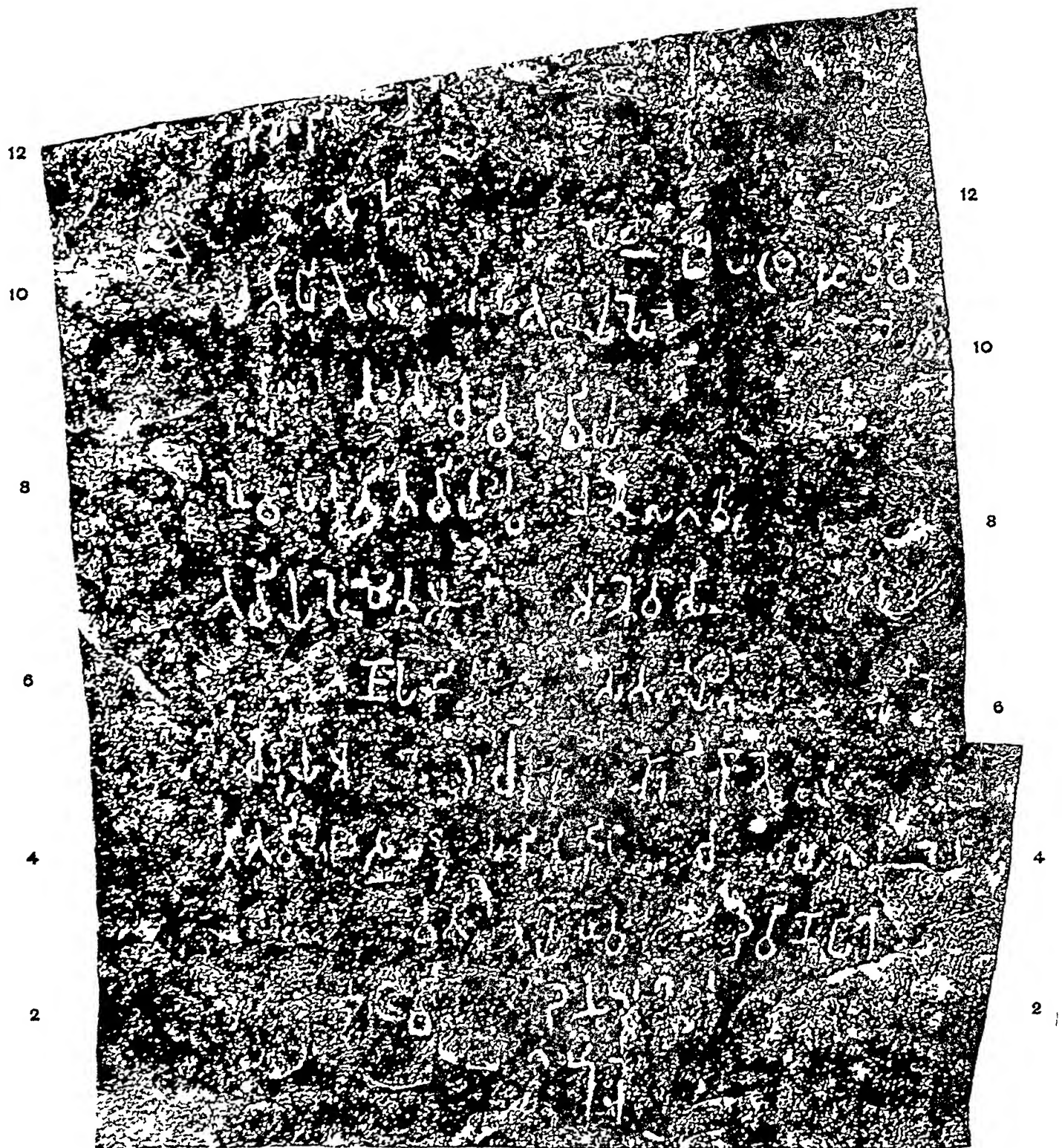
<sup>2</sup> The na is in the Northern character

<sup>3</sup> As far as this word, the text of the second edict seems to have been in good order The following five lines exhibit a great confusion The copyist seems to have repeated the same sentences twice or even three times

<sup>4</sup> The de is somewhat abnormal and looks almost like a mutilated da, for which I mistook it when writing the note in the *Vienna Oriental Journal*, Vol VII pp 29 ff The space between ye and de looks too small for two letters, and remnants of one only are visible It seems, therefore, probable that there was no cha after kataviye, and that the idea of reading the name *Chapada*, mentioned as possible in the *Vienna Oriental Journal*, Vol VII p 32, must be given up

<sup>5</sup> This is written in Northern or Kharôṣṭhī letters Indistinct remnants of pî are visible to the right of 'la

<sup>6</sup> The figures within crotchets refer to the remarks given below





has been preached —“Both small men and great men shall exert themselves to this (end),”[8] and even my neighbours [9] shall know it, and this exertion shall be of long duration And this matter will grow, and it will even grow largely, at the least it will grow one size and a half And this sermon has been preached by the Departed, 256 [10] (years ago)”

### Second Edict

“Even thus [11] speaks the Beloved of the gods — Obedience should be rendered to mother and father Moreover, the respect for living creatures should be made firm,[12] the truth should be spoken Even these virtues prescribed by the sacred law should be practised. Moreover, the pupil should honour his teacher, and towards blood-relations one should indeed [13] behave as is due to them This is the ancient standard (of virtuous conduct), [14] this conduces to long life,[15] and this should thus be performed ”

Written by Pada the scribe

### REMARKS.

1 Possibly the termination *te* (*tas*) has here the sense of the locative, in accordance with the maxim of the Sanskrit grammarians, declaring the affix *tas* may serve to express any case-relation If so, the translation has to be altered slightly In addition to the parallel passages mentioned by Mr Rice and M Senart, the second line of the Nâsik inscription No XI B (*Rep Arch Surv West India*, p 106) ought to be compared, where we read — *raño Gotamîputasa Sâtahanisa mahâderiya cha jîrasutûya râjnmâtuya vachanena Govadhane Sâmako droga iataro tato eva iataro* Regarding the meaning of *ayaputa* see the introductory remarks

2 The second version has — “The Beloved of the gods speaks thus ”

3 *Adhatiya* is, in Sanskrit, not *ardhatritiya*, as Mr Childers asserts, but *ardhatraya*

4 *Savachhara* or *samvachhara* would have to be translated by ‘a year,’ but for the *variae lectiones* of Sahasrâm,— *sadvachhale* (formerly misread *savimchhale*), and of Rûpnâth, *chharachhare*, which both correspond to the Sanskrit *shadvatsaram* Instead of *sad* (compare also *sadvisati*, Pillar-Edicts I-VI), *sa* or *sam* may, of course, be used, the following consonant being doubled, compare *sapanâla* in the Sahasrâm Edict, and *d sam-mâsike*, Pillar-Edict V

5 *Upayîte*, *upayite*, or *up te*, *ie upêlah*, is the reading of all the versions *Up te* is plain in the facsimile of the Rûpnâth version, where formerly I read wrongly *papite* As *Āśōka* contrasts here the period *yam mayâ sanghe upayîte* with that when he was *upāsake*, ‘a lay-worshipper,’ it appears that the phrase means that he had entered the Samgha, and had become, at least nominally, a monk, compare the Sanskrit phrases *yajñam*, *vratam*, or *brahmacharyam* *upa-* The Sanskrit translation of the passage is *yan mayâ sangha upêtô bādham cha mayâ prārântam* The prothesis of *y* in *yîta* for *îta*, *ie ita*, may be compared with that of *v* before *u* in *vuchhati*, *vutta* (*upta*), and so forth It is common before *ê* in Marâthi words, e g *yêh* for *êha*, *yêranda* for *êranda*, etc

6 I do not think it either permissible or necessary to change, as M Senart does, the word *devehi*, which occurs in two versions, for the passage gives a good sense if *devehi* is taken as equivalent to *dêvarîh saha*, as certainly may be done With this explanation, the transliteration into Sanskrit would be *Ētēna tu kâlēnāmriṣhā santō manushyā mriṣhā [kritāh] dêvarîh [saha]* The general meaning is that those men who were considered to be true, *ie* true prophets and instructors, like the ascetics and Brâhmanas teaching the Vaishnavas, Śaivas, and other sects, were deprived of their high position by the efforts of *Āśōka* and lost the confidence of the people, and that their gods fell with them The Rûpnâth Edict says, 1 2 — *Yi imāya kâlāya Jambudîpasî amisâ devâ husu te dāni masâ kaṭā*, and distinctly asserts the overthrow of the Brâhmanical deities Here we have the very natural assertion that the prophets and teachers fell in the estimation of the people together with their gods The question whether the Sahasrâm

Edict agrees with the Râpnâth version or with that of Śiddâpura, or if it tells us something still different, as M Senart thinks, will be discussed on another occasion I, of course, admit that M Senart is right in rejecting Dr Bhagvânîlâl's conjectural emendation *kuseam te* for *santa*, which, in 1877, I inserted in my text I now believe that *santa* does not require any alteration

7. *Kâmam*, 'in any case,' may also be translated by 'at his desire'

8 The sermon which is spoken of here and at the end of this section, consists only of the six words beginning with *khudakâ cha* and ending with *pakameyu ti*, and it does not, as I thought formerly, go as far as *diyaḍhuyam vaḍhisiti* The *ti* after *pakameyu* proves the correctness of the former statement The use of an additional pleonastic *yathâ* in No II at the beginning of the sentence is in accordance with classical Sanskrit usage, see the examples quoted in the larger *St Petersburg Dictionary* under *yathâ*

9. The correct explanation of *amtâ* has first been given by M Senart If further proof were needed, it is furnished by the additional *ma*, i e *me*, of our version

10 As stated already in the introductory remarks, I still believe the word *Vyûtha* to refer to Gautama-Buddha, and the figure to the number of years elapsed since the Nirvâna. But I now admit that *Vyûtha-Vivutha* may be derived from *vivas*, and I take it as representative of *Vyushṭa* The verb *vivas* occurs indeed not rarely in the sense of 'to elapse, to pass away,' see, e g., Gôbhila's *Grihyasûtra*, II 8,—*jananâd dâsarâtrê vyushṭê*, which Professor Oldenberg renders correctly "When ten nights have elapsed after (the child's) birth," and *Pañchatantra*, II p. 25, l 11 (Bombay S Ser),—*anêna vârttâvyatîkarêna rajanî vyushṭâ*

11 The correct beginning of the second edict has been first recognized by M Senart

12 *Garutva*, which (if the correct reading) is analogous to the form *tadatva* (Rock-Edicts, Kâlsî, X), can of course be used like *gaurava*<sup>1</sup> in the sense of 'respect for' *Drakhyatavyam* is the future passive participle formed from the stem of the present *drakhyati*, which corresponds to the Sanskrit *drakhyati* It may be noted that the Pâli dictionary does not give any representative of the Sanskrit verb *drak*, though the participle *dalha* and its derivatives show that one must have existed.

13 If the reading *ku* is the correct one, the word must be taken as a representative of *khu* or *kho*, compare the Shâhbâzgarhî version of the Rock-Edicts, IV 9, etc

14 *Pakiti* has here either the meaning of *svatûpa* or of *yôni*, which the Sanskrit *prakriti* has so often *Dharmasya* or *âchârasya* must be understood

15 Compare Manu, II 121 — *Abhivâdanâsîlasya nityam vriddhôpasêvinah | chatvâri tasya vârdhanta âyur vidyâ yasô balam ||* and the parallel passages quoted in the Synopsis to my Translation

## No. 23 — UDAYENDIRAM PLATES OF NANDIVARMAN

By F KIELHOEN, PH D, C I E, GOTTINGEN

This inscription has been previously published, with a photo-lithograph, by the Rev. T Foulkes, in the *Indian Antiquary*, Vol VIII pp 167 ff, and in the *Manual of the Salem District*, Vol II pp 349 ff I re edit it from an excellent impression received from Dr Hultzsch, to whom the original plates, which are at Udayêndiram in the Gudiyâtam tâlukâ of the North Arcot district, were lent by the Acting Collector of the district, Mr F A Nicholson, I C S

The inscription is on three copper-plates, each of which measures 8½" long by 2½" high The first and second plates are inscribed on both sides, and the third is inscribed on one side

<sup>1</sup> See the passages quoted in the two *St Petersburg Dictionaries*

only, the writing on the first side of the first plate, however, does not form part of the body of the inscription (which is in Sanskrit), but is an endorsement in Tamil. The plates are held together by a ring, 3" in diameter and about  $\frac{3}{8}$ " thick, which is now cut. It holds a circular seal,  $2\frac{1}{2}$ " in diameter, which contains in bas-relief a standing bull, facing the proper left, and a much worn and illegible inscription round the margin. The engraving is good, and the writing is well preserved. — Of the inscription proper (on plates 1 b, 11 and 11 a) the size of the letters is between  $\frac{1}{4}$ " and  $\frac{3}{8}$ ". The characters belong to the southern class of alphabets. They closely resemble the characters of what the late Dr Burnell has termed the Eastern Châlukya alphabet of about A D 680 (*Elements of South-Indian Palaeography*, second edition, Plate v), and differ<sup>1</sup> therefore decidedly from those of the Uruvupalli grant of the Pallava dynasty (*Ind Ant Vol V p 51, Plate*), with which the present inscription otherwise has much in common. The language is Sanskrit, and, excepting two imprecatory verses in lines 17 and 18, the whole is in prose. — The text has been drawn up most carelessly, as may be seen from the omission of single syllables and whole words, as well as from the repeated occurrence of groups of *aksharas* that are devoid of meaning. In respect of orthography also, the inscription is full of faults, some of which may be accounted for by the influence of the writer's vernacular. Thus, the sign of *visarga* is throughout omitted, and similarly the sign of *anusâra* or of the final *m* is omitted everywhere except in the word *Pallav[â\*]nâm*, in line 10. We have *a* instead of final *ô* in *prapautra*, l 2, *pautra*, l 4, *-dikshita*, l 8, and instead of final *ê* in *-râshîra*, l 11. The palatal sibilant is used six times for the dental sibilant, and the dental five times for the palatal. Unaspirated letters are employed instead of aspirates in *Vasâdha* (for *Vaisâkha*), l 19, *lavda* (for *labdha*), l 8, and *bakti* (for *bhakti*), l 6, and sonant consonants instead of surd ones in *bhattâragô* (for *bhattâraka*), l 9, and *Datriya* (for *Tattirîya*), l 12. Besides, we find *ch* for *ś* in *Kulacharmanâ*, l 13, *tlh* for *ddh* in *-âttharana* (for *ôddharana*), l 9, *dh* for *d* in *-âdhi-prâdhânai* (for *-âdhi-pradânai*), l 5, and for *ddh* in *sidhi*, l 3, and *sannadhô*, l 9, *b* for *v* in *brata*, l 7, and *v* for *p* in *uvanata*, l 3, and for *b* in *vala*, lines 1 and 14, *lavda*, l 8, and *vappa*, l 9. In lines 17 and 18 a final *m* has been five times left unchanged before a consonant, where it should have been changed to *anusâra*, and *m* is irregularly doubled in the body of a word in *avagammya*,<sup>2</sup> l 14, and at the end of a word before a following vowel in *°svâsanamm=at°* (for *°chchhâsanam=at°*) and *sûrîramm=aruha°* (for *sûrîram=arha°*), in l 16. Instead of the conjunct *jñ* we have *ñy*<sup>3</sup> in *râñya* (for *râjñâ* and *râjñah*), in lines 1 and 2, and, to facilitate the pronunciation, a vowel has been inserted or *y* vocalised in a conjunct in *râshîra* (for *râshîtrê*) l 11, *aruhati* (for *arhati*), l 16, *salôkâ* (for *slôkâ*), l 16, *-maryâdasya*, *maryâdeyâ*, *maryâdayâ* (for *-maryâdasya* and *maryâdayâ*), lines 2, 11, and 13, and *aisvariya* (for *aiśvariya*), l 14. The vowel *ri* is represented by the syllable *ir* in *iridha* (for *iriddha*), twice in l 4, *praviridha* (for *praviriddha*), l 5, and *bhaviridha* (for *abhiriddhayê*), l 14, and, on the other hand, *ri* is employed instead of *irî*<sup>4</sup> in *Datriya* (for *Tattirîya*), l 12. Lastly, the short vowel *e*, which is unknown to Sanskrit, but common in Tamil, is improperly used, partly through the influence of a following *y*, in *maryâdeyâ* (for *maryâdayâ*), l 11, *vjeayâ* and *vejeya* (for *vijaya*), in lines 8, 14, and 19, and *veneya* (for *vinaya*), l 4. In addition to these errors the text contains others which need not be enumerated here. — The size of the letters of the endorsement on the first side of the first plate is between  $\frac{1}{8}$ " and  $\frac{1}{4}$ ", the characters are Tamil and Grantha, and the language is Tamil.

<sup>1</sup> This difference is shown especially, *e g*, by the forms of the initial *a* and of the consonants *k*, *t*, *n*, and *r* — I may state here that in the present inscription it is often quite impossible to distinguish between the superscript *i* and *ê*, and that, accordingly, in my transcript of the text, I have put *i* and *ê*, where either of the two was required.

<sup>2</sup> Here the doubling of *m* might be justified by Pāṇini, viii 4, 47.

<sup>3</sup> It is clear that *jñ* was so pronounced by the writer.

<sup>4</sup> *Satir* for *satra* (*satira*) in l 7 is probably due only to an error of the engraver.

The inscription professes to be one of the devout worshippers of Bhagavat (Vishnu), the law-abiding *Mahārāja* of the Pallavas, the illustrious Nandivarman (l. 10), a member of the Bhāradvaja *gotra*, who is described as the son of the *Maharaja* Skandavarman (l. 6), the son's son of the *Mahārāja* Simhavarman (l. 4), and the great grandson of the *Rājā* Skandavarman<sup>1</sup> (l. 2). It informs us (in ll. 11-14) that, from the victorious Kāñchīpura (l. 1), Nandivarman gave the village of Kāñchivayil and four pieces of forest-land, situated in the district (*rāshṭra*) of Adovāra, to a Brahmana inhabitant of Kāñchīpura, named Kulasarman, who belonged to the Kausika *gotra* and to the Vedic school of the Taittiriya, and whose *sūtra* was the *Pravachana*<sup>2</sup>. The inscription further (in ll. 15-18) contains an admonition not to levy taxes on the land so granted, threatens with corporal punishment those who should transgress the king's commands, and cites two of the ordinary imperatory decrees, and it closes (in l. 19) with the statement that this document (*paṭṭa*) was issued on the fifth (lunar day) of the bright half of Vaisakha, in the first year of the victorious reign (apparently of Nandivarman).

The Tamil endorsement on plate 1a runs thus — "In the twenty-sixth year (of the reign) of Madirai-konda Kō-Parakésari-varman,<sup>3</sup> — we, (the members of) the assembly of Kāñchivayil, alias Iganmaraimangalam, and we, (the members of) the assembly of Udayasandramangalam, (have agreed as follows) — We, (the inhabitants of) these two villages, having joined (l.) having become one, shall prosper as one village from this (date)."

Without the endorsement, this inscription is very similar to the Uruvupalli grant of the Pallava *Yutamahārāja* Vishnugōpavarman, published by Dr. Fleet in the *Indian Antiquary*, Vol. V pp. 50 ff. Indeed, but for the circumstance that our grant was issued (not from Pāvandī, but) from Kāñchīpura, and that the rulers mentioned in it are Skandavarman, Simhavarman, Skandavarman, and Nandivarman (instead of Skandavarman, Viravarman, Skandavarman, and Vishnugōpavarman), lines 1-10 of it read much like a mutilated copy of lines 1-10 of the Uruvupalli grant, and in a similar, though perhaps less striking manner,<sup>4</sup> lines 15-18 of Nandivarman's grant may be said to resemble lines 28-32 of the grant of Vishnugōpavarman. This fact has not escaped the Rev. T. Foulkes, and the conclusion which he has felt inclined to draw from it, apparently is, that both grants were issued by the same prince, and that, accordingly, the Viravarman and Vishnugōpavarman<sup>5</sup> of the one grant are identical with the Simhavarman and Nandivarman of the other. I myself am of opinion that the present inscription must, on palaeographical grounds, be assigned to a later period than the Uruvupalli grant, and, considering it suspicious that, at different periods, there should have been two Pallava princes whose fathers and great-grandfathers were called Skandavarman, and that, moreover, two sets of four consecutive princes should have been described in almost identical terms, and taking also into account the extreme slovenliness of the wording of Nandivarman's grant, I cannot suppress the belief that this grant may be a spurious document,<sup>6</sup> the writer of which took for his model either the Uruvupalli grant of Vishnugōpavarman itself or some other inscription of the same prince.

The Tamil endorsement of this inscription is practically identical with the endorsement at the end of the grant of Nandivarman Pallavamalla, published by the Rev. T. Foulkes in the *Indian*.

<sup>1</sup> For a translation of the various epithets applied to these kings, which for the historian are quite worthless, see *Ind. Ant.* Vol. V p. 52.

<sup>2</sup> The expression *Pravachana sūtra* occurs seven times in the description of the donors in the grant of Nandivarman Pallavamalla (*Ind. Ant.* Vol. VIII pp. 276 and 277). I do not know what particular *sūtra* is referred to by it.

<sup>3</sup> See *South-Indian Inscriptions*, Vol. I p. 112.

<sup>4</sup> Compare also lines 29-35 of the grant of Simhavarman in *Ind. Ant.* Vol. V p. 156.

<sup>5</sup> Of the Simhavarman, during whose reign the grant of Vishnugōpavarman was issued.

<sup>6</sup> Compare also Dr. Fleet's remarks in *Ind. Ant.* Vol. IX p. 101, and Vol. XV p. 274.



*Antiquary*, Vol VIII p 273 ff Dr Hultzsch thinks that this grant and its endowment, the characters of both of which are modern, were copied from a lost, but genuine original. The original of the grant of Nandivarman Pallavamalla must now<sup>1</sup> be assigned to about the first half of the 8th century A.D. As pointed out to me by Dr Hultzsch, the lost original of the Tamil endowment of the grant of Pallavamalla must belong to the time of the Chôla king Parântaka I,<sup>2</sup> and presupposes the original of the grant of Pallavamalla, because it refers to the village of Udayachandramangalam, which was only founded by that grant. Probably both endowments which we possess now, were copied at different times from the endowment on the lost original of the grant of Nandivarman Pallavamalla. To judge from the alphabets employed, the endowment of the subjoined grant may actually belong to the time of Parântaka I, while the existing copy of the Pallavamalla grant and of its endowment has to be assigned to still more recent period.

As regards the localities which, in addition to Kâñchipura, are mentioned in this inscription, Mr Foulkes has already stated that the village of Kâñchivâyil, under its Sanskrit name of Kâñchîdvāra, is mentioned in line 72 of the grant of Pallavamalla,<sup>3</sup> and that the same grant, in the word *Āsrayanadī-vishaya* in line 62, contains the Sanskrit equivalent of the term *Adēyāra-rāshtra*<sup>4</sup> of the present inscription. The village of Udayachandramangalam is probably identical with the modern Udayēndiram, which in another inscription is called Udayēndumangala.<sup>5</sup>

### TEXT<sup>6</sup>

#### First Plate, Second Side

- 1 Svasti [||\*] Jita[m\*] bhagavatâ rāñya<sup>7</sup> [||\*] Śrī-vijaya-Kâñchipurāt=parama-  
brahmanyasya sva-bâhu-va(ba)l-â-
- 2 rjju(t)-ôrjita<sup>8</sup> vidhi-vihita-sarvva-mariyâdasya<sup>9</sup> rāñya śrī Skandavarmanah[h\*]  
prapautra<sup>10</sup> abhyarchchi-
- 3 ta-śakti-sidhi(ddhi)-sampannasya pratâp-ôva(pa)nata-râjamandalasya vaśu(su)dhâtal-  
aikavira-<sup>11</sup>
- 4 sya mâ(ma)hârāja śrī-Singhavarmmana<sup>12</sup> pautra dēva-dviya-guru-virdh âpachâyino<sup>13</sup>  
virdha-ve-
- 5 neyasya<sup>14</sup> saugô-hiranya-bhûmy-âdhi-prâdhanai<sup>15</sup> pravirdha dharmma-saṅchayasya  
prajā-

See *South-Indian Inscriptions*, Vol I. pp 11 and 145

<sup>2</sup> See *ibid* p 112

<sup>3</sup> See also *Ind Ant* Vol XXII p 66 f

<sup>4</sup> Adeyara is either a mistake for, or an attempt to Sanskritise, Adaiyāru, 'the river of refuge,' which occurs in another Udayendiram grant, *Salem Manual*, Vol II p 371, plate vi a, text line 2 f

<sup>5</sup> See *ante*, p 75

<sup>6</sup> From an impression received from Dr Hultzsch

<sup>7</sup> This is the actual reading of the original. It is most probably intended for *rajād*, but this word is meaningless and superfluous here

<sup>8</sup> Here one or more words have been omitted. Dr Fleet's Uruvupalli grant (*Ind Ant* Vol V p 51) has *-orjita kshatra tapônidheh*, the same reading we have in Dr Hultzsch's fragment, *Ep Ind* Vol I p 398, and similar expressions occur elsewhere

<sup>9</sup> Read *-maryâdasya rājāh*

<sup>10</sup> Read *tro=bhya*

<sup>11</sup> Originally *vasudhalavikara* was engraved, but the *aksharas* *ta* and *ka* are added below the line, and the *ka* between *ti* and *ra* is struck out

<sup>12</sup> Read *Simhavarmmanah pautrô*

<sup>13</sup> Read *-virdh âpachayinô vridhâ vinayasya*

<sup>14</sup> The *akshara* *tau* before *go* is quite meaningless, what one would have expected, is *anêka gô*

<sup>15</sup> Read *âdi prâdnash prâvridhâ-*

## Second Plate, First Side

- 6 pâlana-dakshasya saty-âtmanô mahârāja-sri-Skandavarmmana[h\*] putrô bhagavata-  
ba[k]ti-samp[â]-<sup>2</sup>  
7 dâta-sarvva-kaly[â\*]na[h\*] prajā-samrañjana-paripâlan-ônyayêpagata-satata-satri-  
brata-<sup>3</sup>  
8 dikshita naika samara-sâhas-âvamarâda-lavda-vijeyâ-prakâsana<sup>4</sup> kaliyuga-dô-  
9 sh-âvasak-dharmm-âttharâna-<sup>5</sup>ntya-sannadhô(dhò) bhagavaka-pânudhyato<sup>6</sup> vappa-  
bhattârâgô-pâda-bha-  
10 kta[h\*] parama-bhâgavatô Bhâradvāja-sagôtra[h\*] Pallav[â\*]nâm dharmma-  
[ma\*]hârāja[h\*] sri-Nandivarm[mâ\*]

## Second Plate, Second Side

- 11 na<sup>7</sup> Adêyâra-râshtira Kâñchivâl-grâma âranya-kshêtra-chatushtayañ=cha pâi v-  
ôpabhukta-mariy[â]-  
12 deyâ<sup>8</sup> Kâñchivâyil-v[â\*]stavyâya brahmâna<sup>9</sup> Kausi(sî)ka-sagôtr[â\*]ya Daitriya-  
charanaya<sup>10</sup> sūtrata  
13 Pravachanâya Kulacha(sâ)rmmanê brahmadê-mariyâdayâ<sup>11</sup> sarvva-parihâr-ôpata<sup>12</sup>  
dêva-bhò-  
14 ga-hala-<sup>13</sup>varjjam=asmad-âyu-vala-vejeya-aisvariya-bhavirdhaô<sup>14</sup> dattavâ[n ||\*] Tad=  
avagammya<sup>15</sup> sa-  
15 rvva-parih[â\*]rai[h\*] K[â\*]ñchivâyil-grâma[m]=âranya-kshêtra chatushtayañ=cha  
parihârai<sup>16</sup> pahârata [||\*] Yô=<sup>17</sup>

## Third Plate, First Side

- 16 smasvâsanamm=atîkrâmê sū pāpa sâriramm=aruhaty=âpi chatra brahma-gîtâ[h\*]  
salôkâ<sup>18</sup> bhavanti [||\*]  
17 <sup>19</sup>Bhûmi-dânam=param(m)=dânam(m)=na bhûtam(m)=na bhati(vi)shyati [||\*] sêva<sup>20</sup>  
haranât=sapân=na bhûtam(m)=na bhavishyati [||\*]

<sup>1</sup> The *akshara ja* is engraved below the line<sup>2</sup> Read *bhagavad bhakti-sampâ*<sup>3</sup> I believe the intended reading to be *-paripâlan odyôga satata satira-vrata dikshita*, compare the Uruvupalli grant, line 10<sup>4</sup> Read *labdha vijaya yatah prakatah*, see *ibid* line 11<sup>5</sup> Read *âvasanna dharm oddharana*, see *ibid* line 12<sup>6</sup> Read *bhagavat pâdanudhyato bappa bhattâraka pada*<sup>7</sup> This *akshara* looks as if it had been struck out. Perhaps *°varmmana* may have been originally engraved, and this may have been altered to *°varmma*. Read *°varmm=Adêyâra-râshtirê Kâñchivâyil gramam=*<sup>8</sup> Read *-maryâdayâ*<sup>9</sup> Read *brâhmanâya*<sup>10</sup> Read *Taittirîya charanâya Pravachana sūtraya*. The word *sūtrata* of the original is evidently intended for *sūtratah*<sup>11</sup> Read *brahmadêya-maryâdayâ*<sup>12</sup> Read *-ôpêtam*, compare *Ind Ant Vol V p 156, line 25*<sup>13</sup> The *akshara la* of *hala* is engraved below the line<sup>14</sup> Read *asmad ayur bala-vijay aivary abhivarddhayê*. As the donor is spoken of in the third person, one would have expected *sv-âyur-* instead of *asmad ayur*<sup>15</sup> Read *°gamya*<sup>16</sup> What was intended, is probably *parihârata parihârayata cha*, compare *Ind Ant Vol V p 156, line 30*, and p 52, line 29<sup>17</sup> Read *Yô=smach chhâsanam=atîkrâmê=sa pûpah sâriram dandam=arhatî || Apî ch=atra*, compare *ibid.* p 52, line 30, p 137, line 4, and p 156, line 30<sup>18</sup> Read *slôka*<sup>19</sup> Metre *Slôka* (Anuṣṭubh), and of the next verse — Read *-dandî=param*<sup>20</sup> Read *tasya=aiva haranât=pâpam*

- 18 Śva-dattam=para-dattam=va<sup>1</sup> harēti vasunvarā [l\*] sata-sahasrasya hantu[h\*]  
 pivati kilyisha[m=]-  
 19 ti [l\*] Pravardhamāna-vejeya-rājya-pratasatsarē<sup>2</sup> Vaśāka-māsē śukuksh[e]  
 pañchamyā[m\*] datt[ā\*] pattikā [l\*]

*Endorsement First Plate, First Side*<sup>3</sup>

- 1 Madirai-ko[n]da Kō-Pparakēśarīpanmar[kku] yānd=irubattārāva-  
 2 [du] Kāñchivāyil āgiya Iganmaraimangalattu sa-  
 3 bhayōmum U[d]aiyaśāndiramangalattu sabhai-  
 4 yōmum [l\*] ,ivv-irand=urōmun=gūdi<sup>4</sup> onr=āyinaimaiyil  
 5 idan mēṇ-pattadu ōr-ur=āy<sup>5</sup> vālvōm=ā[nō]m [l\*]

No 24 — UNAMANJERI PLATES OF ACHYUTARAYA,

SAKA-SAMVAT 1462

By F. KIELHORN, PH D, C I E, GOTTINGEN

These plates were found by Mr M Aiyasvāmī Aiyar, Inspecting Schoolmaster of the Chingleput tāluka, in the possession of the Munsif of the village of Ūnamāñjeri, four miles east of the Vandalūr Railway Station. At Dr Hultzsch's request, they were lent to him by the Tahsildar of Chingleput, and I now edit the inscription from two excellent impressions, supplied to me by Dr Hultzsch.

These are five copper-plates, the first and last of which have been engraved on the inner side only, while the others are so on both faces. They are numbered, on the first inscribed side of each plate, with the Telugu-Kanarese numerals from 1 to 5, as may be seen from the accompanying photo-lithograph. Each plate is between  $7\frac{5}{8}$ " and  $7\frac{3}{4}$ " broad, and, including the arch at the top, about  $10\frac{3}{8}$ " high, and the writing runs across the breadth of the plates. The plates are held together by a ring, which had been cut before they were received by Dr Hultzsch. It is about  $3\frac{1}{2}$ " in diameter and  $\frac{3}{8}$ " thick, and holds a seal, the lower part of which consists of a smaller ring, through which the larger ring is passed. This seal is  $1\frac{3}{8}$ " in diameter. It bears, on a plain pedestal, the figure of a boar, which faces the proper right and is surmounted by a sword or dagger and by the moon and the sun. On the proper left side of the back of the fourth plate the writing has suffered slightly from corrosion, otherwise the plates are in a perfect state of preservation. The writer and engraver have done their work fairly well, but they have omitted ten aksharas (which we can supply from other inscriptions) at the end of line 23, and sixteen others (which we cannot supply) in lines 149-150, not to mention minor errors. — The characters are Nandināgarī, excepting the word *śrī-Virupāksha* in line 199, which is in large Kanarese characters. The inscription offers the rare sign for *gh*, in the word *pītōjhtas* (for *pītōjjhtas*) in line 77, and it has a sign for the rough *r*, which is like the ordinary sign for *r* combined with the superscript sign for the same letter, in the words *mūru*, l 82, *Śemkalanāṇṇpattu*, l 99, and *Urūār*, l 148. The average size of the letters is about  $\frac{3}{16}$ " — The language is Sanskrit, and, excepting the words *śrī-Gaṇādhīpatayē namaḥ* at the commencement of line 1, the whole is in verse

<sup>1</sup> Read *śva dattam=para-dattam* *ed yō harēti vasundharām* *gavām śata-*

<sup>2</sup> Read *-vijaya-rajya-prathama-samvatsarē* *Vaśakha masē śukla-pakṣē*

<sup>3</sup> The text and translation of this endorsement have been supplied by Dr Hultzsch

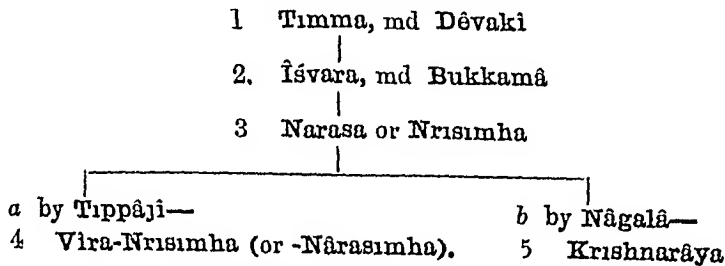
<sup>4</sup> Read *ūrōmun*

<sup>5</sup> Read *ur*

The orthography calls for few remarks. The palatal sibilant is five times employed for the dental (e.g. in *babhāśé*, l 19), and once (in *tithāśu*, l 63) for the lingual, and the dental sibilant twice for the palatal (in *amburdśi*, l 47, and *visva*, l 117), and once (in *usphalam*, l 193) for the lingual. The sign of *visarga* is nine times wrongly omitted, mostly before the word *śrī*. And *b* is three times used instead of *bh*, in *tapôbir* and *buja*, l 7, and *mahîbuyām*, l 12. Besides we need only notice here that the word *Panktiratha* (= *Daśaratha*) is spelt *Pantratha*, in l 24, and *tāmra tāmra*, in lines 188 and 190. — Of Sanskrit words which either are not given by the dictionaries, or have as yet been met with only in lexicographical works, our text only offers *kāpālikā*, 'a cloud (of dust)', l 48, *Pūshaja*, 'the son of the Sun,' i.e. *Karna*, and *amhati*, 'a gift,' the two last in the *viruda Pūshaja-darpa-brid-amhati-śaumda*, 'fond of bestowing gifts which take away the pride of *Karna*,' in line 81. Like other inscriptions of the same dynasty,<sup>1</sup> this one also contains the Kanarese *virudas Bhāshego-tappuwa-rāyara-gamḍah*, 'the disgracer of those kings who break their word,' in l 80, and *Māru-rāyara-gamḍah*, 'the disgracer of the three kings (of the South),' in l 82, and it similarly employs the *viruda Himdurāja-suratrānah*, 'the Sultān among Hindū kings,' in l 84, and has several times the Kanarese words *rāja* and *mahārāja* for *rājan* and *mahārāja*. In l 184 we also have *rājasa*, 'a secretary,' and in l 191 (only by a mistake of the writer) *varusha*, and several terms and names which are not Sanskrit occur in the description of the village in lines 97-99, and in the list of the donees which commences in line 120.

The inscription is one of the king *Achyutēndra*, or *Achyutarāja*, or *Achyutēndra-mahārāja* of *Vijayanagara*. It clearly divides itself into two parts. The first part, up to l 91, gives in thirty eight verses a eulogistic account of *Achyutēndra* and some of his predecessors, and the second part, from l 91, records the grant of a village, made by the king in Śaka-Samvat 1462.

Of the thirty-eight verses with which the inscription opens, twenty-two (*viz* the verses 1, 3-13, and 15-24) occur (as verses 1-6, 9-23, and 29) in the Hampe inscription of *Achyutēndra*'s immediate predecessor *Krishnarāja*, edited and translated by Dr Hultzsch in the *Epigraphia Indica*, Vol I p 361 ff. And, omitting mythical beings, the genealogy furnished by these verses, as given by Dr Hultzsch, is this —



Beyond what appears from this tabular statement, the verses referred to contain hardly any historical information whatever.<sup>2</sup>

Verse 14<sup>3</sup> of the present inscription records that the king *Nṛsiṃha* (*Narasa*) from a third wife, *Ōbāmbikā-dēvi*, had one more son, named *Achyutēndra*, and verse 25 states that this prince, the younger brother of *Krishnarāja*, on the death of that king, succeeded him.<sup>4</sup> The seven verses (26-32) which follow—some of them imitations of preceding verses—eulogize

<sup>1</sup> See, e.g., *Ep Ind* Vol I p 363

<sup>2</sup> See Dr Hultzsch's remarks, *ib* p 362

<sup>3</sup> Verse 2, which is not in the Hampe inscription, invokes the protection of the god *Hari* (*Vishnu*). It is found also in other *Vijayanagara* inscriptions.

<sup>4</sup> The latest date for *Krishnarāja*, known to me from published inscriptions, corresponds to Friday, 23rd April, A.D. 1529, and the earliest date for *Achyutarāja* to Monday, 15th August, A.D. 1530, see *Ep Ind* Vol I p 399, and *Ind Ant* Vol IV p 329.

Achyutēndra in the ordinary conventional manner Verses 33-37 give a string of *birudas* of his which are not new to us,<sup>1</sup> and record (as the Hampe inscription does of Krishnarāya) that he was vaunted upon by the kings of Āṅga, Vṅga, and Kalinga. And this part of the inscription ends with another verse in praise of Achyutēndra, which is merely an imitation of verse 24 of this same inscription.

According to verses 39-53 (in lines 91-115) the *Mahārāja* Achyutēndra, being on the bank of the river Tungabhadra, on the 12th lunar day of the bright half of Kārttika—the day when the god Viṣṇu rises from his sleep—of the year 1462 of the era of Śālivāha, which was the (Jovian) year Sārvara, in the presence of the god Vitthaleśvara,<sup>2</sup> and surrounded by many holy men granted the village of Uhinai, which (apparently in consequence of this grant) is also called Achyutendramaharāyapura, to a number of Brahmanas learned in the Vēdas and famous for their knowledge of the Śāstras, the king having been requested to do so by his trusted minister,<sup>3</sup> the chief of the *Nāyakas* Virupakṣa, who was born in the family of Ananta and is described as the moon of the sea of the [Ā]dyappaṇḍra *Nāyakas*.<sup>4</sup> The village of Uhinai, thus granted by Achyutēndra (in terms which are common to the copper-plate grants of the Vijayanagara kings), was situated in the *Senkalanirpattu sīmā* of the Kumuli *nādu* of the Randayira-mahaveḷ *puttu* of the Āmuru *loṭa* of the Padavidu *mahārājya* of the Jayankonda-Chōla *mandala*, and lay to the east of the village of Ayyaūcheri, to the south of the village of Kulappaka, to the west of the villages of Nallampāka and Vēnkampāka, and to the north of the village of Arunkāl.

The date, given in the preceding paragraph, does not admit of verification, but the fact that it fell in the Jovian year Sārvara shows the year to have been Śāka-Samvat 1462 expired, and for this year the 12th of the bright half of Kārttika would correspond to the 12th October, A D 1510.

As regards the localities, Uhinai, according to Dr Hultzsch, must be the former name of the very Unamāñjeri where the plates were found, for by the *Chingleput Taluk Map* this village lies to the east of Ayyaūjeri, to the south of Koḷappākkam, to the north-west of Nallampākkam, and to the north of Aringal, four of the very places which, under slightly different names, are mentioned in this inscription in the same (or almost exactly the same) positions with reference to Uhinai. *Senkalanirpattu*, the name of the *sīmā* to which Uhinai belonged, appears, also according to Dr Hultzsch, to be an older form of *Senkalpattu*<sup>5</sup> (Chingleput), and Kumuli, from which the *nādu* was called, is the modern Kumuli,<sup>6</sup> in the Chingleput taluk, south of Aringal. *Randayira-mahaveḷ*, the name of the *puttu*, Dr Hultzsch informs me, would mean 'the two thousand great *vēḷis*,' *vēḷi* being a measure of land. The *Āmuru loṭa* Dr Hultzsch<sup>7</sup> considers to have been named after Āmūr or Āmbūr, a town in the Vēlūr taluk of the North Arcot district, and the Padavidu *mahārājya*, according to the same scholar,<sup>8</sup> was called after a town now named Padavedu in the Polūr taluk of the same district. The Jayankonda-Chōla *mandala* is frequently mentioned in Vol I of Dr Hultzsch's *South-Indian Inscriptions*.

<sup>1</sup> Compare *Lp Ind* Vol I p 365, verses 25-29.

<sup>2</sup> This beautifully sculptured temple (No 4 on the *Madras Survey Map of Hampe*) is still in tolerably good preservation. It contains inscriptions of Krishnarāja and Sadāśiva, see Dr Hultzsch's *Progress Report* for December 1888 and January 1889.

<sup>3</sup> The term in the original (l 108) is *svamī-karya dhurīṇa*, 'able to bear the burden of the business of his master.'

<sup>4</sup> On the officials, so named compare Dr Hultzsch in *Ind Ant* Vol XIII p 127.

<sup>5</sup> *Senkalanirpattu*, according to Dr Hultzsch, is an incorrect spelling of *Senkalunirpattu*, 'the town of the red lotus,' while *Senkalpattu* apparently means 'the town of bricks.'

<sup>6</sup> Kumuli *nādu* (in Āmūr *loṭam* in Jayankonda Chōla *mandalam*) occurs also in a Tirukkalukkuṅgam inscription of Kulottunga I, *Ind Ant* Vol XXI p 284.

<sup>7</sup> See *South Indian Inscriptions*, Vol I p 126.

<sup>8</sup> *ib* p 63, and *ante*, p 36, note 6.

To proceed with our analysis of the inscription, the village of Uhinai (or rather the income from it), according to verse 54 (ll 115-117), was divided into 60 *vrittis*, or shares<sup>1</sup>. Of these, one *vritti* and a quarter were set aside for the benefit of the god Raghunātha (Vishnu), and the same amount was reserved for the worship of the god Chandisvara (Śiva, vv 55 and 56)<sup>2</sup>. The bulk was distributed, in amounts ranging from a quarter of a *vritti* to five *vrittis*, among forty-eight Brāhmanas who are named in the verses 57-104 (ll 120-179). Each of these verses<sup>3</sup> gives, in addition to the exact amount allotted to each person, also the name of the father of the recipient, and specifies the *gōtra* or *anvaya* of the latter, and the Vedic texts studied by him. The names of the donees and their fathers' names which occur in vv 57-104, arranged in alphabetical order, are the following —

Achehān, v 75, Anna, v 96, or Annan, v 83, Anantabhāta, v 76, Anantaya, vv 86, 97, Appan, v 82, Appaya, vv 85, 98, Ammaya, v 103, Allālabhāta, v 79, Achehān, v 87, Anaikkuta, v 79, Kāchanādhvarin, v 57, Kāchabhāta, v 61, Kāmābhāta, vv 90, 95, Kālahastin, v 99, Kālahastibhāta, vv 70, 101, Kuppaya, v 89, Kondapa, v 94, Koṇḍaya, vv 91, 101, Gangādharaabhāta, v 60, Gautam[a]bhāta, v 64, Chautikanti-Rāmārya, v 69, Chaundibhāta, vv 70, 71, Timmaya, vv 88, 91, 103, Timmājjōtishika, vv 58, 102, Timmābhāta, vv 62, 72, Timmāvadhānin, vv 59, 61, Tiruvēnkam-Uda[ī]yār, vv 84, 98, Durgābhāta, v 57, Dēvarēbhāta, v 65, Dharmaya, v 82, Nadabhārata-Nāgārya, v 92, Nayinār, vv 78, 84, 89, 97, Nāgappa, v 95, Nāgābhāta, vv 67, 68, Nārāyana, vv 80, 93, Nārāyanārya, v 86, Padmaya, v 100, Per[ī]ya-Perumāl, v 75, Paunaya, v. 90, Basavābhāta, v 63, Bhātānātha-śrī-Chittābhāta, v 74, Bhairavabhāta, v 59, Mandala, v 88, Mandala-śrī-Purusha, vv 80, 93, Mallāvadhānin, v 73, Mallubhāta, vv. 65, 99, Rāghavabhāta, v 66, Rāma, vv 77, 81, Rāmaya, v 94, Rāmābhāta, v 74, Lakshmanabhāta, v 64, Laddagiri-Timma, v. 72, Lingaya, v 92, Lingābhāta, vv. 67, 71, 100, Varadaya, v 87, Varadābhāta, v 69, Vitthalabhāta, v 66, Virūpakshabhāta, v 63, Virarāghava, v 62, Vēnkadatt-Appa, v 81, Vēnkadatt-Uruvār-ārya, v 77,<sup>4</sup> Sinniyappa, v 83, Śellappa, v. 96, Śrīdharabhāta, v 73, Sabhāpati-kavindra, v 104, Sōmavāra-śrī-Gurvaya, v 60, Sōmāsi, v 85, and Svayambhūnātha, v. 104

The *gōtras* or, as they are here commonly called, *anvayas* of the donees were those of Kāśyapa, vv. 57, 60, 75, Kauśika, vv 82, 83, 85, 88, Gautama, v 74, Bhāradvāja, vv 59, 61, 62, 65, 69, 76, 79-81, 84, 86, 87, 89-94, 96, 98, 99, Maudgalya, v 63, Maunabhārgava, vv 58, 102, Vatsa, vv. 66, 97, Vasishtha, v 72, Viśvāmītra, vv 64, 67, 68, 70, 71, 95, Samkriti, v. 77, Sāvāna, v. 104, and Harita, vv 73, 100, 101, 103

Twenty-one donees were students of the Rīgvēda (*bahuricha*), eighteen students of the Yajurvēda (*yājusha*), and one (in v 104) was a student of the Sāmavēda (*sāmaga*). Six followed<sup>5</sup> the *sūtra* of Drāhyāyana, and one (in v 103) that of Āpastamba

After having enumerated the donees, our inscription, in verses 105-108 (ll 180-185), further states that the Brāhmanas, to whom the sixty *vrittis* had thus been assigned in the village, made up thirty additional *vrittis*<sup>6</sup> and gave these, as a preferential share, to the

<sup>1</sup> The sum of the *vrittis*, specified in vv 55-104, actually is 60½

<sup>2</sup> Raghunātha and Chandisvara were evidently the names of the temples of Perumāl (Vishnu) and Īsvara (Śiva) at Uhinai (Ūnamānjēri)

<sup>3</sup> Verse 78 (in ll 149-150) is mutilated

<sup>4</sup> These two names are derived from Vēngadam, the Tamil name of the holy mountain near Tirupatī in the North Arcot district

<sup>5</sup> The original text somewhat oddly says that they were 'born in the *sūtra* of Drāhyāyana (or Āpastamba)', see vv 85-87, 89, 96, and 103

<sup>6</sup> It is not quite clear to me whether these thirty *vrittis* were taken from the portions which, according to what precedes, had been assigned to the Brāhmanas, or whether the village of Uhinai had originally been divided into ninety *vrittis*, of which the aforesaid donees at once set thirty aside for the minister. The former arrangement appears to me to be the one which is indicated by the wording of the text

minister, the secretary (*rājasa*) Venkatādri,<sup>1</sup> a son of the minister Timmaya and grandson of the minister Mosalimadūvīrama, who belonged to the *gōtra* of Harita, was a distinguished student of the *Yajurveda*, and followed the *sūtra* of Āpastamba

Verse 109 then states that this is an edict (*śāsana*) of Achyutarāya Verses 110 and 111 add that this edict on copper, by the order of the *Mahārāya* Achyutendra, was composed by Sabhāpati, and engraved by Viranācharya, the son of Mallana And the inscription ends with five of the ordinary benedictive and imprecatory verses Below it is engraved, in large Kanarese characters, the word *śrī-Vīru(rū)pākṣha*

TEXT<sup>2</sup>

## First Plate

- 1 Śrī-Gaṇadhīpataye namah 1(II) <sup>3</sup>Namas=tunga-siraś chumbi-chandra-chāma-
- 2 ra chāraṇṭ | trāilokya-nagar-arambha-mūlastambhaya Śambhavē 1(II) [1\*] Harēr=hlā-
- 3 varabasya damshtra-damdah ssa<sup>4</sup> patu vah | Hēmādri-kalāsā yatra dhātṛi chchha-
- [t\*]tra-śrī-
- 4 yam dadhan 1(II) [2\*] Kalyāṇay=āstu tad=dhāma p[r\*]atyūha-timur-āpaham | yad=
- Gajō=py=Ag-
- 5 j-odbhūtam Harin=āpi cha pūjyāt 1(II) [3\*] Asti kshiramayād=dēvar=mathya-
- mānān=ma-
- 6 hāmbudhēh | navanitam=iv=odbhūtam=apani[ta\*]-tamō mahah 1(II) [4\*] <sup>5</sup>Tasy=
- āsīt=tanayas=tapō-
- 7 bi(bhu)r=atular=anvartā-nāmā Budhah <sup>6</sup> punyar=asya Purūravā bu(bhu)ja-balur=
- āyu[r\*]=dvi-
- 8 shām mghnatah | tasy=Āyur=Nahusho=sya tasya pu(pa)rushō yuddē(dddē) Ya-
- yatiditau<sup>7</sup>
- 9 bhyatas=tasya tu Turvasur=Vasu-mbhah śrī-Dēvayāni-patēh 1(II) [5\*] <sup>8</sup>Tad-vamśc
- Dēvaki-
- 10 janur=didipē Timma-bhūpatih | yaśasvī Tuluv-ēmdrēshu Yadōh Krishna iv=
- anva-
- 11 yē 1(II) [6\*] Tatō=bhūd=Bukkamā-jānur=Īśvara-kshīpalakah | atrāsam=agunabhram-
- 12 śam manu-ratnam mahibu(bhu)jam 1(II) [7\*] Sarasād=udabhūt=tasmān=Naras-
- āvanipāla-
- 13 kah | Dēvaki-namdanāt=Kāmō Dēvaki-namdanād=iva 1(II) [8\*] <sup>9</sup>Vividha-sukrit-ōddā-
- 14 mē Rāmīśvara-pramukhe muhur=mudita-hṛdaya sthānē sthānē vyadhata yathāvi-
- 15 dhū [i\*] budha-parivritō nānā-dānani yō bhuvi shōdāśa tribhuvana-jan-ō-
- 16 dgitam spī(sphī)tam yaśah punaruktayan 1(II) [9\*] <sup>10</sup>Kāvērim=āśu ba[d\*]dhvā
- bahala-jala-
- 17 rayam tām vilamghy=aiva<sup>11</sup> śatrum jīva-grāham grihītvā samiti bhuja-balā-
- 18 t=tam cha rāyam tadīyam | kritvā Śriramga-pūrvam tad=api nija-vaśē pattanam
- 19 yō babhasē(se) <sup>12</sup> lṛtti stambham nikhāya tribhuvana-bhavana-stūyamān-āpadānah
- [II 10\*]

<sup>1</sup> This name occurs (with the date A.D. 1536) in the list of great ministers and chiefs during the reigns of Krishna, Achyuta, and Sadāsiva, compiled by Mr R. Sewell, *Lists of Antiquities*, Vol II p. 249

<sup>2</sup> From impressions supplied to me by Dr. Hultsch

<sup>3</sup> Metre of verses 1-4. Ślōka (Anushtubh)

<sup>4</sup> Read *sa*

<sup>5</sup> Metre. Sārdūlavikṛidita

<sup>6</sup> This sign of punctuation is superfluous

<sup>7</sup> Read *Yayatih kehstau*

<sup>8</sup> Metre of verses 6-8. Ślōka (Anushtubh)

<sup>9</sup> Metre. Harinā

<sup>10</sup> Metre of verses 10 and 11. Sragdharā.

<sup>11</sup> The original has a sign of punctuation between *ghya* and *va*

<sup>12</sup> This sign of punctuation is superfluous

- 20 Chêram Chôramlam<sup>1</sup> cha Pâ[m\*]dyam tam=apî cha Madhurâ-vallabham mma-  
bhûsham |<sup>2</sup> vîry ô  
21 dagram Turushkam Gajapati-nîpatim ch=âpî jtvâ tad anyan | â-Gangâti-  
22 ra-Lamkâ-prathama-charama-bhûbhut-tatântam nitântam |<sup>2</sup> khyâtî kshonîpatinam  
23 srajam=iva śrîsâm śāsanam yô vyatânî | (II) [11\*] <sup>3</sup>Tippûji-Nāgalā-de-  
24 vyor=iva Nrisim(sim)hê[m\*]dra[t\*]=tasmât=Pan[k\*]tirathid-iva | (II) [12\*] Viran  
vinayinan  
25 Râma-Lakshmanâv=iva namdanau | jâtau Virâ-Nrisimhe[m\*]drâ(dra)-Krishnaraya-

*Second Plate, First Side*

- 26 mahîpatî | (II) [13\*] Asmad=Ôbâmbîka-dêvyâm=Achyutendra-mahîpa  
27 tih | Dêvakyâm Danujârâtur=Vasudêvid=iv-ibhavat | (II) [14\*] <sup>4</sup>Vira-sri-Nara-  
28 simhas=sa Vijayanagarê ratnasimhâsana-sthah kirttya nitya nitya nitya nitya  
29 Nala-Nahushân=apy=avanyâm=ath=ânyan | â Sêtor-â Sumtor-â Sumtor-â  
30 tah svaram=â ch=ôdayâdiêr=â pâchaty-âchal-antad-akhala-hridayam-â, ryya ryyam  
31 śasâsa | (II) [15\*] Nînâ-dânâny=akârshîr=Kânika sudin yah Sri-Virûpikshadêva-stha-  
32 nê śî-Kâlâhast-îsîtur=apî naguê Vêmkatâdru chî Kamchyan | Śrîmâlê Śrî-  
33 nâsâlê mahatî Harihârê=hôbalê Saugamê cha |<sup>6</sup> Śrîmûge Kumabhaghôre hita-ta-  
34 masî Mahânamdi-tîrtthê Nivrittâu | (II) [16\*] Gôkarnê Rama-sêtau jagatî tîd-  
itarêshv=a-  
35 py=âśchêshu punya-sthancêshv=ârabdha-nânîvidha-bhala-mahad in-vârî pri-  
36 vâhah | yasy=ôdamchat-turamgah-prakara-khura-rajah-sushyad-mabhodhu-magnu-<sup>7</sup>  
kshimâbhri-  
37 t-paksha-chehbîd-ôdyattara-tku(ku)hsadhar-ôtkamthita<sup>8</sup> tku(ku)mthit=abhut | (II) [17\*]  
Brahmâmdam vi-  
38 śva-chakram ghatam=udita-mahâbhûtakam ratna-dhenum sapt=âmbhôdhnum=cha kalpa-  
kshiti-  
39 ruha-latikê kâmchanîm kâma dhenum [1\*] svarna-kshimâm yô hirany-asva-  
ratham=apî tu-  
40 lâ-pûrusham gô-sahasram |<sup>9</sup> hêm-âśvam hêma-garbhham lanaka-kari-ratham pamcha-  
lâm-  
41 galy=atânî | (II) [18\*] Pîjyam<sup>10</sup> prasâsya nuvighuam rajyam dyam=iva sâsatum |  
tasmî-  
42 n=gunêna vikhyâtê kshîtêr=indrê divam gatê | (II) [19\*] Tatô=py=avârya-vuyah sri-  
Krishnarâ-  
43 ya-mahîpatih | bibhartî manikêyûra-nuvisêsham mahîm bhujê | (II) [20\*] Kirttyâ  
ya-  
44 sya samamtatah prasrî(sri)tayâ viśvam ruch-aikyam <sup>12</sup>vrajêd=ity=âśamkya purâ  
Purâri-

<sup>1</sup> Read *Chôlam*

<sup>2</sup> These two signs of punctuation are superfluous

<sup>3</sup> Metre of verses 12 14 Ślôka (Anushtubh)

<sup>4</sup> Here the following *aksharas* have been omitted *vyôh Kausalyâ sri Sumitrayôh | dâ*

<sup>5</sup> Metre of verses 15 18 Sragdhârâ

<sup>6</sup> This sign of punctuation is superfluous

<sup>7</sup> Read *turamga prakara*

<sup>8</sup> The reading *ôdyattara* also occurs in v 17 of the Hampe inscription, and in v 17 of a copper-plate inscription of Sadâsiva, of which Dr Hultzsch has sent me an impression I nevertheless consider it to be a mistake for *-ôdyat kara-*

<sup>9</sup> This sign of punctuation is superfluous

<sup>10</sup> Metre of verses 19 and 20 Ślôka (Anushtubh)

<sup>11</sup> Metre Śrîrddhavarikrîdita

<sup>12</sup> The original has a sign of punctuation between *vraje* and *d*



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- 45 r=abhavad=bhah-ekshana[h\*] prāyasaḥ | Padmāksho=pi chatur-bhujō=janī chatur-  
vaktṛ=dbhava-<sup>1</sup>  
46 t=Padmabbuh<sup>2</sup> Kali khadgam=adhād=Ramā cha kamalam vinām cha Vānī  
karē 1(II) [21\*] Śātru(trū)nam<sup>3</sup>  
47 vasam=etō dadata ita rasha kim nu sapt=āmburāsi(sin=) nānā-sēnā-ttu(tu)ramga-  
48 tṛ(tru)ṭta-vasamati dhūli-kapahkabhih | śam(sam)sōshya svairam=etat-pratini-  
49 dhi-jaladhī s[r]īnīkṣṇō yō vidhatē<sup>4</sup> brahmānda svarnamēru-pramukha-nija-ma-  
50 kādana-toyair=amcyasīh 1(II) [22\*] Mad-dattim=arthi-sārtthā[h\*] śriyam=iha  
sachuram bhūm-  
51 jatām=ity=avctyah<sup>5</sup> prāyah pratyaha-hētōs=apana-ratha-gatēr=ālayān=dē-

## Second Plate, Second Side

- 52 vatanam [i\*] tat-tad-dig-jaitra-vri[t\*]ty=api cha biruda-padair=amkitā[m\*]s=tatra tatra  
53 stambhan(ū)=jāta pratishthan=vyatanuta bhavi yō bhubhrīd=abhramkash āgrān 1(II)  
[23\*] Stū-  
54 ty-audaryah sudhibhuh sa Vijayanagarō [ra\*]tnasimhāsana-asthah kshmapālān=Kṛi-  
55 shnaraya-kakṭipatir=adharikṛitya nitya Nṛg-ādin | ā pūrvādrēr=ath=ā-  
56 stakshindhara-katakad=ā cha Hīmichal-āmtād=ā Śctōr=arthi-sārtha-śriyam=i-  
57 ha bahalikṛitya kṛityā babhūc<sup>6</sup> 1(II) [24\*] Kṛitavati<sup>7</sup> sura-lōkam Kṛishnarāyō  
nīj am-  
58 sam tad=anu tad-anujanma punya-karm=Āchyutēmdrah | akhilam=avani-lōkam sv-ām-  
59 sam=aty=āri-j[ē]ta vilasati Hari-chctā vidvad-ishta pradātā 1(II) [25\*] Yō=sau patt-  
abhi-  
60 shikto bhu.am=api nikhilam palayām<sup>8</sup> jaitra-yātr-ārambhāi(bhē) samjrimbhamān-  
odbhūta-  
61 pataha rav-achhanta-rodō-mtaralē | Madram bhity=āpanidram samadhigata-ma-  
62 bhāsa=āringam Kalīngam satamkam Vamka(ga)m=Amgam saha-balam=akarōsch(ch)=  
chaurya-  
63 bhārg-anushāngam<sup>9</sup> 1(II) [26\*] Yat-kṛiti-chandraś=charatī kshamāyām  
tithir(ah)=śśishasā viva-  
64 rddhatē cha | tanōti chakrasya mudam samimdbē divā cha śāyam kumudair=vi-  
65 ramdhu 1(II) [27\*] Madam<sup>10</sup> manasī mārutam sithilayaty=amēya[sta<sup>11</sup>]yair=yad-aśva-  
patali klu-

<sup>1</sup> Read -cal'ro=bhara<sup>2</sup> This sign of punctuation is superfluous.<sup>3</sup> Metre of verses 22-24 Sragdharā.<sup>4</sup> This sign of punctuation is superfluous<sup>5</sup> Read -ard'ya prdyah. The reading alayān at the end of this line is preferable to the reading ālayam of other inscrip' ons<sup>6</sup> The Hampi inscription of Kṛishnarāya, v 29, reads samimdbē<sup>7</sup> Metre Mālinī.<sup>8</sup> Metre Sragdharā.<sup>9</sup> Read palayām<sup>10</sup> The sense would be better expressed by ānushaktam, but I have no doubt that the above reading is correct.<sup>11</sup> Metre Upajāti<sup>12</sup> Metre Prībhī — This verse clearly is an imitation of part of v 22, above, and its general sense is not doubtful. The text of it, also, with the exception of a single akshara, is quite clear in the impressions. But the end of the first Pāda (yair or stayair) yields no sense, and I fail to see the construction of the verse, as read above. I feel almost certain that, in the first Pāda, we ought to read sithilayanty= (instead of sithilayaty=) and to take this to qualify aśva-patall, and that in the last Pāda we should read ambudhīm and (qualifying this) rāya tirōdhanam rōjnam. For the rest, I would suggest, with some diffidence, reading ameyas=tamō (instead of amegastayair) and bala-(or para-)pramathen ōdyatō (instead of bala pramathamasyanō). With these alterations the meaning of the verse would be about this: "Seeing how the multitude of his horses, humbling the concert of the winds, has created darkness by the immense clouds of dust which it raises with its hoofs, one feels inclined to ask whether, eager to destroy the opponent forces, Achyutēndra angrily is drying up the ocean, because it impedes the progress of his chargers."

- 66 raih ksh[ti\*]-rajôbhur=utthâpitah | ajiyanad=iti krudhâ kim=u visôsha-  
 67 yaty=ambudhi-bala-pramathamasyanô raya-virôdhinam vâjunam I(II) [28\*] Kârâ-<sup>1</sup>  
 68 grih-âkalita-vâsa-virôdhi-bhûpa-dâi-âvali-kara-vichâlita-châ-  
 69 marasya | Râjâdhirâja-Pararâjabhayamkar-aikavir-âdikâni  
 70 birudâni bahûni yasya I(II) [29\*] Śrīramga-Vemkatamahâchala-Sêtu-Kâmchî-  
 71 Śrīsaula-Śônagiri-Hêmasabh-âdimêshu | sthânêshu tirtha-niva-  
 72 hêshu cha pâvanêshu dâni shôdâsa bahûni kritâni yêna I(II) [30\*] <sup>2</sup>Sapt=âm-  
 73 bhôdhin=suvarn-âśva-ratham=apī tulâ-pûrusham visva-chakram |<sup>3</sup> hêmâśva sva-  
 74 rnamêdiny-amaratarulatâh kâmchanim kâma-dhênum | brahmâmdam [sva(ra)]-  
 75 tna-dhênum kanaka-kari-ratham gô-sahasram cha sirân=pamch=âpī svarna-ga-  
 76 rbham ya iha bhuvi mahâbhûta-kam(kum)bha[m\*] vyatânit I(II) [31\*] Ambhodîna<sup>4</sup>  
 nîpiyamâ-

## Third Plate, First Side

- 77 na-sahlô=gastyêna - pît-ô[j\*]jhitas=taptô Râghava-sâyak-âgni-si-  
 78 khayâ samtapyamânah sadâ [I\*] amtasthair=vadavâ-mukh-ânala-sikhâ-jâlaur=vi-  
 79 sushkô ddhru(dhru)vam yad-dân-âmbu-ghan-âmbur=ambudhir=ayam pûrnah  
 samu[d\*]dyôtatê I(II) [32\*] Bhisha-<sup>5</sup>  
 80 na-vanî-vikhamdana-chamdah<sup>6</sup> Śêsha-mahâbhara-brid-bhujadamdah [I\*] Bhâshage-<sup>7</sup>  
 81 tappuva-iâyara-gamdah Pûshaja-darpa-brid-amhati-saumdah I(II) [33\*] Râjâdhir[â]-<sup>8</sup>  
 82 jas=Sarvajñas=śrī-Râjaparamêśvarah | Mûru-râyara-gamdas=cha Vâri-  
 83 râsi-gabhîra-dhîh I(II) [34\*] Para-dârêshu [ti(vi)]mukhah Para-râja-bhayamka-  
 84 rah | Śishta-samrakshana-paiô Dushta-sârdûla-mardanah I(II) [35\*] Himdurâya-  
 85 suratrâna Imduvamâ-sikhâmanih | Ar-ibha-gamda bhêrumdô yo=  
 86 rddhanârî-natêśvarah | ityâdi-brudaih<sup>9</sup> kirtti-[bha]ritaur=yutah I(II) [36\*] Am-  
 87 gên=âpī Kalimgêna Vamgêna cha paraur=nripaih | jaya jîva mahâ-  
 88 rây=êty=anisam giyatê cha yah I(II) [37\*] Sa<sup>10</sup> jayati narapâlas=satya-  
 89 dharma-pratishtô Vijayanagara-râjad-ratnasimhâsana-sthah |  
 90 Nrîga-Nala-Nahush-âdim(dîn=) nichayan=raja-nityâ nirupama-bhuj-  
 91 vîry-audârya-bhûr=Achyutêmdrah I(II) [38\*] <sup>11</sup>Śak-âbdê Śâlivâhasya sahasrê-  
 92 na chatuś-sataih | dvishashtyâ cha samâyuktê(ktai)r-gananâm prâpitê kra-  
 93 mât I(II) [39\*] Śârvari-nâmakê varshê mâsi Kârttika-nâmanî | su-  
 94 kla-pakshê cha punyâyâm=utthâna-dvâdâsi-tithau I(II) [40\*] Tumgabhadrâ-  
 nadi-  
 95 tirê Vitthalêśvara-samnîdhan | nânâ-sâkh-âbhudhâ-gôtra-sûtrê-  
 96 bhyaś=sâstravittayâ | vikhyâtêbhyô dvijâtibhyô vêdavidbhyô visêsha-  
 97 tah I(II) [41\*] Prakhyâta-Śrī-Jayamkomda-Chôla-mamdalla(la)-vâsinam |  
 Padavidu-mahâ-  
 98 râyjê lhyâtam=Âmûru-kota-gam I(II) [42\*] Ramdâyira-mahâvêli-ppattan Ku-  
 99 muli-nâdukê | vara-Śemkalanirpattu-simâyâm cha krîta-sthitim [I 43\*] A-  
 100 <sup>12</sup>yyamchêry-âhvaya-grâmâd=âsâm prâchim=upâsritam | Kuḷappâk-âbhudha-grâ-  
 101 mād=dakshinasyâm diśi sthitam I(II) [44\*] Nallampâk-âbhudha-grâmâd=Vemkam-

<sup>1</sup> Metre of verses 29 and 30 Vasantatilakâ<sup>2</sup> Metre Sragdharâ<sup>3</sup> This sign of punctuation is superfluous<sup>4</sup> Metre Śârdûlavikrîḍita.<sup>5</sup> Metre Dôdhaka<sup>6</sup> Originally °dah itêsha- was engraved<sup>7</sup> Read *Bhashage-* (dat sing of Kanarese *bhâsha* = Sanskrit *bhâṣā*)<sup>8</sup> Metre of verses 34-37 Ślôka (Anushtubh)<sup>9</sup> Here three syllables are missing<sup>10</sup> Metre Mâlinî.<sup>11</sup> Metre of verses 39-108 Ślôka (Anushtubh).<sup>12</sup> The sign of the superscript *r* in *Ayyamchêry-* is engraved twice

## Third Plate Second Side

- 102 pākāch-cha paśchumam | Arumkāl=iti vikhyātā<sup>1</sup> grāmād=uttara-sthūtam |(II) [45\*]  
 103 Achy[u]tēmd[r]amahārāyapuram=ity=apar-ābhūdhām | sarva-sasyais=sadā yu-  
 104 ktam=Uhinai-grāmam=uttamam |(II) [46\*] Sarvamānyam chatus-simā-samyutam cha sa-  
 105 mamtatah | nīdhi-nīkshēpa-pāshana-siddha-sādhyā-jal-ānvitam |(II) [47\*] A-  
 106 kshiny-agami-samyuktam gana-bhōgyam sa-bhūrahām | vāpī-kūpa-tatākāis=cha ka-  
 107 śchchb(chchh)-āramais=cha samyutam |(II) [48\*] Putra-pautr-ādibhr=bhōgyam  
 kramād=ā-chandra-tarakam | dāna-  
 108 sy=ādhamanasy=āpi vikrayasy=āpi ch=ōchitam |(II) [49\*] Svāmī-kārya-dhurinēna svā-  
 109 dhina-naya-sampadā | yaśasvin=Ādiyappēmdra-nāyak-āmbuni-  
 110 dh-imdanā || [50\*] Agra-ganyēna sūrānām=Anant-ānvaya-janma-  
 111 nā | vinayēn=ēva mūrttēna viśvās-āvō(vā)sā-vēsmanā | vijñāpito  
 112 Virupāksha-nāyakēmdra-manasvinām(nā) |(II) [51\*] Paritah prayataih smgdhah pu-  
 113 rohita-purogamah | vividhair=viбудhaiś=srautapathikair=adhikai-  
 114 r=grā |(II) [52\*] Sarāta[dra-ma]hārāyō<sup>2</sup> mānaniyo manasvinām | sahira-  
 115 nya-payodharā-pūrvakam dattavān=mudā |(II) [53\*] Asmin=grāmē=ti vikhyātā  
 116 shashta-vritti-samanvite | vrittīmamto vilikhyamtē viprā vēdāmta-pā-  
 117 ragah |(II) [54\*] Vishnavē Raghunāthāya viśva(sva)-raksha-vidhāyinē | vrittir=a-  
 118 tra sapād=aik[ā\*] sudh-[ā\*]hārāya(rtha)m=arppitā |(II) [55\*] Chamdiśvarāya  
 devaya tara-  
 119 kādhisa-maulyō | atra pūjā-kritē vrittīh sapād=aik[ā\*] samarppitā |(II) [56\*]  
 120 Durgabhattach=sudhīr=atra Kāchanaddhvari-namdanah | pamcha vrittīr=avāpnōti  
 121 yājushah Kāsyap-ānvayah |(II) [57\*] Mannabhārgava-gōtra[h\*] śrī-Timmāyotishī-  
 122 k-atmajah | Timmāyotishīkō vrittī-dvayam=atr=aiti bahvrīchah |(II) [58\*] Tim-  
 123 māvadhānnas=sūnur=Bhāradvāj-ānvay-ōdbhavah | sudhī-  
 124 r=Bhāradvābhattach-ākhyō bahvrīcho=tra dvi-vrittīkah || [59\*]

## Fourth Plate, First Side

- 125 Yājushas=Somavāra-śrī-Gurayah Kāsyap-ānvayah | pamcha vrittīr=ī-  
 126 h=āpnōti śrī-Gangādhara-bhatta-jah |(II) [60\*] Bhāradvāj-ānvay-ōdbhūta[h\*] sūnus=  
 Tim-  
 127 māvadhānnah | arddha-vrittīm=avāpnōti Kāchambhattō=tra bahvrīchah |(II)  
 [61\*] Bhāra-  
 128 dvāj-ānvayas=sūnus=Timmābhattachasya bahvrīchah | vrittīm=ēkām=ih=āpnōti  
 129 vivēki Virarīghavah |(II) [62\*] Śrī-Virupākshabhattachasya sūnur=Mandalya-gōtra-  
 130 jah | bahvrīchō Basavabhattach=sudhīs=sārdha-dvi-vrittīkah |(II) [63\*] Viśvāmītr-  
 ānva-  
 131 y-ōdbhūtō Gautambhattasya namdanah | <sup>3</sup>dhīmān=Lakshmanabhattach-ākhyō bahvrīchō=  
 132 tr=ārdha-vrittīkah |(II) [64\*] Bhāradvāj-ānvay-ōdbhūtō Dēvarēbhattacha-namdanah |  
 Mallu<sup>4</sup>  
 133 bhavaty=ardha-vrittīmān=atra bahvrīchah |(II) [65\*] Sūnur=Viṭthalabhattachasya  
 śrī-Vats-anva-  
 134 ya-sambhavah | atra Rāghavabhattachō=rdha-vrittīm=āpnōti bahvrīchah |(II) [66\*]  
 Limgābhattachasya  
 135 sūnu[h\*] śrī-Viśvāmītr-ānvay-ōdbhavah | Nāgābhattachō bhavaty=ēka-vrittīmān=atra

<sup>1</sup> Here one syllable is missing. Read vikhyātāt=sugramdā= (?)<sup>2</sup> Read Achyutēmdra maharāyō<sup>3</sup> Read dhīmān=Lā°.<sup>4</sup> Read Mallubhattō, see below, v 99

- 136 bahvrichah 1(11) [67\*] Nâgâbhattô(tt-â)hvayô dhimân=Nâgâbhattasaya namdanah |  
Viśvâmitr-[â]-  
137 nvayô=tr-aikâm vrittīm=âpnôti bahvrichah 1(11) [68\*] Bhâradvâj-ânvayaś=  
Chautikamti-  
138 Râmârya-namdanah | bahvrichô Varadâbhattô vrittīm=êk[â\*]m=ih=âśnutô [11 69\*]  
Nam-  
139 danaś=Chaumdibhattasaya Viśvâmitr-ânvay-odbhavah | śrī-Kâlāhastibhatt-â-  
140 khyô bahvrichô=tra dvi-vrittikah 1(11) [70\*] Namdanaś=Chaumdibhattasaya Viśvâ-  
mitr-ânv-  
141 y-ôdbhavah | bahvrichô vrittīm=atr-aikâm Limgam(gû)bhattas=samaśnutô 1(11) [71\*]  
Vasishtha-gôtra-jô  
142 Laddagiri-Timm-âkhya-sûri-jah | Tummâbhattô bahvrichô=tra satripâd-aika-  
143 vrittīmân 1(11) [72\*] Mallâvadhâninas=sûnur=bahvrichô Harit-ânvayah | sudhîś=Śrī-  
144 dharabhatt-âkhyô vrittīm=êkâm=ih=âśnutô 1(11) [73\*] Yâjusho Bhûtanâtha-srī-  
Chitabha-  
145 ttasya namdanah | Râmâbhattas=sapâd-aika-vrittikô Gautam-ânvayah 1(11) [74\*]  
Yâjushah Pe.<sup>1</sup>  
146 rya-Perumâl-â[tma]jah Kâśyap-ânvayah | Achchân-âkhyaś=cha pādôna-vritti-dvayam=i-  
147 h=âśnutô 1(11) [75\*] Namdanô=namtābhattasaya Bhâradvâj-ânvay-ôdbhavah | yâjushô=  
namtābhattô=  
148 tra sârdh-aikâm vrittīm=aśnutô 1(11) [76\*] Vêmkadatt-Uruvâr-ârya-sûnus(s)=  
Śa(sa)mkriti-gôtra-jah | śrī-  
149 Râmô=tra sapâd-aikâm vrittīm=âpnôti yâjushah 1(11) [77\*] <sup>2</sup>Nayinâr-âtmajas=sat-  
ripâd-aikâ[m\*]  
150 vrittīm=aśnutô 1(11)[78\*] Bhâradvâj-ânvay-ôdbhûtô yâjushô=Ilâlabhatta-jah | Ânaikkut-â-  
151 hvayô dhimân=pādôna-trayatraya-vrittikah <sup>3</sup> 1(11) [79\*] Nârâyanô Mamdala-śrī-Puru-

*Fourth Plate, Second Side*

- 152 shasy=[â\*]tmasambhavah | Bhâradvâjas=sapâd-aikâm vrittīm Drâhyâyanô=śnutô 1(11)  
[80\*] Bhâra-  
153 dvâj-ânvay-ôdbhûtô Vêmkadatt-Appa-namdanah | śrī-Râmô yâjushô dhimân=arddha-  
vrittīm=ih=â-  
154 śnutô 1(11) [81\*] Kauśik-ânvaya-sambhûtô <sup>4</sup>yâjô=ppan-sudhî-sutah | sârdh-  
dvi-vrittīmân=atra Dharmayô dhimatâ[m]  
155 varah 1(11) [82\*] Śimny-pp-âhvayô dhimân=yâjushah Kauśik-ânvayah | Amnan-  
âkhya-sudhî-sûnur=atra sâ-  
156 rddha-dvi-vrittikah 1(11) [83\*] Nayinâr-âtmajo Bhâradvâja-gotro=tra yâjushah |  
śrī-Tirûvêmkam-Udayâ<sup>5</sup>  
157 t[r]ipâd-vrittīm samaśnutô 1(11) [84\*] Kauśik-ânvaya-sambhûta[h\*] śrī-Sômâsi-  
sutô=ppayah | vrittīm=êkâ-  
158 m=ih=âpnôti śrī-Drâhyâyana-sûtra-jah 1(11) [85\*] Bhâradvâj-ânvay-ôdbhûta[h\*]  
śrī-Drâhyâyana-sûtra-jah | abhyê-  
159 ty=Anamtayô=tr-ârdhha-vrittīm Nârâyanârya-jah 1(11) [86\*] Bhâradvâj-ânvayô  
Drâhyâyana-sûtra-sam[u]dbhavah | a-

<sup>1</sup> Perya-Perumâl is used, for the sake of the metre, instead of Periya-Perumâl, the Tamil equivalent of Mahā-Vishnu

<sup>2</sup> Half the number of syllables of this verse is missing

<sup>3</sup> Read pādôna traya vrittikah.

<sup>4</sup> Read yâjusho=

<sup>5</sup> Read Tiruvêmkam-Udayâr, as below, 1 172 Udayâr represents the Tamil word udayâr, 'lord, god.'



0210

[illegible]

W GRIEGS, PHOTO-LITH

Q 222b

१०२ पासाव पुत्रवत्पुत्रा ज्ञानोदयस्योपायमात्रं नो विदुः ॥  
 १०४ यवलोदयेन नो विदुः ॥ यवलोदयेन नो विदुः ॥  
 १०६ अथोदयेन नो विदुः ॥ अथोदयेन नो विदुः ॥  
 १०८ अथोदयेन नो विदुः ॥ अथोदयेन नो विदुः ॥  
 ११० अथोदयेन नो विदुः ॥ अथोदयेन नो विदुः ॥  
 ११२ अथोदयेन नो विदुः ॥ अथोदयेन नो विदुः ॥  
 ११४ अथोदयेन नो विदुः ॥ अथोदयेन नो विदुः ॥  
 ११६ अथोदयेन नो विदुः ॥ अथोदयेन नो विदुः ॥  
 ११८ अथोदयेन नो विदुः ॥ अथोदयेन नो विदुः ॥  
 १२० अथोदयेन नो विदुः ॥ अथोदयेन नो विदुः ॥  
 १२२ अथोदयेन नो विदुः ॥ अथोदयेन नो विदुः ॥  
 १२४ अथोदयेन नो विदुः ॥ अथोदयेन नो विदुः ॥

**SCALE 5**

E HULTZSCH

22 b

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17A

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91

१३७७



- 160 tr=ârdha-vrittîmân=Âchchân-sûnur=Varadayas=sudhîh I(II) [87\*] Kauśik-ânvaya-sambhûtô yâjushô Mamdal-âtma-  
 161 jah | vrittîm=ekâm=ih=âpnôti Tam(tum)mayô dhîmatâm varah I(II) [88\*] Bhâradvâj-ânvay-ôdbhûtaś=śrî-Drâ-  
 162 hyâyana-sûtra-jah | Kuppayô Napi(yi)nâr-âkhyas-sûri-jô=tr=ârdha-vrittîkah I(II) [89\*] Kâmâbhattasya sūnu[h\*]  
 163 śrî-Bhâradvâj-ânvay-ôdbhavah | vrittîm=ekâm=ih=âpnôti bahvrichah Paunayas=sudhîh I(II) [90\*] Bhâradvâ-  
 164 j-ânvay-ôdbhûtah Komdayas=âtmasambhavah | yâjushas=Timmayô dhîmân=ârdha-vrittîm=ih=âsnutê I(II) [91\*]  
 165 Nadabhârata-Nâgârya-namdanô Limgayas=sudhîh | Bhâradvâj-ânvayô=tr=ârdha-vrittîm=âpnôti  
 166 yâjushah I(II) [92\*] Nârâyanô Mamdala-śrî-Purushasy=âtmasambhavah | Bhâradvâj-ânvay-ôdbhûtô yâ-  
 167 jushô=tr=ârdha-vrittîmân I(II) [93\*] Komdap-âkhyas-sudhî-sûnur=Bhâradvâj-ânvay-ôdbhavah | yâjushô [Râ]ma-  
 168 yô vrittîm=ekâm=atra samaśnutê I(II) [94\*] Viśvâmitr-ânvay-ôdbhûtah Kâmâbhattasya namdanah [\*] a-  
 169 rddha-vrittîm=avâpnôti Nâgappô bahvrichas=sudhîh I(II) [95\*] Bhâradvâj-ânvay-ôdbhûta[h\*] śrî-Drâhyâ-  
 170 yana-sûtra-jah | Śellappa-namdanô=tr=ârdha-vrittîm=Amnas=samaśnutê I(II) [96\*] Vatsa-gôtra-sam[udbhû]-  
 171 tô Nayinâr-âtmasambhavah | pâda-vrittîm=ih=âpnôti yâjushô=namtayas=sudhîh I(II) [97\*]  
 172 Bhâradvâj-ânvayô dhîmân=yâjushô=ppaya-namdanah | 1śrî-Tirûvêmkam-Udayâr-âhva-  
 173 yô=tr=ârdha-vrittîkah I(II) [98\*] Kâlahasti-sudhî-sûnur=Bhâradvâj-ânvay-ôdbhavah | Mallubhatta-  
 174 s=tripâd-vrittîm bahvrichô=tra samaśnutê I(II) [99\*] Harit-ânvaya-sambhûtô Limgâbhattasya namdanah | ba-  
 175 hvrichah Pa[dma]yah pâda-vrittîm=atra samaśnutê I(II) [100\*] Śrî-Kâlahasti-bhattasya namdano Harit-â-  
 176 nvayah | pâda-vrittîm=ih=âpnôti bahvrichah Komdayas=sudhîh I(II) [101\*] Maunabhârgava-gôtra-[jah(jas=)]  
 177 Timmâjyôtiśuk-âtma-jah | Timmâjyôtiśukô=tr=ârdha-vrittîm=âpnôti bahvri-  
 [chah I(II)] [102\*]  
 178 Harit-ânvaya-sambhûtas=Timmayo=mmaya-namdanah [\*] tripâd-vrittîm=ih=âpnôti var-Âpastamba-sûtra-[jah I(II)] [103\*] [Sâ-²]  
 179 varna-gôtra-sambhûtas=Sabhâpati-kavindra-jah | sudhîs=Svayambhûnâth-âkhyas=sâmsgô=tr=aika-vrittîkah I(II) [104\*]

## Fifth Plate

- 180 Vêda-sâstr-ârttha-ta[t\*]tva-jûâ vrittîmamâtô mahîsurâh | grâmê=smin=kalpîtâh pûrvam shashti-vrittî-  
 181 r=vîn=âdhunâ I(II) [105\*] Punas=sarvê-dhukîkritya trimśad-vrittîr=maha(na)svinah | Harit-ânvaya-jâtâ-  
 182 ya var-Âpastamba-sûtrînê | yajus-sâkhâvatâm=agra-yâyînê guna-sâlinê I(II) [106\*] Pau-  
 183 trâya khyâta-Mosahmadûvîrama-namtrinah | dharma-marm-ârtha-vidushê Timmay-a-

- 184 mātya-sūnavô | (||) [107\*] Nitya-klri(kl)pt-âśvamêdhāya nrip-âgr-ôpakriyâ-girâ |  
rāyasa śrī-Vēm-
- 185 katādri-mamtrinô naya-tamtrinô | uddhâr-âmsatay=aiv=aitâs=trimsad-vrittîr=adur=  
mudâ || [108\*]
- 186 Pūrayatô<sup>1</sup> budha-vâmchâ(chhâ) vārayatô vaim-bhūpa chitta-madam | a-  
187 chyuta-vihita-bhūr=Achyutarāyasya śāsanam tad=idam | (||) [109\*]  
<sup>2</sup>Achutêmdra-ma-
- 188 hārāya-śāsanēna Sabhāpatih | abhānirmī(t=pa)da-samdaibham<sup>3</sup> tad=idam tām(tā)-  
189 mra-śāsanam | (||) [110\*] Achyutêmdra-mahārāya-śāsanān=Mallan-ātmajah | tvashṭā  
190 śrī-Vīranāchāryô vyahkhat=tām(tā)mra-śāsanam | (||) [111\*] Dāna-pālanayôr=maddhyê  
191 dānāch=chhrēyô=nupālanam | dānāt=svargam=avāpnōti pālanād=achyutam  
192 padam | (||) [112\*] Sva-dattâ[d\*]=dvigunam(na-) punyam para-datt-ānupālanam |  
para datt-â-
- 193 pahārēna sva-dattam nispha(shpha)lam bhavêt | (||) [113\*] Sva-dattām  
para-dattām vâ
- 194 yô harēta vasumdharām | shashṭur=varusha-sahasrāni<sup>4</sup> viṣṭâyām  
195 jāyatê krimih | (||) [114\*] Aī(ē)k=aiva bhaginî lōkê sarvêśhām=ēva bhūbhū-  
196 jām | na bhōjyâ(gyâ) na kara-grāhyâ vipra-dattâ vasumdharâ || [115\*] <sup>5</sup>Sā-  
197 mānyô=yam dharma-sêtur=nripānām kâlê kâlê pālanīyô bhava-  
198 dbhîs(dbhîh | )=sarvân=êtân=bhāvinah pāthiv-êmdrân=bhūyô nbhū(bhū)yô yāchatê  
Rāmachamdrah || [116\*]
- 199 Śrī-Vīru(rū)pāksha || [11\*]

NO 25 — SPURIOUS SUDI COPPER-PLATE GRANT PURPORTING TO HAVE  
BEEN ISSUED BY BUTUGA IN SAKA-SAMVAT 860

By J F FLEET, ICS, PH D, CIE

This inscription, which is now published for the first time, came to my notice in April, 1892, when I obtained the original plates, for examination, from Īrayya bin Uddānayya Muradimatha, a resident of Sūdi in the Rōn tālukā, Dhārwar district

The plates are five in number, each measuring about 9½" by 4" The edges of them were fashioned slightly thicker than the inscribed surfaces, so as to serve as rims to protect the writing, and, though the plates are in many places a good deal corroded by rust, there are but very few passages in which the text cannot be made out quite satisfactorily — The ring on which the plates are strung, is about ⅜" thick, and circular in shape, about 3½" in diameter It had not been cut, when the grant came into my hands The surface of the seal in which the ends of the ring are secured, is slightly oval, about 1½" by 1½" It has, in high relief on a slightly countersunk surface, an elephant, standing to the proper right, with its trunk hanging down — The weight of the five plates is 188 tolas, and of the ring and seal, 23½ tolas total, 211½ tolas — The characters belong to what is usually known as the Old-Kanarese alphabet The average size of the letters is about ⅓" The engraving is fairly good but it is not particularly

<sup>1</sup> Metre Giti — In the third Pāda of this verse one or two syllables are missing I would suggest reading  
achyutâ chittam bhūmdra

<sup>2</sup> Metre of verses 110 115 Ślōka (Anushtubh)

<sup>3</sup> [Read abhānirmī=mrīdu — E H]

<sup>4</sup> Read shashṭim varsha. Metre Sālini

deep, and so the letters do not show through on the reverse sides of the plates. The interiors of them shew, as usual, marks of the working of the engraver's tool, almost throughout. It seems unnecessary to lithograph the whole record, but, as a specimen, I give plates 1, iii b, and iv a and b — Except for the use of a few Kanarese forms and words, especially in lines 77, 78, the language is Sanskrit. In addition to two of the customary benedictive and imprecatory verses in lines 80 to 82, there are verses in lines 48 to 64 and 83, 84 — The orthography presents nothing calling for remark.

The inscription purports to be a record of that Western Ganga prince Bûtuga, who, according to the Âtakûr inscription (*Epigraphia Indica*, Vol II p 167), slew the Chôla king Rajaditya, in the war between the latter and the Râshtrakûta king Krishna III, in or just before A. D. 949-50. And the object of it is to record a grant of land, which he is supposed to have made, to a Jain temple which his wife Divalâmbâ had founded at Sûndi, i. e. Sûdi. The record, however, is spurious.

The date on which the grant purports to have been made, is Sunday, the eighth *tithi* of the bright fortnight of the month Karttika of the Vikram *samvatsara*, Śāka-Samvat 860 expired. The details, however, do not work out correctly. By the mean sign system of the cycle, by which alone Vikram can be connected with the given year, the *samvatsara* commenced on the 19th November, A. D. 937, in Śāka-Samvat 860 current, and ended on the 15th November, A. D. 938, in Śāka-Samvat 861 current (860 expired). During this period, the month Kārttika fell in A. D. 938, and the given *tithi* ended on Thursday, 4th October, A. D. 938, at about 49 *ghaṭis*, 45 *pa'as*, = 19 hrs 54 min, after mean sunrise (for Bombay). By the southern luni-solar system, Vikram coincided with Śāka-Samvat 861 expired or 862 current but, even if it be assumed that the record contains a mistake in respect of the year, no better result can be obtained, for, in Śāka-Samvat 862 current the given *tithi* began on Tuesday, 22nd October, A. D. 939, at about 30 *ghaṭis* 25 *pa'as*, = 12 hrs 10 min.

This grant belongs to a series of spurious records of a family or dynasty the members of which may, for the sake of convenience, be appropriately called the Western Gangas, or the Gangas of Gangavâdī,—a province which lay principally in what is now the Mysore territory. These records have been mistakenly accepted by Mr. Rice as genuine. And it is most unfortunate that this has happened, for the supposed facts and dates that are stated in them, permeate and vitiate almost everything that he has written in connection with the period to which they purport to belong. I have before now indicated the true nature of these records, and some of the reasons for stamping them as spurious<sup>1</sup>. Mr. Rice, however, has remained unconvinced. And I take this opportunity of stating the case more fully, and in a manner which was not possible when I wrote about it twelve years ago,—in the hope of being able to convert him at last, and with the object of at any rate preventing others, who may be working at the ancient history of India without reading the original documents for themselves, from falling into the same errors, and from being misled by such of his published statements as are based on these records.

Excluding the present grant, which I shall notice again further on, we have now nine of these spurious records, in print more or less, as follows —

(1) The Tanjore grant of Arivarman, i. e. Harivarman, dated in the Prabhava *samvatsara*, Śāka Samvat 169 expired, with details falling in A. D. 248, published by myself, *Ind. Ant.* Vol. VIII p 212, with a lithograph.

(2) The Haxhar grant of an unnamed son of Viṣṇugôpa,—who is, I suppose intended to be Mādhava II,—dated in the Sâdhârana *samvatsara*, Śāka Samvat 272 (expired),

<sup>1</sup> See, e.g., *Ind. Ant.* Vol. XII p 111 — My present remarks, of course, entirely supersede all that I have previously written on this subject.

with details falling in A D 351, published by Mr Rice, *Ind Ant* Vol VII p 173, with a lithograph the translation is also given in his *Mysore Inscriptions*, p 293

(3) The Mallohalli grant of Avinita-Kongani, dated in the twenty-ninth year of his reign, in the *Jaya samvatsara*, which is taken by Mr Rice to be Śaka-Samvat 377 current (A D 454-55), published by Mr Rice, *Ind Ant* Vol V p 136, with a lithograph the translation is also given in his *Mysore Inscriptions*, p 289

(4) The Merkara grant of the same person, dated in the year 388 of an era which is unspecified but is taken to be the Śaka era, with details which, whether the year is applied as current or as expired, fall in A D 466, published by Mr Rice, *Ind Ant* Vol I p 363, with a lithograph the translation is also given in his *Mysore Inscriptions*, p 282 the text, translation, and lithograph, have all been reproduced in his *Coorg Inscriptions*, p 1

(5) The Bangalore Museum grant of Durvinita-Kongani, dated in the third year of his reign, which is taken by Mr Rice to be A D 481-82, published by Mr Rice, *Ind Ant* Vol VII p 174 the translation is also given in his *Mysore Inscriptions*, p 291

(6) The Mallohalli grant of the same person, dated in the thirty-fifth year of his reign, the *Vijaya samvatsara*, which is taken by Mr Rice to be Śaka-Samvat 436 current (A D 513-14), published by Mr Rice, *Ind Ant* Vol V p 138, with a lithograph the translation is also given in his *Mysore Inscriptions*, p 291

(7) The Hosūr grant of Śripurusha-Prithuvi-Kongani, dated Śaka-Samvat 68½ expired, with details falling in A D 762, published by Mr Rice,— translation only,— *Mysore Inscriptions*, p 284

(8) The Nāgamangala grant of the same person, dated in the fiftieth year of his reign, Śaka-Samvat 698 expired (A D 776-77), published by Mr Rice, *Ind Ant* Vol II p 155, with a lithograph the translation is also given in his *Mysore Inscriptions*, p 287

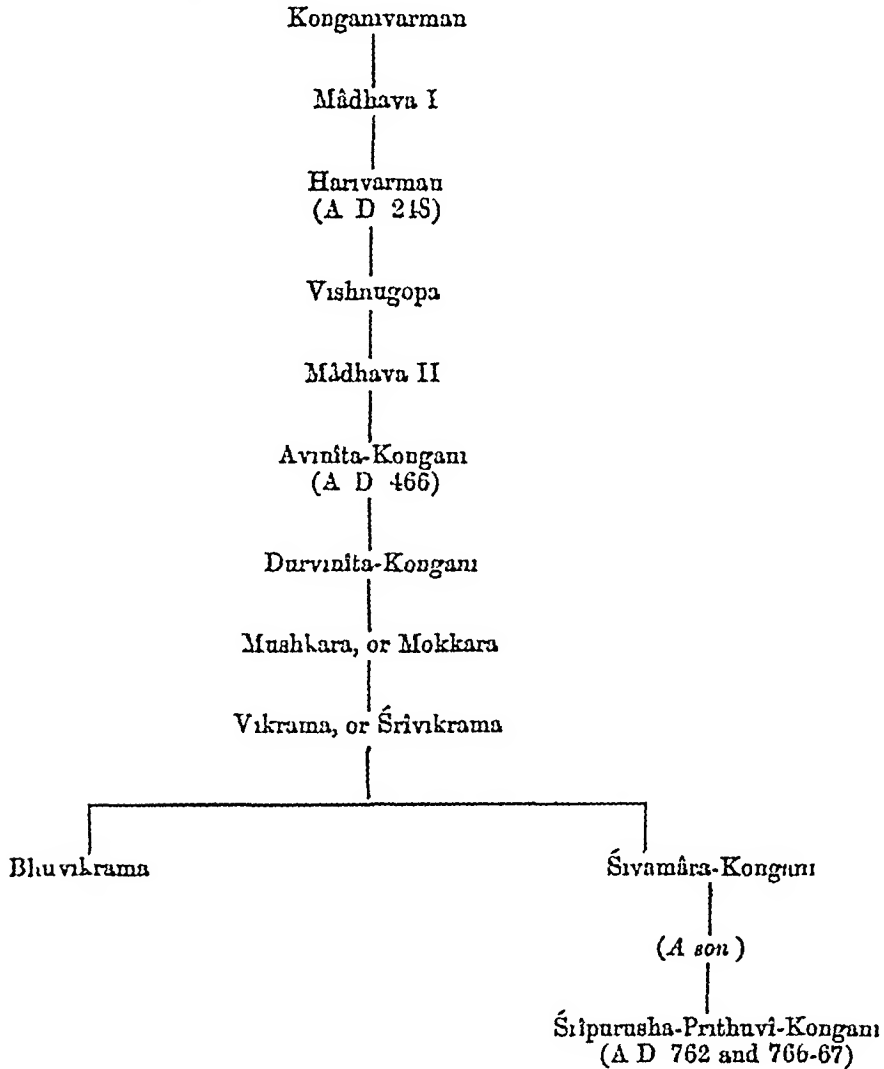
(9) The British Museum grant of Ereganga, which takes the genealogy only as far as Śivamāra-Kongani, and contains no date of any kind, but seems intended to belong to a later period than that of Śripurusha, published by myself, *Ind Ant* Vol XIV p 229, with a lithograph

The genealogy and dates furnished by these records are shewn in the Table on the opposite page And such details as are derivable from them, from a Tamil chronicle called *Kongudēsa-rājākhala*, and from some later documents which have not yet been published, have been compiled by Mr Rice, with the result of a tolerably lengthy and circumstantial account, such as it is,<sup>1</sup> the misfortune is that there is so very little, in all the early part of it, that is authentic

In the inquiry into the nature of these records, the first point to attract attention is,— except in the Nāgamangala grant, and perhaps in the Hosūr grant, of which neither the text nor a lithograph is available,— the very marked badness of the orthography. Even the Nāgamangala grant exhibits, here and there all through, just the characteristic slips that are to be expected somewhere or other in a document which, though prepared with skill and care, is nevertheless not genuine. But, as regards the other records, there are absolutely no genuine epigraphic remains which even approximate to them in this respect And, for a suitable comparison, we have to go to such documents as the spurious Kartakōti grant, which purports to be of the time of the Western Chalukya king Vikramāditya I and to have been issued in A D. 610 (*Ind Ant* Vol VII p 217), but which is shewn, by even the date recorded in it, to be a palpable forgery, and belongs really to a very much later date In respect of the British

<sup>1</sup> See *Mysore Inscriptions*, p xl ff, *Coorg Inscriptions*, Intro pp 1-11, and, finally, *Inscriptions at Sravana Belgola*, Intro pp 67-70, also some remarks in *Ind Ant* Vol XIII p 187 ff

The earlier Western Gangas,  
according to the spurious grants



Museum grant, it may be added that portions of the text are bodily misplaced, and the context is so mixed up that, without the other records as a guide, most of it would be hopelessly unintelligible.

The next point to command attention is the palæography of the grants, as far as published lithographs are available

The Tanjore grant purports to have been issued in A D 248. But every character in it betrays a far later date, and, taken all together, they point to the tenth century A D, as the earliest possible period for the fabrication of the record. This was recognised by Dr Burnell (*South-Indian Palæography*, pp 34, 35, and Plate xi), who classed the alphabet among the Grantha-Tamīl alphabets, and expressed the opinion that the document,—distinctly styled by him “a forgery,”—shows the condition of the northern Chēra characters about the tenth century. A most tell-tale character in this record is the *l*; it is distinctly a Grantha character of a late type, and the only approximation to it, that I can find, is in the Grantha alphabet exhibited by Dr Burnell in his Plate xiv, and allotted by him to A D 1383

The extraordinary Harihar grant, which, as Mr Rice himself has said, includes certainly two, if not three alphabets,—or, rather, attempts at alphabets,—is made up of characters which, for the most part, baffle any attempt at serious criticism. It is sufficient to say that among them there are some of the most modern Nāgarī or Bālbōdh forms,—note particularly the *k* and *y*, and the *p* and *m* in one of their varieties, and that the fabrication of the record must be placed even later than that of the Tanjore grant. So clumsily dense was the ignorance of the man who concocted it, that the *lh* and *nd* of *lhdnḍita*, line 3, are actually formed backwards. And the nature of the whole document is such that, but for the previously published records, the greater part of it could not have been deciphered at all.<sup>1</sup>

The earlier Mallohalli grant, No 3, aims throughout at an old type of characters. But they are so indifferently formed, all through, that,—taking this feature in connection with the corruptness of the orthography,—the spurious nature of the record, and its late origin, cannot be doubted for a moment. I am not at present prepared to fix the earliest date possible for the fabrication of it. But I do not doubt that it was concocted at least as late as the Merkara grant and the other grant from Mallohalli.

The Merkara grant, purporting to have been issued in A D 166, was considered by Dr Burnell to be “the earliest unquestionable inscription as yet known” (*loc cit* p 34), and from it he framed what he called a Chēra alphabet of A D 167 (see his Plate II). But, when Dr Burnell wrote, comparatively little was known about the palæography of southern and western India. Any practised eye will now see, at a glance, that the record is of much later date than that to which it pretends. And, on closer inspection, it is definitely betrayed by a character which furnishes a leading test in dealing with southern records. The letter *lh* occurs in it six times,—in *khadga* and *khanḍita*, line 2, in *mūlhade*, lines 24, 26-27, and 29, and in *likhitam*, at the end, and, in each case, the form that is used is the later or cursive form, which, elsewhere, in Dr Burnell's tables, appears first in his Plate VI, the alphabet in which is taken from a copper-plate grant of the Eastern Chalukya king Amma II, issued in or soon after A D 945 (*Ind Ant* Vol VII p. 15, and lithograph, for the *lh*, see *Phalu*, line 24, *akhyaḥ*, line 25, and *likhitam*, line 64). As a matter of fact, this later form of the *lh* is carried back to the time of the Rāshtrakūṭa king Amoghavarsha I (A D 814-15 and 876-78) for, though only the earlier form appears in the Śīrūr inscription of that king, dated in A D 866,<sup>2</sup> the later form,—and it only,—appears in an inscription of the same king, dated in A D 865, at Mantrawāḍi near Bankapur.<sup>3</sup> But it does not seem at all possible that it can be carried back to before A D 804—for, the older form only is used in the Kanarese grant of Gōvinda III, the predecessor of Amoghavarsha I, dated in that year (*Ind Ant* Vol XI p 126, and lithograph, see the words *vaisākha*, line 2, and *likhitam*, line 19), and the same form,—the older one,—is the only one which occurs in the record of next earlier date in the same class of characters, viz the Wokkalēri grant of the Western Chalukya king Kirtivarman II, dated in A D 757 (*Ind Ant* Vol VIII p 23, and lithograph).<sup>4</sup> And thus we arrive at the beginning of the ninth century A.D., as the earliest possible period for the concoction of the record.<sup>5</sup>

<sup>1</sup> As regards this record, see, further, page 166 below, under the mention of Vishnugopa and Mīdhava II.

<sup>2</sup> *Ind Ant* Vol. XII p 215. A lithograph of this record has not been published yet. I quote from the ink-impression.

<sup>3</sup> Here, again, I quote from an ink impression.

<sup>4</sup> I have not thought it worth while to spend time in examining the still earlier records in the same class of characters, being quite certain that in them there will be found only the older form of the *kh*, and also of the *b* which I have to comment on in connection with the next record.—The facts seem to shew that the introduction of the later or cursive forms of these two characters into epigraphic records was connected with the encouragement that was given to Jain literature in the time of Amoghavarsha I.

<sup>5</sup> It may be noted here that, as the grantees named in spurious charters were probably always real persons, there may be a means of determining the actual date of the fabrication of this record, in the names, which it contains, of Jain teachers belonging to the Dēśiga Gana in the line of Kondakunda.

In the same way, the later Mallohalli grant, No 8,—the characters of which are all suspicious enough, even at first sight,—is conclusively betrayed by another tell-tale letter. The form of the *b* used in it (see *labdha-bala*, line 2, and other words all through the record) is the later one, which, also, in Dr. Burnell's Tables, appears first in his Plate vi, of the alphabet of A.D. 945 or thereabouts (in the lithograph of the grant of Amma II, on which charter the plate is based, for the *b*, see, for instance, *labdha*, line 2, *bālam*, line 17, and *bandhujana*, line 29). Like the later form of the *lh*, and by precisely the same records, the later form of the *b* is carried back to the time of Amoghavarsha I<sup>1</sup>. And, in the same way, it cannot be carried back to an earlier date than A.D. 804, for, the earlier form alone occurs in the Kanarese grant of Govinda III, dated in that year (see the words *brihaspati*, line 3, *gāmundabbe*, line 5, *bandalli*, line 8, and all the other words in the record that include a *b*), and throughout the Wokkalū grant of Kirtivarman II, of A.D. 757. So, here, again, we have the beginning of the ninth century A.D., as the earliest possible period for the concoction of the record.

The characters of the Nāgamangala grant follow the early forms almost throughout. They are mostly of very good and uniform execution,—considerably more so than would be thought from the lithograph published with Mr. Rice's paper on this record, and, to shew this and to illustrate my other remarks, I now give a lithograph of plates i and m, *b*, from my own ink-impressions of the original plates, the opportunity of seeing which I owe to Mr. Rice. And, being of an almost isolated type, they might, at first sight, be easily accepted as belonging really to the time to which they refer themselves. But they, again, are betrayed by the way in which the writer dealt with the letters *lh* and *b*. Of the *lh*, the old form appears in *lhaḍga* and *lhandita*, line 2, *ākhyas*, line 26, and probably *vikhyāta*, line 38, but in *mukha-makha*, line 15, *mukha*, line 16, *dhanushlhaṇḍa* and *nalha*, line 30, *akhlam*, line 38, *mukharita*, line 40, *alhandita*, line 52, *lhaṇḍa*, line 58, *chhakhyam* and *dukhham*, line 75, and *lkhutam*, line 79, the writer forgot himself, and lapsed into the later form which is subsequent to A.D. 804. So also with the *b* the old type is followed in *labdha-bala*, line 2, and in various other words all through the record, but the writer forgot himself, and gave the later form, subsequent to A.D. 804, in *bahala*, lines 28-29, *āmbara*, line 34, *balūr* (and in the first *b* of *bbahu*), line 37, *vbudha*, line 45, *budha*, line 48, *bāna*, line 51, *babhūra*, line 56, *bahubhūra-bbasudhā*, line 76, and *brahmadeyam*, line 80. And so, here, again, the beginning of the ninth century A.D. is fixed as the earliest possible date for the fabrication of the record, a time which is later by at any rate twenty-seven years than the given date of it<sup>2</sup>.

Finally, the British Museum grant aims at producing the old type of characters throughout, including even the *lh* and *b*. But the execution of them is very indifferent all through, and, with the very marked corruptness of the orthography, and the displacing of portions of the text, which has already been noted, it proves, beyond any possibility of doubt, the spurious

<sup>1</sup> In the Sīdri inscription of A.D. 866, only the older form of the *b* is used. In the Mantrawādī inscription of A.D. 865, only the later form occurs. In an undated inscription of the same king at Nidagundi near Shiggaon, the two forms are mixed: the older form occurs mostly, but the later form is found once.

<sup>2</sup> I have said, above, that the characters of this grant are of an almost isolated type. Among published instances, I know none that exactly match them, except those of the spurious grant of Kavidatta from the Coimbatore district (*Ind. Ant.* Vol. XVIII. p. 362, and lithograph). And the resemblance is so marked, that it seems very likely that the two records were written, for reproduction by the engraver, by the same hand.—There is also a close verbal connection between the spurious Coimbatore grant and the spurious Western Ganga records, the former gives some actual phrases from the latter.—In editing the Coimbatore grant, I expressed the opinion that the date of its concoction might perhaps be placed about the commencement of the eighth century A.D., but certainly no earlier. As, however, it includes the later form of the *lh* (in *mukha*, line 4, and *chhakhyam* and *dukhham*, line 32), it cannot be placed before A.D. 804.—As in the case of the Merkara grant (see page 162 above, note 5), the means of determining the exact date of the fabrication of the Nāgamangala grant may exist in the names, mentioned in it, of some Jain teachers in the Palikā Gacchha of the Ereḡittūr Gaṇa in the Naudī-Samgha in the Mūla Gaṇa.

nature of the record, and a late origin for it. It is not possible that this record can have been framed at any earlier period than that which is established for all the others.

We may turn next to some details which present serious chronological difficulties. The Nāgamangala grant, purporting to have been issued in A D 776-77, belongs to the twelfth generation, inclusive of the supposed founder of the family. Whereas the Merkara grant, purporting to have been issued in a year the equivalent of which is supposed to be,— and in fact must be,— A D 466, belongs to the sixth generation.<sup>1</sup> Thus we have three hundred and ten years occupied by only six generations, with the excessive average of more than fifty years apiece,— just double what is usually accepted as the average for purposes of Hindu chronology. And a still more unreasonable average is deduced from the Tanjore grant, for, purporting to belong to the third generation and to be dated in A D 248, it gives, up to the Merkara grant, an interval of two hundred and eighteen years, filled by only three generations, with an average of more than seventy years each. Further, the Tanjore, Merkara, Hosūr, and Nāgamangala grants represent themselves as having been written, at intervals of two hundred and eighteen and two hundred and ninety-six to three hundred and ten years, by one and the same person, Viśvakarman,— a name suspicious enough in itself.<sup>2</sup> And, in some respects at least, the witnesses to both the Tanjore and the Merkara grants, at an interval of two hundred and eighteen years, were absolutely identical.<sup>3</sup>

As the most convenient way of dealing with certain miscellaneous mistakes, I will now give the historical details that are asserted in these spurious records, noticing, at the same time, as far as I can check them, other items taken by Mr Rice from extraneous sources.

The founder of the family was Konganivarman.<sup>4</sup> In an inscription of A D 968-69 at Lakshmēshwar, he is said to have had the proper name of Mādhava,<sup>5</sup> and Mr Rice has obtained an inscription at Humcha, dated A D 1077-78,<sup>6</sup> which, I think, calls him Dadiga-Mādhava, i.e., apparently, "the portly Mādhava," his son Kiriya-Mādhava, and the latter's great-grandson Angāla-Mādhava. His title appears as *Mahārājādhirāja* in the Tanjore and Harihar grants, but as *Mahādhirāja* in all the others and, in connection with this point, it is to be noted that, whereas the first is a perfectly genuine title, it did not penetrate into Western India until after the time of Pulikēśin II (A D 609-10 to 642),<sup>6</sup> and that the second is a nondescript title which elsewhere occurs only once, in connection with Dharasēna II of Valabhi, and is, in itself a most suspicious item. He is described as "a sun of the Jāhnavīya family," i.e. of the family belonging or relating to the river Gangā,<sup>7</sup> as being of the Kānvāyana *gōtra*, and as having acquired (or exhibited) strength and puissance by severing a large pillar of stone with a single stroke of his sword. and the Mallohalli grant, No 3, seems to speak of him as "a forest-fire burning the thicket of the Bāna kings." The Udayēnduram grant of a Ganga prince named

<sup>1</sup> Mr Rice says (*Coorg Inscriptions*, p 10) that "persons with Indian experience will recognise the fact "that such a name may well be used, as a sort of clan name, by the Pañchāla artificers, who invariably claim "affinity with Viśvakarman, the artificer of the gods, and are addressed in ceremonious correspondence as of the "Viśvakarma vamsa." To this I need only say that, in spite of the very large mass of materials that are now available, no other such instance can be adduced from any epigraphic records, and that Sir Walter Elliot, whom Mr Rice has referred to as holding similar views with himself on this point, said that it would be "a very forced "solution of the difficulty" (*Coins of Southern India*, p 113) — Sir Walter Elliot's general conclusion was that "neither of them" (neither the grants nor the chronicle) "afford reliable chronological data to determine either "the beginning or the end of the dynasty" (*loc cit* p 115).

<sup>2</sup> Compare *Ind Ant* Vol VIII p 214, text, lines 41-43, and Vol I p 364, lines 7-9 from the end of the text.

<sup>3</sup> This name is also written Kongunivarman, Konginivarman, and Kongulivarman. It seems to have been a generic name, belonging to every member of the family, rather than a proper name.

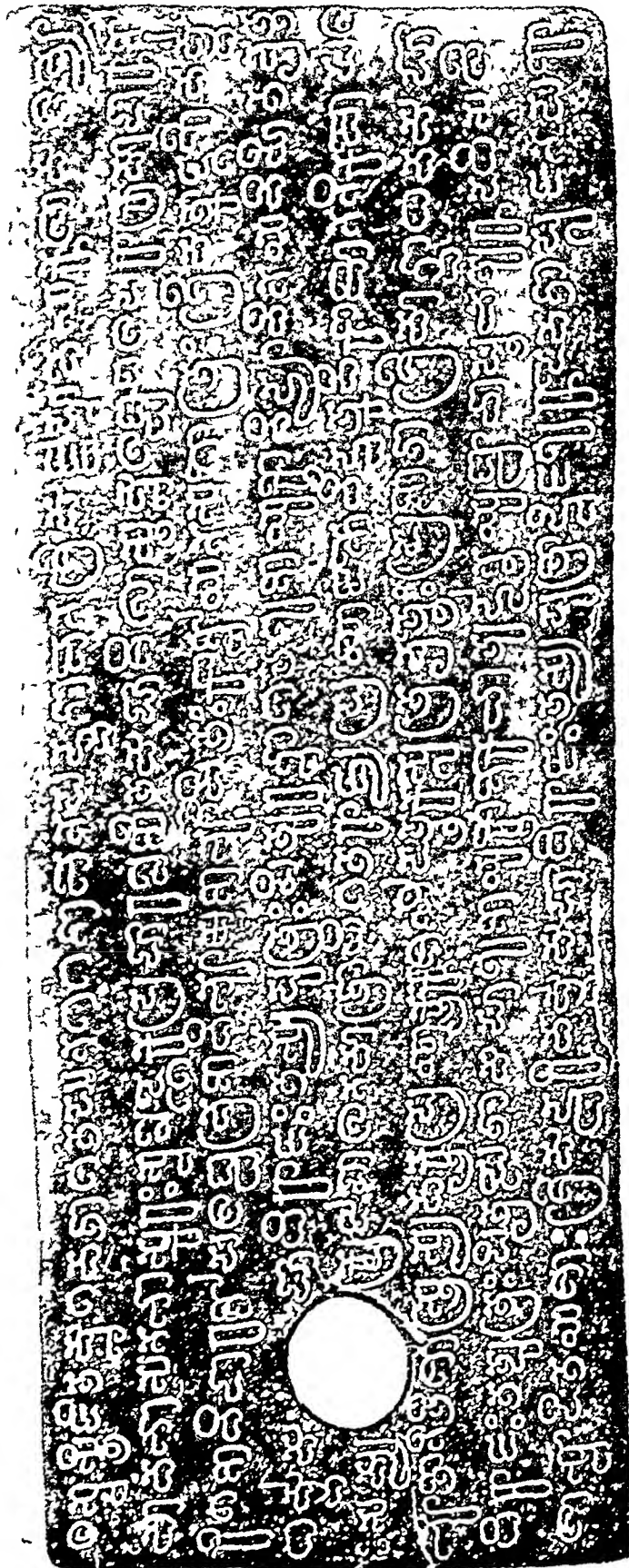
<sup>4</sup> *Ind Ant* Vol VII p 107.

<sup>5</sup> See his *Annual Report* for 1891, in which he quotes the record as giving the names of two brothers, Dadiga and Mādhava, standing at the head of the genealogy.

<sup>6</sup> *Ind Ant* Vol XIX p 306.

<sup>7</sup> Jāhnavī is a name of the Ganges, as the daughter of the sage Jahnū — For the Eastern Ganga version of the circumstances under which the family name was acquired, see *Ind Ant* Vol XVIII p 170.





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Rajasimha, otherwise called Hastimalla, a vassal of the Chôla king Parântaka I,—published by Mr Foulkes, and allotted by him to about A.D. 920,<sup>1</sup>—adds the information that his city was Kavalipura, which is the modern Kolar, in the east of Mysore, and that his banner was the *pañchadhaja* or banner of a bunch of feathers,<sup>2</sup> and it says that, “while he was yet a little boy, playing at big boys’ games, he cut in two a great stone pillar, at a single stroke, with the supple sword which he held in his hand” In connection with the banner thus mentioned, it may be noted that the family crest was an elephant, which appears on the seals of the grants, and is also mentioned in line 7 of the Hambar grant. The Udayëndiram grant further states that the Ganga lineage originated from a saint named Kanya, born in the race of Kâsyapa, and owed its greatness to a certain Simhanandin. Here Mr Foulkes read *mah[pa]*, ‘king’. And Mr Rice,—on the strength of the mention, elsewhere, and in no connection with the Gangas, of a Jain teacher named Simhanandin, who, in a rather obscure passage, appears to be described as giving to Samantabhadra, while the latter was still a disciple, the sharp sword of meditation on the divine *Arha* which breaks, like a line of stone pillars, the army of destructive sins, whereby Samantabhadra broke with his sword the solid stone pillar that barred the road to the acquisition of the goddess of sovereignty,<sup>3</sup> has altered *na lipa* into *muniya*, ‘saint, or leader of saints,’ and has arrived at the conclusion that Konganivarman “was aided, in establishing his kingdom, by his ‘Guru Simhanandin’”. He has found some apparent corroboration in the Humcha inscription. And he has finally developed all this into the assertion that Simhanandin presented to Konganivarman a miraculous sword, with which, at one blow, he cut through the stone pillar which was the chief obstacle in the way of his securing the throne.<sup>4</sup> But the purely conjectural alteration of *mahipa* into *muniya* is rather a violent step. And, whatever the *Śaḥārya* Simhanandin of the Humcha inscription may have done, the Udayëndiram record distinctly implies an interval,—of unspecified but appreciable duration,—between the Simhanandin, who is mentioned in it, and Konganivarman.

His son was Madhava I, who in the Humcha inscription is called Kiriya-Madhava, ‘the younger or lesser Madhava.’ His title appears as *Maharajādhirāja* in the Tanjore grant, as *Adhirāja* which, like the preceding, is a genuine title, in the Mallohalli grant No 3, and as *Mahādhirāja* in all the others. No historical facts are stated in connection with him. But he is said to have been the author of a commentary on the *Dattakasmṛta*,—a work on the law of adoption.

His son was Harivarman, who in the Tanjore grant is called Arivarman. His title appears as *Mahārājādhirāja* in the Tanjore grant, in the Mallohalli grant No 3, as *Mārāja*, which is a corrupt form, and a very suspicious and instructive one, of the genuine title *Mahārāja*, and as *Mahādhirāja* in all the others. In connection with him, again, no historical facts are stated. But the Tanjore grant indicates that his capital was Talavanapura, which Mr Rice has identified with Talakad on the Kaveri, about thirty miles east by south from the town of Mysore,<sup>5</sup> and Mr Rice considers that this town continued to be the royal residence from that time onwards. Before that time, he says,—on the authority of the *Konguḍḍa-Rājakkal*,—the

<sup>1</sup> *Manual of the Salem District*, Vol II p 369.—As regards the period of this record, Parântaka I came three generations before Saka Samvat 926 (expired), = A.D. 1004-1005 (see *South Ind Insers* Vol I p 112) and, therefore, closely about A.D. 920.

<sup>2</sup> This banner is allotted, in the Kalbhavi inscription, to the Ganga chieftain Saigotta Ganga Permânadi, and is there called “the banner of the divine *Arhat*” (*Ind Ant* Vol XVIII p 313).

<sup>3</sup> *Inscriptions at Sravana-Belgoḷa*, No 54.

<sup>4</sup> *Karnataka Sabdanusasanaṃ*, Introd p 18.—Mr Rice has suggested (*ibid*, note, and on previous occasions) that *śilastambha* may stand for *śilastambha*, and that there may be an allusion to the overthrow of a column of Aśoka edicts. But, as he himself remarks, how an Aśoka pillar could stand in the way of the establishment of the Ganga kingdom, is not clear. And the probability is that the passage refers to a *raṇastambha* or *jaya stambha*, ‘a pillar of battle or victory,’ set up by some other king, and destroyed in the same manner with one of the Mandasār columns (see *Ind Ant* Vol XV p 254, and *Gupta Inscriptions*, p 144).

<sup>5</sup> *Mysore Inscriptions*, p xi, and map, p lxxxiv.

capital was Skandapura, which Lassen has placed at Gajjalhatti on the old ghaut road from Mysore to Trichinopoly <sup>1</sup>

His son was Vishnugôpa, whose title appears as *Mahârâjâdhirâja* in the Harihar grant, in the Mallohalli grant No 3, as *Râja*, which is a genuine title, but not one of paramount sovereignty, and as *Mahâdhirâja* in all the others. The Harihar grant either omits two generations altogether, and makes him the son of Konganivarman, or else it calls Harivarman Konganivarman, and transfers to him the feat of severing the stone pillar, which elsewhere is always attributed to Konganivarman.

His son was Mâdhava II., who in the Humcha inscription is called Angâl-Mâdhava <sup>2</sup>. Assuming that he is the king referred to in the Harihar grant, his title appears there as *Râja*, in all the subsequent records, it is *Mahâdhirâja*. He is said to have married a sister of the Kadamba *Mahâdhirâja* Krishnavarman, and we now know three Kadamba kings of that name, referable to approximately the sixth century A D but none of the Kadamba records mention such an alliance and a note which Mr Rice has given, <sup>3</sup> to the effect that there is a grant of Dêvavarman, son of the Kadamba *Mahâdhirâja* Krishnavarman, which would place the latter about A D 438-39, is altogether misleading, in the record in question, <sup>4</sup> there is no statement of any date, and not even anything that helps to fix its specific period, and the date of A D 438-39 for Krishnavarman was arrived at by myself, <sup>5</sup>— from the spurious Ganga records, and before I recognised their true nature. The Harihar grant gives this Mâdhava the hereditary title of “supreme lord of Kolâla, the best of towns,” and describes him as “having acquired the excellent favour of the goddess Padmâvatî,” and it also mentions him, or another person, as Râjamalla. On these points Mr Rice himself has remarked <sup>6</sup>— “No other inscription mentions ‘him’ [i.e. Râjamalla], ‘and it is doubtful whether this name was used so early. The form ‘Kolâla, too, is more modern, and the reference to Padmâvatî seems to connect him with the ‘later kings.’ It is really remarkable that Mr Rice should recognise so much, and yet fail to arrive at the proper ultimate conclusions.

His son was Avinita-Konganî, whose title appears in the Mallohalli grant No 3 both as *Râja* and as *Mahârâja*, and in the subsequent records as *Mahâdhirâja*. He is said to have married a daughter of the Punnâtârâja Skandavarman, and corroboration of this statement is supposed to be furnished by the fact that the Kômaralingam grant of Ravidatta mentions a Skandavarman, whose son was named Punnâtârâja <sup>7</sup>. But the Kômaralingam record contains no mention of any intermarriage with the Gangas, and it is itself a spurious record, of certainly no earlier date than the commencement of the ninth century A D <sup>8</sup>.

His son was Durvinita-Konganî. The Hosûr and Nâgamangala grants give him no title, in the Bangalore grant, he is styled *Mahârâja*, and, in the Mallohalli grant No 6 and the British Museum grant, either *Râja* or *Vriddharâja*, the latter of which titles is unknown except for these spurious records. The Mallohalli grant No 6 styles him “lord of the whole of Pânâda or Pânâda, and Punnâda.” He is said to have been victorious in battle at Andari, Âlattûr, Porulare, and Peinagara, Pernagara, or Pennagara, <sup>9</sup> and to have composed a commentary on

<sup>1</sup> *Ibid*, and *Coorg Inscriptions*, Introd p 1

<sup>2</sup> In Reeve and Sanderson's *Kanarese Dictionary*, *angâlû* (of which *angala* is the genitive singular) is given as meaning ‘the sole of the foot’

<sup>3</sup> *Coorg Inscriptions*, Introd p 2, note 5

<sup>4</sup> *Ind Ant* Vol VII p 33

<sup>5</sup> *Ind Ant* Vol VI p 23

<sup>6</sup> *Coorg Inscriptions*, Introd p 2, note 3

<sup>7</sup> *Ind Ant* Vol XVIII p 368

<sup>8</sup> See page 163 above, note 2

<sup>9</sup> Pennagara is said by Mr Rice (*Coorg Inscriptions*, Introd p 3, note 2) to be in the Salem District, at the foot of the Eastern Ghats. And it is, I suppose, the ‘Pennagara’ which is shown, in approximately lat 12° 5', long 77° 50', in the map given in the *Manual of the Administration of the Madras Presidency*, Vol I—Âlattûr appears in the later Mallohalli grant, No 6, as Âlattûr. Mr Rice has suggested (*Ind Ant* Vol V p 135) that it may be a village about ten miles south of the city of Mysore. But there is also an Âlattûr in the Coimbatore district and an ‘Alatore’ in the Malabar district.

fifteen cantos, or on the fifteenth canto, of the *Kirātārjuniya* (of Bhāravi) An author named Nripatunga, whom Mr Rice identifies with the Rāshtrakūta king Amoghavarsha I (A D 814-15 to 876-78) says that among previous writers there were Vimala, Udaya, Nāgārjuna, Jayabandhu, and Durvinita, from which Mr Rice derives corroborative evidence of the existence of the Western Ganga king Durvinita<sup>1</sup> But, granting that the Nripatunga in question is Amoghavarsha I, the statement only proves that there was an author named Durvinita at some time before about A D 850, and there is nothing in it, either to establish any particular date for him, or even to shew that he was a Ganga An unpublished grant from Hebbūr states that Durvinita was taught by the author of the *Śabdārātāra*, i.e., Mr Rice says, by Pujyapada,—whose date he holds, is thus established<sup>2</sup> Whether this author was the celebrated Pujyapada,—what the date of that Pujyapada was,—and what, if anything, it may prove in connection with Durvinita,—I am not at present prepared to consider But, at any rate, the date which is to be deduced for Durvinita from these spurious records, has no weight of any kind in determining the date of Pujyapada

His son was Mushkara, whose name appears in the British Museum grant in the form of Mokkara The same record styles him either *Rāja* or *Vriddharāja*, but the Hosūr and Nāgamangala grants do not give him any title The British Museum grant says that he married a daughter of Sindhuja, or of the king of Sindhu The Lakshmeshwar inscription mentions a Jain temple called Mukkaravasati<sup>3</sup> this may possibly be taken as shewing that, at some time before A D 978, there really was a Ganga king or prince named Mushkara, Mukkara, or Mokkara but it fixes no specific date for him, and it can hardly be said to suffice to prove the genealogy given in the spurious records

His son was Vikrama or Srivikrama,<sup>4</sup> with whose name, again, the British Museum grant connects the title of *Rāja* or *Vriddharāja*, the Hosūr and Nāgamangala grants do not give him any title No historical facts are stated in connection with him

His son was Bhūvikrama, with whose name the British Museum grant connects the title of *Mahādhirāja*, the Hosūr and Nāgamangala grants do not give him any title He seems to have had the *biruda* of Śrīvallabha And he is said to have defeated an unnamed Pallava king, in battle at a place named Vilanda or Vilandha The British Museum grant says also that he subjugated the whole of the Pallava dominions

His younger brother was Śivamāra, to whose name the Hosūr and Nāgamangala grants attach the genuine title of *Maharāja* He had the *biruda* of Nava-Kāma Also, from a copper-plate grant from Suradhēnupura, Mr Rice gives him the *biruda* of Nava-Chōka<sup>5</sup> And he further suggests that he may be the Kambayya, supposed to be also called Nava-Loka, who is mentioned in one of the Śravana-Belgola inscriptions as the son of a king named Śrīvallabha<sup>6</sup> but, from ink-impressions received from Dr Hultzsch, I am able to say that the true *biruda* in the inscription in question is Ranavaloka, and this, compared with Khadgāvalōka in the case of Dantidurga, is suggestive of a Rāshtrakūta king or prince

The name of Śivamāra's son is not given in the Hosūr, Nāgamangala, and British Museum grants And they also state no history in connection with him But the Udayēndiram grant,—which, as regards the interval, simply tells us that, in the line of Konganivarman, there were Vishnugopa, Hari, Mādhava, Durvinita, Bhūvikrama, and "other kings,"—seems to name him either as Prithuyāsa or as Prithivipati, and it mentions, in connection with him, a

<sup>1</sup> *Karnāṭaka Śābdanusasanam* Introd pp 7, 19, 23

<sup>2</sup> *Coccy Inscriptions*, Introd p 3, and *Inscriptions at Sravana Belgola*, Introd pp 53 and note, 69, see also *Karnāṭaka Śābdanusasanam*, Introd. pp 18, 19

<sup>3</sup> *Ind Art* Vol. VII p 109

<sup>4</sup> The following name, 'Bhūvikrama,' suggests that *sri* may here be intended to be part of the name But otherwise it would not be admissible (see *Gupta Inscriptions*, p 9, note)

<sup>5</sup> *Inscriptions at Sravana Belgola* Introd pp. 14, 62.

<sup>6</sup> *ibid*

king named Amoghavarsha. Now, here there is a plain anachronism, for, whereas, according to the Hosūr and Nāgamangala grants, Śivamāra's son came at least fifty years before A D 776-77, the earliest Amoghavarsha is the Rāshtrakūṭa king Amoghavarsha I, who could not be said to reign in A D 814-15.

Śivamāra's son's son was named, according to the Hosūr and Nāgamangala grants, Śripurusha-Prithuvi-Kongani; and they also imply that he had the *birudas* of Bhūpati, and Rājakesarī, but some genuine stone inscriptions disclose the fact that his real proper names were Muttarasa, and Śripurusha, therefore, must also be taken as a *biruda*. The Hosūr and Nāgamangala grants both give him the title of Mahārāja. Mr. Rice says that his son was Śrījā, but the passage, in the Nāgamangala grant, on which this is based, says simply that the grant was made by the Mahārājādhirāja and Paramdhara, the glorious Jambhava; whether this denotes Śripurusha, or someone else, I am not at present prepared to say. The Hosūr and Nāgamangala grants both describe him as having his victorious camp at the city of Manjakhita, which place, whatever it may be, is certainly not the Manjakhita of the Rāshtrakūṭas. And they give for him dates in A D 762 and 776-77, the later record also stating that A D 776-77 was the fiftieth year of his reign. The Udayenduram grant, however, which can only be interpreted as naming him as Maṇḍisimha (or else as not mentioning him at all), dated at a considerably later date, it makes him (or else some other name unknown to us) the father of Rājasimha, otherwise called Hastimalla, who received the B. & C. territory from the Chōla king Parantaka I, and it thus places him (from either point of view) only one generation before A D 920 or closely therabouts.<sup>1</sup>

I will take next certain internal evidence in the Merkhara record. It is, of course, without naming him, the minister of a king Akūlavarsha,<sup>2</sup> and says, as far as the text can be properly construed at all, that in A D 466 he acquired from Avineta-Kongani a grant for a Jātī temple at the city of Talavanagara, at any rate, it asserts that there was a king named Akūlavarsha in or shortly before A D 466. Mr. Rice says that no doubt a Rāshtrakūṭa king is intended,<sup>3</sup> and in this I quite agree. But, on the assumption that every Kṛishṇa of the Rāshtrakūṭa family must have borne the *biruda* Akūlavarsha, he goes on to identify this Akūlavarsha with a Rāshtrakūṭa king Kṛishṇa, whose son Indra is said, in the Western Chālukya traditions of the eleventh century A D, to have been conquered by Jayasimha I, the progenitor of the whole Chālukya stock,<sup>4</sup> and who, in accordance with this statement, is to be allotted to about the end of the fifth or the beginning of the sixth century, A D,—i.e. to a period that approximates to the date put forward in the Merkhara grant, and here it is impossible to endorse his view. In the first place, the existence of this early Rāshtrakūṭa king Kṛishṇa is purely legendary, and is undoubtedly imaginary. The Western Chālukya records themselves contain no mention of him, and they do not record any specific victories at all by Jayasimha I, who seems, in fact, to have not enjoyed any regal power, and to be quoted simply as the grandfather of Pulikēśa I, the founder of the dynasty. The Rāshtrakūṭa records do not mention him. And, though certain coins have been obtained from the Nasik District, which do give the name of a king Kṛishṇa,<sup>5</sup> and may be allotted to the period in question just as well as to a somewhat later one, still they contain nothing that refers them to the Rāshtrakūṭa dynasty, and my opinion now is that, in all probability, they are coins of king Kṛishṇa, father of Śaṅkaraguna, whose existence has recently been brought to notice by a copper-plate grant from Santhadri in the Baroda State,<sup>6</sup> and that this person is an early Kalachuri king. The existence of an early Rāshtrakūṭa king Kṛishṇa, referable to approximately the period to which the Merkhara grant pretends to belong, depends upon nothing but the tradition which first appears in the eleventh century A D, after

<sup>1</sup> See page 165 above, and note 1.

<sup>2</sup> See the text as given in *Coorg Inscriptions*, p. 3.

<sup>3</sup> e.g. *Ind. Ant.* Vol. XVI, p. 17.

<sup>4</sup> *Epigraphia Indica*, Vol. II, p. 22.

<sup>5</sup> *Ind. Ant.* p. 9.

<sup>6</sup> *Ind. Ant.* Vol. XLV, p. 62.



the overthrow of the Rāshtrakūtas by the Western Chalukya Taila II. And I am certain that the origin of the statement is to be found in the facts that, almost at the end of the Rāshtrakūta period, there was a powerful Rāshtrakūta king Krishna III, and that he left a grandson, Indra IV, by crowning whom the Western Ganga prince Marasimha attempted to continue the Rāshtrakūta sovereignty after the overthrow of Kakka II.<sup>1</sup> And in the second place,—even granting, for the sake of argument, that there was an early Rāshtrakūta king Krishna, belonging to the same period with the Western Chalukya Jayasimha I, and approximating to the date put forward in the Merikara grant, and also that the *birudas* of the Rāshtrakūtas were as constant as Mr Rice would have them to be,—there must have been a time when each *biruda* was first devised, and the only sound course in respect of any particular *biruda* is to take the earliest instance that is actually proved for it. The *biruda* Akalavarsha appears first in connection with the Rāshtrakūta king Krishna I.<sup>2</sup> It belonged subsequently to his descendants Krishna II and Krishna III. And, intrinsically, any one of these three kings might be the person referred to in the Merikara grant. If that person, however, is Krishna I, who came shortly after A D 754, then at the best, the record was written close upon three centuries after the date to which it refers itself, but this identification is rendered impossible by the palæographic evidence, noted above, which fixes about half a century later,—and the third generation after Krishna I,—as the earliest possible period for the concoction of the record. The date of Krishna II, just after A D 878, fits in sufficiently with the palæographic evidence, and, going slightly further, establishes the last quarter, instead of the beginning, of the ninth century A D, as the earliest possible period to which the fabrication of the Merikara grant can be referred. I think, however, that the mention of a king Akalavarsha in this record is in reality to be attributed to the fact that the *biruda* belonged also to Krishna III, whose period was about A D 940 to 956, and who had some very special relations with the Western Gangas by his father Amoghavarsha-Vaddiga, a sister of his was given in marriage to Permanadi-Bātuga, with, as her dowry, the districts known as the Puligere Three hundred, the Belvola Three hundred, the Kishkad Seventy, and the Bage or Bagenād Seventy,<sup>3</sup> he himself confirmed Bātuga, probably as governor, in the possession of the same districts, as a reward for killing the Chola king Rajaditya,<sup>4</sup> a son of his own married a daughter of Ganga-Gāngāya, i.e. Bātuga,<sup>5</sup> and Indra IV, by crowning whom Marasimha sought to continue the Rāshtrakūta sovereignty after the downfall of Kakka II, was the offspring of that marriage.<sup>6</sup> And if this view is accepted, the earliest possible period for the fabrication of the Merikara grant is pushed still further on, to about the middle of the tenth century A D.

There is also similar evidence in the British Museum grant. In line 56 it gives the name of Kalivallabha, which, there can be little doubt, either denotes the Rāshtrakūta king Kalivallabha-Dhruva (just before A D 782-84), or else owes its origin to the fact of his having had that *biruda*.

And finally we have to note that, in the four cases in which the dates include details that can be tested by calculation, in not one instance do those details work out correctly.<sup>7</sup> Thus —

The Tanjore grant purports to be dated in the Prabhava *samvatsara*, Śāka-Samvat 169 expired, on the new-moon *tithi* of the month Phālguna, on Friday, under the Rēvatī *nakshatra*

<sup>1</sup> This is evidently the real meaning of a passage near the beginning of *Inscriptions at Śravana Belgōla*, No 38, which (*id* Introd p 19) is rendered differently by Mr Rice.

<sup>2</sup> It is established for him by the Paithan grant of Gōvinda III of A D 794 (page 104 above). In the cases of his descendants Krishna II and Krishna III, the *biruda* is well known, from various records.

<sup>3</sup> From an unpublished record.

<sup>4</sup> *Epigraphia Indica*, Vol II p 174.

<sup>5</sup> *Inscriptions at Śravana Belgōla*, Introd p 21.

<sup>6</sup> *ibid*.

<sup>7</sup> I place this point last, because there are undoubtedly some, if not many, genuine records, the dates of which are not correct, but which are not, therefore, to be condemned. When, however, as in the present series, every date is wrong, the point becomes one of very considerable importance.

and the *Vṛiddhi yōga*. By the southern luni-solar system only can Prabhava be connected with Śaka-Samvat 169 expired, and, by that system, it coincided with the given year, which is virtually Śaka-Samvat 170 current. The new-moon *tithi* of the *pūrṇimānta* Phālguna began on Friday, 11th February, A D 248, at about 11 *ghaṭis*, 15 *palas*, = 1 hrs 30 min, after mean sunrise (for Bombay). But, on that day, there was neither the *Rāvati nakshatra*, No 27, nor the *Vṛiddhi yōga*, No 11, at sunrise the *nakshatra* was *Śatātārakā*, No 24, and the *yōga* was either *Siddha*, No 21, or *Sādhya*, No 22. The new-moon *tithi* of the *amānta* Phālguna began on Saturday, 11th March, at about 48 *gh* 50 *p*, = 19 hrs 32 min<sup>1</sup>. The use of the southern luni-solar system of the cycle in this record is itself evidence of comparatively late date; for, the mean-sun system was the one for Southern India, up to at any rate A D 804<sup>2</sup>.

The Harihar grant purports to be dated in the *Sādhārana samvatsara*, Śaka-Samvat 272, on the new-moon *tithi* of Phālguna, on Sunday. Here, again, the *samvatsara* can be connected with the given year only by the southern luni-solar system, according to which *Sādhārana* coincided with Śaka-Samvat 272, as an expired year, i.e. with Śaka-Samvat 273 current. But the new-moon *tithi* of the *pūrṇimānta* Phālguna began on Monday, 11th February, A D 351, at about 51 *gh* 30 *p*, = 20 hrs 44 min, and the new-moon *tithi* of the *amānta* Phālguna ended on Thursday, 14th March, at about 6 *gh* 20 *p*, = 2 hrs 32 min. Here, again, the use of the southern luni-solar system of the cycle is itself evidence of a comparatively late date. And so also is the fact that the Śaka year is expressed by numerical words,<sup>3</sup> for, the earliest genuine epigraphic instance of this, in India, is the record which gives the date of the coronation of Amma II in A D 945, and the earliest absolutely reliable instance in Western India, known to me, is an inscription of the time of the Western Chālukya king Somēśvara II at Annigere in the Dhārwar district, dated in A D 1071<sup>4</sup>.

The Merkara grant purports to be dated in the year 388, which is taken to be, and can only be, Śaka-Samvat 388, on the fifth *tithi* of the bright fortnight of Māgha, on Monday. But, in Śaka-Samvat 388 current, the given *tithi* ended on Friday, 7th January, A D 466, at about 21 *gh* 50 *p*, = 8 hrs 44 min. And, with Śaka-Samvat 388 expired, the given *tithi*, in Śaka-Samvat 389 current, began on Tuesday, 27th December, A D 466, at about 7 *gh* 45 *p*, = 3 hrs 6 min.

And the Hosūr grant purports to be dated in Śaka-Samvat 684 expired, in the month *Varāṣkha*, on Friday, on the occasion of an eclipse of the moon. In this year, however, the full-moon *tithi* ended on Tuesday, 13th April, A D 762, and on this day there was no lunar eclipse<sup>5</sup>.

It is necessary now to say a few words about the Tamil chronicle, the *Kongudēsa-Rājakkal*, which has already been incidentally mentioned. It purports to give an account of twenty-eight kings of the *Konga* or *Kongu* country, from four generations before A D 82-83 to A D 894-95. In many respects it agrees with the grants so much so that it and they plainly have some very close connection, though, whether the grants were fabricated from the chronicle, or whether the grants having been first concocted, the chronicle, which mentions charters of A D 82-83, 178-79, 288-89, 746-47, and 878-89, was put together, with additions from them, or whether all

<sup>1</sup> For this date, see also *Ind Ant* Vol XVII p 241, some of the details given there are, however, superfluous, as no year can possibly be concerned except Śaka Samvat 170 current (169 expired). In such cases as the present ones, it is only necessary to state the beginning or the end of a *tithi*, whichever falls on or nearest to the given week day.

<sup>2</sup> See *Ind Ant* Vol XVII p 142.

<sup>3</sup> That the date is expressed in this way was partially recognised by Mr Rice (*Ind Ant* Vol VII p 170). The proper reading of the text is *Saga vasa nayana giri-nayana*.

<sup>4</sup> Sir Walter Elliot's *Carnataka-Dēsa Inscriptions*, Vol I p 216.

<sup>5</sup> The lunar eclipses of A D 762 were on the 15th January and the 10th July (see Von Oppolzer's *Canon der Finsternisse*, p 355).



were taken from some common source which remains to be discovered, it seems impossible to decide. But it adds some further details,<sup>1</sup> which are sufficiently instructive. According to the grants, the founder of the family was Konganivarman. The chronicle mentions this person, with the date of A D 189-90 or 190-91 for his installation, at Skandapura. But it also gives the names of seven previous rulers of the same kingdom, of a different family, and it tells us that they were of the Reddi or Batta tribe, and belonged to the Sūryavamśa or Solar Race.<sup>2</sup> And, not only does it make this pointed statement, but, of these persons, five are distinctly to be identified with members of the Rāshtrakūta dynasty of Malkhēd, whose dates, far from lying before A D 189, fall between about A D 675 and 956. The names and relationships of the seven rulers, as given in the chronicle, are—Vīrāraja-Chakravartin, who was born in the city of Skandapura, his son Gōvindarāya, his son Krishnarāya, his son Kālavallabharāya, his son Govindarāya, with the date of A D 82-83, his son Chaturbhūja-Kannaradēva-Chakravartin, and his son Tura-Vikramadēva-Chakravartin, who is said to have been installed at Skandapura in A D 178-79, and to have been converted from Jainism to Śaivism by the celebrated Śaṅkarāchārya. And the second to the sixth of them are plainly—Govinda I of the Rāshtrakūta dynasty (three generations before A D 754), his grandson Krishna I, the latter's son Kalivallabha-Dhruva, Dhruva's son Govinda III (A D 782-84 and 814-15), and either Govinda's grandson Kannara-Krishna II (A D 888 and 911-12), or the latter's great-grandson Kannara-Krishna III (A D 940 and 956).<sup>3</sup> The placing of these kings before the supposed founder of the Western Ganga family, and in the first and second centuries A D, establishes at once the utter worthlessness of the chronicle for any historical purposes, whether it is a composition of recent date, or whether it can pretend to any age.<sup>4</sup>

It is hardly possible, after this detailed exposition, that any genuine doubt can remain as to the spurious nature of the grants, and as to the complete futility, and worse, of placing reliance on either them or the chronicle for any historical or antiquarian purposes. But the question may very reasonably present itself,—What was the object of the invention of the genealogy that is exhibited in these spurious records? And I think that even this can be satisfactorily answered. There are plain indications that, just about the period,—the last quarter of the ninth century A D,—that has been established above as the earliest possible one for the fabrication of the Merkara grant, all the reigning families of Southern India were beginning to look up their pedigrees and devise more or less fabulous genealogies. The Purāṇic genealogy of the Rāshtrakūtas makes its first appearance in the Sanglī grant of A D 933.<sup>5</sup> The Purāṇic genealogy of the Chalukyas presents itself first in the Korumelli grant of shortly

<sup>1</sup> See the extracts from Prof Dowson's abstract (*Jour. R. As. Soc.*, F S, Vol VIII p 1 ff), which are attached to the first account of the Merkara grant (*Ind. Ant.* Vol I p 360).

<sup>2</sup> Even this detail is wrong, for the Rāshtrakūtas (Battas) attributed themselves to the Sōmavamśa or Lunar Race.

<sup>3</sup> The wrong statements of relationship, by which each person is made the son of his predecessor, and the perversion of Kalivallabha into Kālavallabha, are thoroughly typical features of such a document. It has been suggested (*Ind. Ant.* Vol XIV p 124) that the first Gōvindarāya represents Gōvinda II, son of Krishna I, and that the proper order of these two names has been transposed. But I see no reason for adopting this suggestion. The composer of the chronicle evidently got hold of some Rāshtrakūta record which, as several of them do, started the genealogy with Gōvinda I, and omitted Gōvinda II, who did not reign—Chaturbhūja-Kannaradēva Chakravartin may be, as has previously been assumed, Kannara-Krishna II. But, for the reasons given above in connection with the mention of a king Akālavarsha in the Merkara grant I think that he is more probably Kannara-Krishna III.

<sup>4</sup> Another document of the same kind (except that it is known to be of absolutely modern date), which has been similarly used for the creation of imaginary history about Mysore, is the *Rajāvalī Kathe*, with its wonderful account, in connection with Sravana Belgola, of the *Śrūta Kēvalin* Bhadrabahu and a supposititious grandson, named Chandragupta, of Aśōka, the grandson of Chandragupta of Pātaliputra (see *Ind. Ant.* Vol. XXI p 157).

<sup>5</sup> *Ind. Ant.* Vol XII p 247.

after A D 1022<sup>1</sup> The Chôla Purânic genealogy is, apparently, first met with in the *Kalingattu-Param*, which was composed in the reign of the Eastern Chalukya king Kulôttunga-Chôdadêva I (A D 1063 to 1112)<sup>2</sup> And the Purânic genealogy of the Eastern Gangas of Kalinganagara is first made known by a grant of A D 1118-19<sup>3</sup> The Western Ganga prince Mârasimha, who has been already mentioned, and who was a feudatory,— probably half independent,— of the last three Râshtrakûta kings, Krishna III, Khottiga, and Kakka II, was a person of no small rank and power. Nothing is more likely than that he should follow the general example that was then prevailing. And I think that the Lakshmêshwar inscription, dated in A D. 968-69,<sup>4</sup> which actually represents him as the younger brother of a Harivarman who is plainly the person of that name who stands in the third generation in the Table on page 161 above, indicates that he did so, and fixes very closely the time when the Western Ganga genealogy, exhibited in the spurious records, was invented, the inscription in question seems to me to represent, in a rudimentary form, the beginning of a longer genealogy which was elaborated subsequently<sup>5</sup>

I will, in conclusion, state the exact position which I take up in respect of these spurious Western Ganga records, and of Mr Rice's writings in connection with them. I believe that any critical mind will admit that my position is the only sound and logical one. And I lay stress on the matter, because, though Mr Rice has an opportunity in Mysore, such as few people can enjoy, of turning out most valuable historical and antiquarian results, he is spoiling everything that he produces, bearing upon early times, by the manner in which he makes all his results conform to the statements of the spurious records and mistaken traditions that abound in that part of the country, if his writings are to meet with the appreciation and carry the weight that they might easily deserve and bear, it is necessary for him to discard these spurious records and false traditions altogether, and strike out everything that is based on them, and to put forward as history nothing but what rests on authorities that cannot be questioned<sup>6</sup>

<sup>1</sup> *Id* Vol XIV p 48, and Vol. XX p 274

<sup>2</sup> *Ind Ant* Vol XIX p 329, and-Vol XX p 278

<sup>3</sup> *Id* Vol. XVIII p 165

<sup>4</sup> *Ind Ant* Vol VII p 101 — Doubts have been suggested as to the authenticity of this record, on the grounds (see *Coorg Inscriptions*, Introd p. 9) that it is followed, on the same stone, by two others which refer themselves to earlier times. I am not prepared to discuss the matter fully, now, at least. But the Ganga record of A D 968 69 is in genuine characters of the period, and the only suspicious point about it, to my mind, is that, mentioning Konganivarman, Mâdhava I, and Harivarman, it represents Mârasimha as the younger brother of the latter. It is to the following two records which stand after it, written in characters of the same period, that doubt attaches, as to how far they may be true copies of early originals which were probably on copper plates. Sir Walter Elliot has suggested that they were put on this stone for "the unification of the titles" (*Coins of Southern India*, p 114)

<sup>5</sup> The other Lakshmêshwar inscription of Mârasimha, dated in the same year, the Vibhava *samvatsara*, Śaka-Samvat 890 expired (*Ind Ant* Vol VII p 112, the third part of the record), only mentions Konganivarman, and says that in his lineage (*tad antayê*) there was Mârasimha

<sup>6</sup> I am not writing in any unfriendly spirit, and I hope not in an unfriendly style. Also, it does not affect my personal life and surroundings, whether the early Western Gangas of the spurious grants existed or not. But, like others, I have been engaged for a long time in working at the ancient history of India. It seems to me that, if the subject is worth working at at all, it deserves to be treated critically and on sound bases. And what I say as to the effect of Mr Rice's writings on the period supposed to be covered by the spurious Western Ganga grants, is simply the plain and incontestable truth. The fact is, he did not commence work very auspiciously, having had the misfortune to commence with these spurious records. I feel confident that if, like me, he had had the good luck to start with genuine records, he would not have failed to recognise, eventually if not at once, the worthlessness of the Western Ganga grants, and of some others in respect of which he has similarly gone astray. I readily admit that I myself did not at first detect the spurious nature of the Western Ganga grants. But, for very many years past, the difficulty to me, in connection with them, has been, not the recognition of their true nature, but to put myself in the frame of mind from which they can be imagined to be genuine and to require serious discussion to disprove that view — Spurious copper-plate grants are not confined to Mysore and its neighbourhood,

Certain statements in the records of the Kadamba king Mrigēśavarman, and of the Western Chalukya kings Mangalesa, Pulikēśin II, and Vinayaditya, do prove that in early times,— during at least the sixth and seventh centuries A D,— there really was a reigning Ganga family in Western India. But the references are all impersonal, they do not give the names of any individual Gangas. And, while I am ready and eager to accept any such names, for the period in question and for any earlier one, as may be proved by authentic evidence, I cannot fall in with Mr Rice's view of the matter, which is that, unless I can enlighten him as to who the real Gangas of the period were, I am bound to accept those whom he names from the spurious records that he has produced<sup>1</sup>. I do not deny the possibility of those records containing here, and there a germ of truth, in fact,— as I will shew,— two instances in point can now be quoted to that effect. But the records themselves are spurious, and were not even concocted in the early times to which they refer themselves. The simple contrast, with each other, of the dates which they purport to furnish for Harivarman and Avinita-Kongani,— and still more the contrast of those dates with the period which they assert for Śrīpurusha-Prithuvī-Kongani,— is sufficient to prove, either that those dates are false, or else that the pedigree is imperfect, and, consequently, that we are not even in possession of veracious facts recited in spurious documents. And I protest against the fabrication of imaginary history by adopting, wholesale, statements which rest solely upon such utterly unauthentic bases, against dragging in similar spurious records to substantiate them,<sup>2</sup> and against complicating real history, by, for instance,<sup>3</sup> taking the undoubted fact that there was an early Krishnavarman in the Kadamba family, and then using the assertion of the spurious grants that Madhava II,— referable, according to them, to about A D 400 to 425,— married a daughter of a Kadamba Krishnavarman, to establish for the genuine Krishnavarman a date which is considerably too early, and is misleading in a variety of connected matters.

As matters stand at present,— out of the names mentioned in the spurious records, the earliest authentic one, in respect of which we have certainty, is that of Śrīpurusha-Prithuvī-Kongani, or, as he may be more appropriately and shortly called, Śrīpurusha-Muttarasa, who is referable, no doubt, to what is to be called the Western Ganga lineage, and who is to

taking only such as have been already published, and even then excluding those in favour of which any doubt whatever may exist, we have the following from other parts of India — From Bihār, of Samudragupta, purporting to be dated in the year 9 (*Gupta Inscriptions*, p 234), from Kāthiāwād, of Dharmasena II, Śaka Samvat 400 (*Ind Ant Vol I* p 277), and of Juhādēva, Vikrama Samvat 794 (*id Vol XII* p 151), from Kaira, the Baroda State, and Broich, of Dadda II, Śaka Samvat 400, 415, and 417 (*id Vol VII* p 61, *Vol XVII* p 183, *Vol XIII* p 116), from Khandesh, of Pulikēśin I or II, Śaka Samvat 310 (*id Vol IX* p 293), from somewhere in the Kanarcse country, of Pulikēśin I, Śaka Samvat 311 (*id Vol VII* p 209), from Ratnāgiri, of Pulikēśin II, of his fifth year (*id Vol XIV* p 330), from Dhārwar, of Vikramāditya I, Śaka Samvat 532 (*id Vol VII* p 217), and the grant of Bātuga now edited, and from Udayēndiram in the North Arcot district of the Madras Presidency, the grant of Nandivarman (*id Vol VIII* p 167, and page 142 above). But Mysore, with some neighbouring parts, has been especially productive of them including some of the most barefaced specimens. Thus, in addition to the nine Western Ganga grants, we have, from Coimbatore, the grant of Ravidatta (*Ind Ant Vol XVIII* p 363), and from Mysore itself, the Mudyānūr grant of Malladēva Nandivarman, purporting to be dated Śaka Samvat 261 (*Ind Ant Vol XV* p 172), the Bangalore grant of Vira Nonamba, Śaka Samvat 366 (*id Vol VIII* p 94), the Hosur grant which purports to give the name of a daughter, Ambērā, of Pulikēśin II (*id Vol VIII* p 96, with a lithograph in *Vol IX* p 304), and the Anaptpur or Gauja, Bēgūr, Bhīmankatpūr or Tirthahalli, Kuppgadde, and Sorab grants of Janamejaya, which pretend to be nearly five thousand years old (*id Vol I* pp 375, 377, *Vol III* p 268, *Vol IV* p 233, *Vol VIII* p 91, and *Mysore Inscriptions*, pp 232, 238, 251).

<sup>1</sup> See *Coorg Inscriptions*, Introd p 10 — I might just as reasonably attempt to name the unnamed leaders of the Chola, Pāndya, Kēśala, Kalabhra, Chēra, and other families of the period.

<sup>2</sup> e.g. the spurious Coimbatore grant, which I have disposed of above (page 163, note 2), and the spurious Mudyānūr grant, purporting to have been issued by a Bāna king named Malladēva Nandivarman in A D 338 (*Ind Ant Vol XV* p 172), which Mr Rice has quoted (*Inscriptions at Sracana-Belgoḷa, Introd p 44*) as proving the existence of Bāna kings in the beginning of the third century A D. This Bāna grant is betrayed by, amongst other things, the use of the later form of the *kā*, which was subsequent to A D 804.

<sup>3</sup> *Mysore Inscriptions*, pp xxxvii, xxxix, and *Coorg Inscriptions*, Introd p 2, note 5.

be placed in the eighth or ninth century, A D,— say, pending more precise discoveries, somewhere in the period A D 750 to 850 His existence and period are proved, not by the spurious grants, but by stone inscriptions at Talakâd, Sivâra, and Sivarpātna,— unquestionably genuine, but unfortunately not dated,— of which Mr Rice sent me photographs with the object of inducing my admission, which I give without hesitation, of the genuine existence of at any rate one of the persons named in the spurious records The Talakâd inscription, which speaks of Śrīpurusha-Muttarasa as the *Mahārāja* Prithuvī-Kongani-Muttarasa-Śrīpurusha, and describes him as reigning as paramount sovereign, would have been, in itself, quite sufficient to establish him as a historical personage And, being engraved in remarkably fine characters which are attributable to any period about A D 800,<sup>1</sup> it makes it quite possible that the fabricator of the Hosūr and Nāgamangala grants had available, or hit off, true dates for him But it contains no hint of the genealogy that is given in the copper-plate grants, nor do the others, and so, of course, these records do not substantiate either that genealogy, or any of the supposed facts that are stated in the course of it There is, indeed, one other name, which may perhaps be placed before that of Śrīpurusha-Muttarasa for, a genuine but undated stone inscription at Dēbūr in the Nāñjangūd tālukā, Mysore, engraved in well-formed characters of just about the same period, mentions a Śivamāra, and, without connecting any title with his name, describes him, also, as reigning as paramount sovereign,<sup>2</sup> and the existence of a king named Śivamāra, either just before or just after Śrīpurusha-Muttarasa, and referable to the same lineage with him, is, therefore, also proved But this record, again, contains no genealogical information, and so it does not help us to decide whether this Śivamāra is the person who according to the Sūdi grant<sup>3</sup> was the father, and according to the Hosūr and Nāgamangala grants was the grandfather, of Śrīpurusha-Muttarasa, or whether he is the person whom the Sūdi grant represents as a son of Śrīpurusha-Muttarasa<sup>4</sup> Thus, the existence of one at least, and perhaps two, of the persons named in the spurious charters purporting to belong to the earlier period, and referable approximately to the period that is made out for one of them by those charters, is now established And, taking the later period as represented by the spurious Sūdi grant, a genuine but undated stone inscription from Doddahundi in Mysore, now in the Bangalore Museum,<sup>5</sup> establishes the existence, in just about the same period, but probably

<sup>1</sup> It includes the old form of the *b*, as also does one of the Sivarpātna records I do not find the later form of the *lh* or the *b* in any of the records in question, four in number — I would make here a remark on an incidental point of some importance The photographs suffice to shew the general standard of these records well enough But they do not represent the originals faithfully and intelligibly, the reason being that, for photography, the letters were filled in, either with paint or with whitewash, by hand This practice cannot be too strongly condemned, it distorts the characters, introduces mistakes, and frequently renders it quite impossible to decide what the originals really contain The ancient records, when studied from reproductions, can be properly appreciated and understood only from reproductions which are purely mechanical

<sup>2</sup> Here I write on the authority of an ink-impression, which Mr Rice kindly sent for my inspection The impression is not very clear, but the record appears not to include the letters *lh* and *b* in either form

<sup>3</sup> See the Table on page 177 below

<sup>4</sup> The name Śivamāra occurs also in one of the Sivarpātna inscriptions of Śrīpurusha-Muttarasa. But here, again, there is nothing to help us to decide the question of identity — Mr Rice has also sent me photographs of a copper plate charter which purports to have been issued by the Śivamāra who is represented as either the father or the grandfather of Śrīpurusha Muttarasa It styles him the *Mahārāja* Śivamāra Prithuvī Kongani And it purports to have been issued in the month Jyēsthā (May June), falling in A D 713, of the thirty-fourth year of his reign, Sakā Samvat 635 expired But this, again, is a spurious record Like some of the other records, it purports to have been written by Viśvakarman, and it seems, as a matter of fact, to have been written by the very person who wrote the Nāgamangala record And, as regards the palæographic test of the two specially tell tale characters, though the old form of the *b* is used throughout, the later form of the *lh* is used all through, except in one solitary instance

<sup>5</sup> I write here on the authority of a photograph which Dr Hultzsch kindly sent me This record contains the old form of the *lh*, the letter *b* does not appear in it at all As regards general features, the characters seem slightly later than those of the genuine records of Śrīpurusha-Muttarasa and Śivamāra

after the two persons mentioned above, of a king named Nītmārga-Kongunivarman-Permānadi, with the title of *Mahārājādhirāja*, and his son Satyavākya-Permānadi, who are undoubtedly referable to the same lineage, and may perhaps be identified with the Ereganga-Nītmārga-Kongunivarman and his son Rajamalla-Satyavākya-Kongunivarman who are mentioned in the continuation of the genealogy as given in the Sudi grant. So, also, the existence of a person named Bātuga, who is to be identified with the Jayaduttaranga Bātuga of the Sudi grant, is a fact, and we have for him an authentic date, A D 949 50, which approximates closely to the date given for him by that grant. And very possibly some other authentic names, with dates, may be identified with names mentioned in that grant. But further inquiries in this direction would be beyond the scope of the present paper. We are dealing now with the spurious charters which purport to belong to the earlier period. And the point with which we are concerned here, is simply that the existence of one at least, and perhaps two, of the persons named in those records, viz Śrīpurusha-Muttarasa and Śivamāra, is now established, and that to the first-mentioned of them there may quite possibly belong the actual dates that are given for him by two of those records. But we have still to bear in mind that even this does not suffice to establish the truth of anything else that is stated in the records in question, the records themselves are so clearly spurious, that nothing at all, put forward in them, can be accepted without similar corroboration from extraneous sources. If similar authentic evidence, establishing any other portions of the alleged earlier history, can be produced, by all means let it be produced, no one will welcome it more than I shall. But the spurious records will remain spurious. And of one thing I am sure,—that, unless it upsets in some way or other the genealogy that is asserted in those records, nothing will ever be obtained to establish the dates of A D 248 and 466, which they give for Harivarman and Avinita-Kongani.

It only remains to say a few final words about the contents and nature of the spurious Sudi grant, which is now published.

The genealogy given in it agrees with the Tanjore and other grants, up to the mention of Bhuvikrama. The continuation of it, from him onwards, is shewn in the Table on page 177 below, together with the historical items, real or fictitious, which it connects with some of the names. It is to be noted that this record differs from the others, in making Śivamāra the son, instead of the younger brother, of Bhuvikrama, and in representing Śrīpurusha as the son, instead of the grandson, of Śivamāra. As, however, the grants from which it differs are all spurious, and it is also itself spurious, it would be superfluous to do more than simply draw attention to the discrepancies. From Śrīpurusha onwards, the genealogy, with most of the historical statements, remains to be verified or disproved. At present, I can only say that the genealogy does not seem to agree with that furnished by some records for the same period, which Mr Rice has had under examination,<sup>1</sup> that the Rashtrakūta records give no indication of an intermarriage with the Gangas in the time of Amoghavarsha I, who is plainly the king whose daughter Gunaduttaranga-Bātuga is said to have married, and that it is curious that the record makes no mention of Ereyappa and his son Rachamalla, though it was by killing the last-mentioned that Jayaduttaranga-Butuga, otherwise called Permanadi-Bātuga, secured the Gangavadi province.<sup>2</sup>

The record does contain references to two real historical events—the marriage of Jayaduttaranga-Butuga with a daughter of Baddega, i.e. the Rashtrakūta king Amoghavarsha-Vaddiga (between A D 912 and 940), and the victory over the Chola king Rājāditya. And it gives a perfectly possible date for Jayaduttaranga-Bātuga, in A D 938.<sup>3</sup>

<sup>1</sup> See, e.g., *Inscriptions at Sravana Belgola*, Introd pp 68, 69, Nos 14 to 19

<sup>2</sup> *Epigraphia Indica*, Vol II p 173

<sup>3</sup> The date of A D 949 50 is established for him by the Ātakūṛ inscription (*Epigraphia Indica*, Vol II p 169)

But I believe it to be a spurious grant, partly because of the type of the characters, and partly because the date does not work out correctly. As regards the characters, lithographs of the Old-Kanarese alphabet of Western India of this period have not as yet been published, and, accordingly, I cannot justify my objections in detail. But the characters present a decidedly later general appearance than those of the Âtakû inscription, and of any records that I am acquainted with, belonging to within fifty years or so of the asserted date of this record. And they also seem to me to be distinctly more modern than those of the Kormelli grant of Rajaraja I, which was issued in or after A.D. 1022 (*Ind. Ant.* Vol. XIV p. 48, and lithograph). They strike my eye as being perceptibly not early enough for the date to which they purport to belong. And, this being so, the fact that the details of the date do not work out correctly is decidedly a strong point against the authenticity of the record.

TEXT.<sup>1</sup>

## First Plate

- 1 Śrī<sup>2</sup>=vībhātī suvī(dhī)r=yyasya nīravady[â] nīrat[y\*]yâ tasmai  
namô=rhatô
- 2 loka-hita dharmm-opādēsīnô || Jita[m\*] bhagavatâ [gata\*]-ghana-  
ga[ga]n-abh-
- 3 na Padmanabhēna [||\*] Śīmaj-Jahnaveya<sup>3</sup>-kul-â[ma]la-vyôm-âva-  
bhāsana-bhāskarah ||<sup>4</sup>
- 4 sva-khīdg-aika-prahara-khandita-mahâ-śilāstambha labdha-bala-parākramô  
dārun-i-
- 5 rīgana-vidaran-opalabdha-bra(vī)na-vībhūshana-bhūshitah K[â\*]nvā-
- 6 yana-sagôtra[h\*] śīmat-Komgunivarmma-dharmmamahârājādhirājah [||\*]
- 7 Tat putrah |<sup>5</sup> pitu=anvāgata-guna-yuktô |<sup>6</sup> vidyâ-vīnaya-vīhita-vrittih
- 8 samyak-prajāpālana-matr-âvī(dhī)gata-âjya-prayôjanô vidvat-kavi-kām-
- 9 ūchana<sup>7</sup>-mukashôpala bhūto nīti-sāstrasya vaktri-prayôktri-kuśalô dattaka-  
su
- 10 tra-vrittih(h)=pranctâ sīman-mahârājādhirājah |(||) Ôm<sup>9</sup> Tat-  
putra[h\*] pitri-putra-
- 11 maha-guna-yukto=neka-châ(cha)tu[r]ddan[t]a-yuddh-[â\*]vâpta-c-h-a-t-u-

## Second Plate, First Side

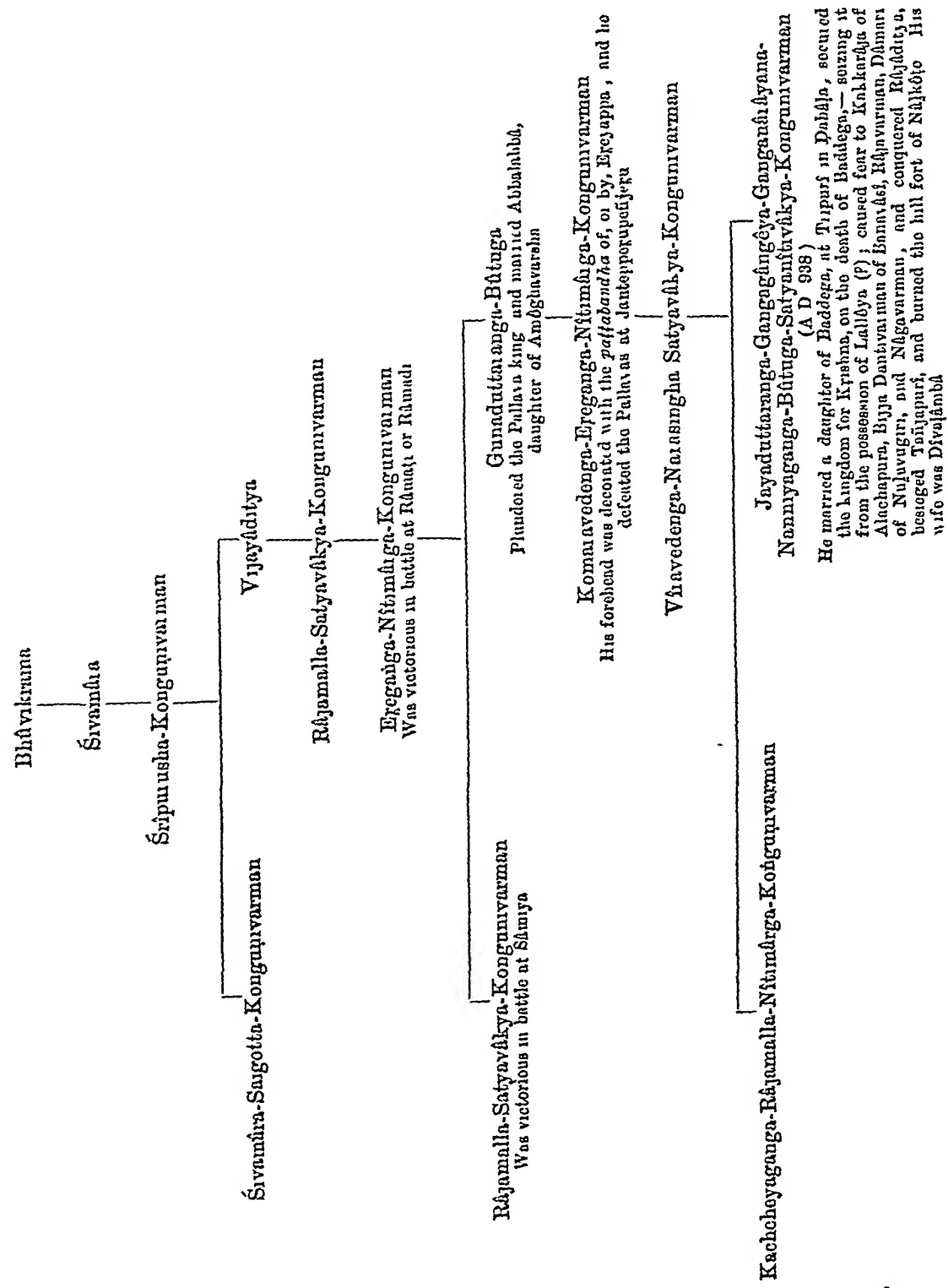
- 12 rādadhīnahlīsvaditayash śrīm[â\*]n Harivarmma-mahādhirājah [||\*]
- 13 Tat putrah sīman Vishnugôpa-mah[â\*]dhirājah [||\*] Ôm Tat-  
putrah
- 14 sva-bhūja-bala-parākrama-kṛaya-kī[ī]ta-rājyah Kaliyuga-bala-pank-âva-
- 15 sinna dharmma-vīśh oddhayan-i-mte(tya) sannaddhah sīmân=Mādhava-  
mahādhirājah |(||) Ôm
- 16 Tat-putra[h\*] śīmat Kadamba-kula-gagana-gubhastimālinah |<sup>10</sup>  
Kṛipa(śhna)varmma-sa(m)-
- 17 bhūvijaya priya bhiginjô vidyâ-vīnaya-paripûrit â-

<sup>1</sup> For a list of original plates<sup>2</sup> Metre: Shloka (Anushtubh)<sup>3</sup> Read *jahnaveya*<sup>4</sup> The first part of the grant is not necessary

The second part

<sup>5</sup> The first part of the grant is not necessary, as the Śāgamaṅgalī grant, line 11<sup>6</sup> The second part of the grant is not necessary, as the plate symbol<sup>7</sup> The third part of the grant is not necessary

The later Western Gangas,  
according to the spurious Sūdi plates



- 18 ntarâtmâ nuravagraha-pradhâna-śauryyô vidyatpu<sup>1</sup> prathama-ganyu[h\*]  
śrîmân  
19 Komgunivarmma-va(dha)rmamamahârâjâdhurâja-pu(pa)ramêśvarah śrîmad-  
Avinîta-prathama-  
20 nâmaja(dhê)yah [||\*] Tat-putrô vijrumbhamâna-śakti-trayah Andari-  
Âlattûr-Purulaṛe<sup>2</sup>-Pernna-  
21 gar-âdy-anêka-samara-mukha-makha-h[u\*]ta-prahata-sûrapu usha-paśûpahâra-  
vigha-  
22 sa-vihasti(sti)krita-Kritânt-Âgni-mukhah Kirâtârjunîyasya pañchadaśa-  
sargga-tîkâkâra[h\*]

*Second Plate, Second Side*

- 23 śrîmad-[D\*]urvvinîta-prathama-nâmadhêyah [||\*] Ôm Tat-putro  
durddânta-śa(vi)mardda-mrîdîtê(ta)-viśva[m]bhaî-  
24 ri(dh)pa-mô(man)li-mâl[â\*]-makaranda-pu[m\*]ja-pi[m\*]jariksha(kri)y a m â-  
na-charanayugala-nalinah śrî-[Mushka]ra-<sup>3</sup>  
25 prathama-nâmadhêyah |(l) Ôm Tat-putrâś=chatuḍdaśa-vidyâsthân-  
âdhigatê-ramala<sup>4</sup>-matir=vvîśêshato [ni]ia-  
26 vaśêpa(sha)sya nîti-śâstrasya vak[tri]-prâya(yô)ktri-kuśalô ripu-timira-  
nikara-sarakarun<sup>5</sup>-ôdaya-bhâ-  
27 skarah śrî-Vikrama-[pra]thama-nâmadhêyah [||\*] Ôm Tat-putrâ(trô)=  
nêka samara-samprâpta-vijaya-  
28 lakshmî-lakshita-vaksha[h\*]sthalah samadhigata-sakala-śâstri-ârtha[h\*] śrî-  
Bhûvikrama-prathama-  
29 prathama<sup>6</sup>-nâmadhêyah [||\*] Ôm Tat<sup>7</sup>-putrah svalîya-rûp-âtîśaya-  
vijî(ji)ta-Nala-bhûp-î(â)-  
30 kâraś=Śivamâ[ra-prathama-nâ\*]madh[ê\*]yah<sup>8</sup> [||\*] Ôm Tat-putrah  
pratidina-pravarddhamâna-mahâdâna-janita punyô  
31 hasula<sup>9</sup>-mukharita-Mandar-ôdarah śrî-Komgunivarmma-dharmmamahâ-  
râjâdhurâja-paramêśvarah  
32 Śrisu(pu)rusha-prathama-nâmadhêyah |(l) Tat-putrô vimala-Ga[m\*]g-  
ânvaya-nabha[h\*]sthala-ra(ga)bhasimâlî śrî-Kom-  
33 gunivarmma-dâ(dha)rmamamahârâjâdhurâja-paramêśvarah śrî-Ś[î\*]va-  
mâradêva<sup>10</sup>-prathama-nâmadhêyah<sup>11</sup>

<sup>1</sup> Read *vidvatsu*

<sup>2</sup> In the Nâgamangala grant, line 15, the real reading is *âlattûr-pporulaṛe*, not *alattup paurulaṛe*, as published. The 'Purulaṛe' of the present grant may be a variant of 'Porulaṛe,' or the *u* may be a mistake for an *o*, which was intended to be formed like the *ô* in *vidaran ôpalabdhâ*, line 5 — The Nâgamangala grant gives 'Peṇnagara,' instead of the 'Pernagara' of the present text

<sup>3</sup> The two *akṣaras* in brackets are supplied from the Nâgamangala grant, line 18, they are quite illegible in the present grant

<sup>4</sup> Read *adhigata vimala*

<sup>5</sup> Read *nikara-nirâkaran*

<sup>6</sup> This word is repeated unnecessarily

<sup>7</sup> The shape of this *t* is altogether anomalous

<sup>8</sup> The text is completed from the Nâgamangala grant, line 28-29, according to the real reading of it

<sup>9</sup> Some correction seems necessary here, but the nature of it is not apparent to me, unless *hasula* is a pure mistake for *hasana*. It is just possible that the syllables *kâra*, at the beginning of line 30, have been misplaced and properly belong here, that the intended reading there was *°naḷa bhûpaś=śivamâ°*, and that the word *hâṁkâra* should be found here

<sup>10</sup> There can be little doubt, if any, that the first syllable of this word was intended to be *śi*, not *śa*.

<sup>11</sup> Read *namadhêyah*



- 34 Śaigott-âpara-nâmâ [||\*] Tasya kaniyân śrī-Vijayādityah |(II)  
Ra(ta)t-putras=samadhigata-râjya-  
35 lakshmî-pa(sa)mâlmgita-vakshâh Satyavākya-Komgunivarṃma-  
dharṃmamahârâjâdhrâ-

*Third Plate, First Side*

- 36 ja-paramêśvara[h\*] śrī-Râjama[la]-pra[tha\*]ma-nâmadhêyas=Tat-  
putrah Râmatî(? dî)-samara-samhâ-  
37 lpi(n)t-ôdâra-varî-vi(vi)rapurushô Nitimârgga-Komgunivarṃma-  
dharṃmamahârâjâdhrâja-paramêśvara[h\*]  
38 śrīmad Ele(re)gamgadêva-prathama-nâmadhêyah [||\*] Ôm Tat-putrah  
Sâmya-samara-samjanita-vija-  
39 [ya\*]-śrīh śrī Satyavākya-Komgunivarṃma-dharṃmamahârâjâdhrâja-  
paramêśvara[h\*] śrī-Râjamalla-<sup>1</sup>  
40 prathama-nâmadhêyah |(II) Ôm Tasu(sya) kaniyân  
nirllon(thi)ta<sup>2</sup>-Pallav-âdhipah śrīma[d-A\*]môghavarashadêva-  
41 prithiviallabha-sutaya<sup>3</sup> śrīmad-Abbalabbâyâ(h)=prân-êśvara[h\*] śrī-  
Bûtuga-prathama-nâ-  
42 madhêyah Gunad-uttaramgah<sup>4</sup> |(II) Ôm Tat-putrah <sup>5</sup> Ele(re)yappa-  
pattabandha-parishkrita-lala[mô] Ja(? ba)m-  
43 tepperupemjeru-prabhriti-yuddha-prabandha-prakavi(ta)ta-Pallara(va)-parâ-  
jaya[h\*] śrī [Ni]t[m]ârgga-  
44 Ramgini<sup>6</sup>varṃma-ra(dha)rmamahârâjâvi(dh)raja-paramêśvara[h\*] śrī-  
mad-Ele(re)gamgadêva-prathama-namadhêyah  
45 Komara-vedemgah |(II) Ôm Tat-putra[h\*] śrī-Satyavāk[y]a-  
Komgunivarṃma-dharṃmamahârâjâdhrâja-paramêśvara[h\*]  
46 śrīman-Narasī[m\*]ghadêva-prathama-nâmadh[ê\*]yah Bî(vi)ra-vedem-  
gah |(II) Ôm Tat-putrah kottamarada . . . . .  
47 tonniraga-śrī<sup>7</sup>-Nitimârgga-Komgunivarṃma-dharṃmamahârâjâdhrâja-  
paramêśvara[h\*] śrī-R[â]jama[?]lla-  
48 prathama-namadhêyah | Kachcheya-Gamgah |(II) Ôm Vri(vri)<sup>8</sup> [||\*]  
Tasy<sup>9</sup>=ânñjô nija-bhuj-ârjita-sampa[d-ar]tth[ô]

*Third Plate, Second Side*

- 49 bhūvallabha[m\*] samupagamyā La(da)hâla-dêśô śrī-Baddegam tad=  
anu ta-  
50 sya sutam sah=aiva vâk-kanyayâ vyavahad=uttavi(ma)-dhis=Tripu-  
51 ryyâm [||\*] Apî cha || Lakshmîm<sup>10</sup>=Indrasya hartum gītavati  
divi yad-Baddeg-âmkî(kê)

<sup>1</sup> The second *akṣara* of this name is damaged, but it can be distinctly recognised as *ja*, not *cha*. In line 36 above, the same name occurs, and the *akṣaras* are not damaged at all.

<sup>2</sup> Apparently, *nirllunhita* would be a more correct form.

<sup>3</sup> Read *sutâgah*.

<sup>4</sup> In this *śrīruda* the first part is the Kanarese genitive *gunada*. We have other such genitives in *kachcheya*, line 43, *jayada*, line 64, and *nanniya*, line 66.

<sup>5</sup> This mark of punctuation is unnecessary.

<sup>6</sup> Read *lomguni*. <sup>7</sup> Or, perhaps, *tonnirah śrī*.

<sup>8</sup> i.e. *vyritam*. <sup>9</sup> Metre *Vasantatilaka*.

<sup>10</sup> Metre *Śrāgharâ*, and in the next verse.

- 52 mahîsê h[ri\*]tvâ Lal[1 P]êya-hastât=kari-turaga-sitachchâtra<sup>1</sup>-ni(sî)m-  
 53 hâsanâni | piâ[dâ]t Krishnâya râjûê kshî[1\*]-patî-gananâsv=a-  
 54 granîr=yyal(h)=pratâpât râjâ śî-Bûtug-âkhyas=samajani viji-  
 55 t-ârâti chakrah=prachandah || Kamchatah linna<sup>2</sup> n=âgâd=  
 Alachapura-patih  
 56 Kakkarâjô=ntakasya Bijj-âkhyô Dantivarmmâ yuni(dhî) nija-  
 Banavâsi tva-  
 57 ma<sup>3</sup> Râjavarmmâ sântatvam sânta-dîsô Nuluvu-giri-patir=Ddâmarir=  
 ddarppa-bhamga[m\*]

*Fourth Plate, First Side*

- 58 maddhyê=ntam Nâgavarmmâ bhayam=atrabhasâd=Gamga-Gâmgeya-bhû-  
 59 pât || Râjâditya<sup>4</sup>-narêśvara[m\*] gaja-ghat-âtôpêna sandarppita[m\*]  
 60 jîtv=âdêśata êva gandugamahâ niddhôtya<sup>5</sup> | Tamjâpurim Nâlkôte-  
 61 pramukh-âd[r\*]i-durgga-nivahân dagdhvâ gajêndrân hayân Krishnâ-  
 62 ya prathitamn=dhanam<sup>6</sup> svayam=adât śrî-Ga[m\*]ga-Nârâyanah [||\*]  
 63 Âryyâ || Ekântamada(ta)<sup>7</sup>-mad-ôddhata-kuvâdi-kumbhîndra-kumbha-  
 sambhêdam ||(1)  
 64 naigama-nay-âdi-kulîsar=akarôj=Jayad-uttaramga-nripah || Gadyam ||  
 65 Satyanitivâkya-Komgunivarmma-dharmmamahârâjâdhîrâja - p a r a m ê ś v a -  
 ra[h\*]

*Fourth Plate, Second Side*

- 66 śrî-Bûtuga-prathama-nâmadhêyô Nanniya-Gamgah shannavati-  
 67 sahasram=api Gamga-mandala[m] pratipâlayâ(ya)n Purikara-p[u\*]rê  
 kri-  
 68 t-âvasthânam(h) Sa(śa)ka-varî[sh]êshu<sup>8</sup> shashty-uttar-âshta-  
 [śa]têshu atikrântêshu Vikâ-  
 69 ni(rî)-samvatsara-Kâ[r]tt[î]ka-Nandîsva(śva)ra-su(su)kla-pakshah ash-  
 tamyâm<sup>9</sup> Âdityavârê  
 70 [sva]jîya-priyâyâh samyagda[r\*]śana-vîsuddhatayâ pratyaksha-dhai(dai)-  
 71 vatyâh śrîmad-Divalâmbikâyâh chaityâlayâya Suldhâtavi-sa-  
 72 ptati-grâma-mukhya-bhûtâyân=nagaryyâm Sûndyâm vinummâpitâ-  
 73 ya khanda-spu(sphu)tita-navakarmm-ârttha[m\*] pûjâ-karan-ârttham=âhâr-  
 ârttham  
 74 cha shat=śrâ(śra)manyô janân=dâna-sanmân-âdinâ santarppy=ôttara-  
 diśâyâm

*Fifth Plate*

- 75 râja-mânêna dandêna shashti-nivarttanam śrîmad-Vadi( ? ti)yûi-ggana-  
 mukhya-  
 76 sya Nâgâdêva-panditâya<sup>10</sup> sva[ya]m=êva pâdô(dan) prakshâdya(lya)  
 Sûndyâm dattavân [||\*]

<sup>1</sup> Read *sitachchâtra*

<sup>2</sup> Possibly the intended reading was *lin=ch=âtah kin=nu* The whole verse, however, is a rather unsatis-  
 factory one

<sup>3</sup> This seems to require correction into *banavâsim tvaram* (for *tvartam*)

<sup>4</sup> Read *niddhâtya*

<sup>5</sup> Read *prathitam dhanam*, or *prathitan=dhanam*

<sup>6</sup> Metre *Śārdūlavikrīḍita*.

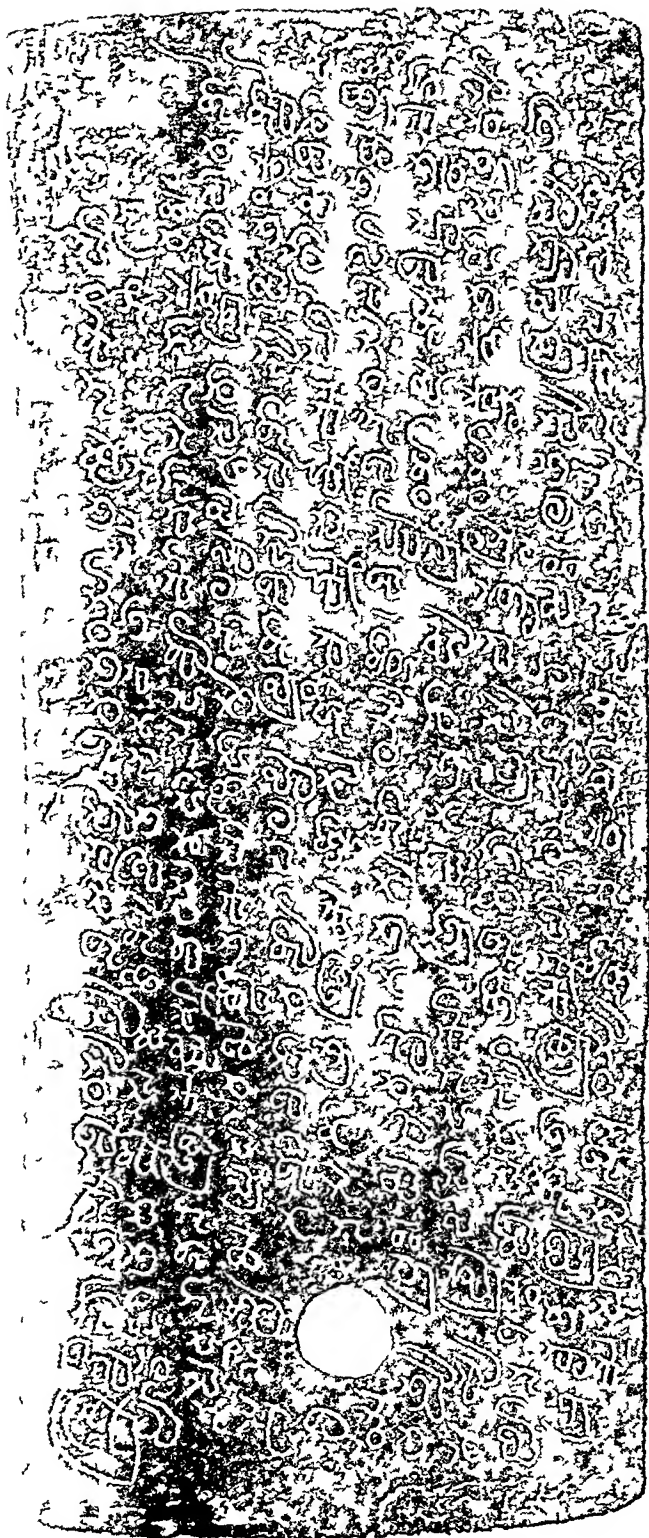
<sup>7</sup> Metre *Âryā*, as stated in the text itself

<sup>8</sup> Read *varshêshu*

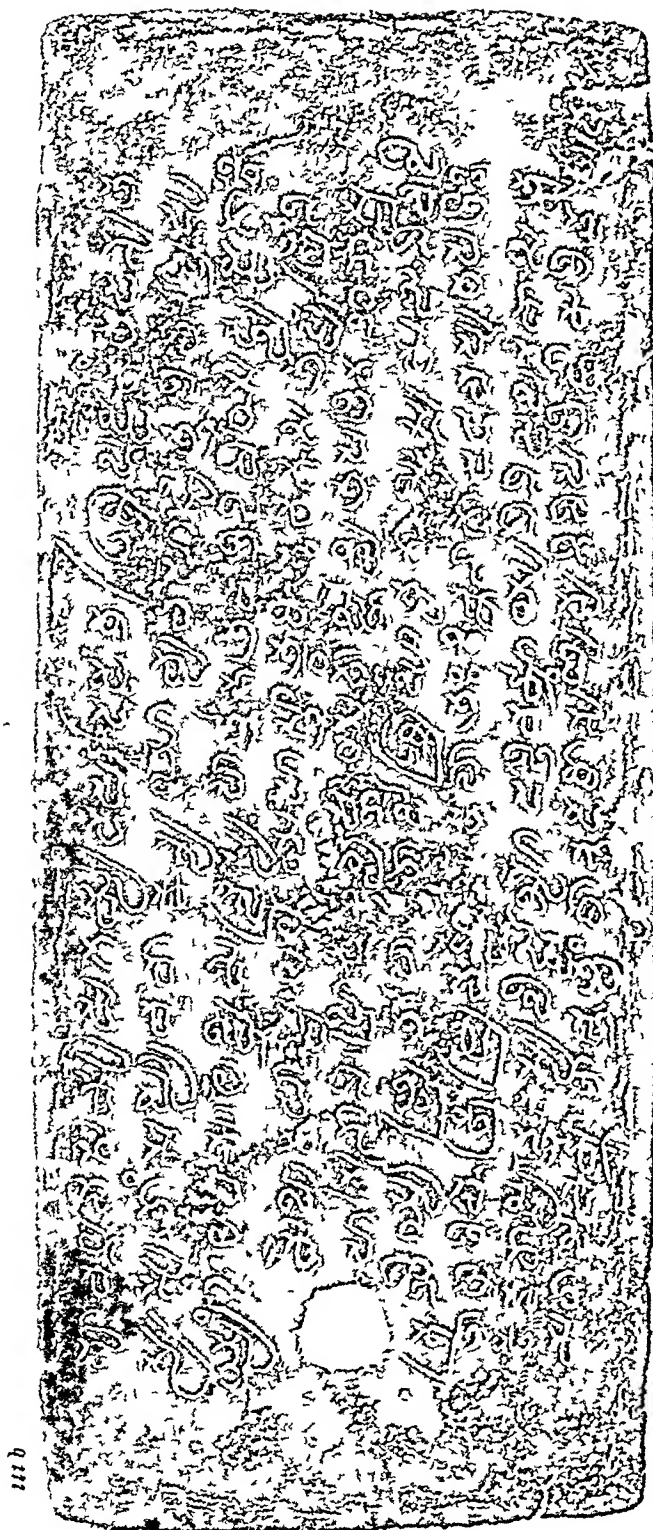
<sup>9</sup> Read *paksh-ashfamyam*,

<sup>10</sup> Read *panditasya*

Spurious Sudī Plates of Butuga — Saka-Samvat 860



2 4 6 8 10



111 b

50 52 54 56

J. P. FLEET, 1922

SCALE 7/8

W. GRIGGS PHOTO LITH.

58  
 60  
 62  
 64

66  
 68  
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 74

- 77 Tasy=aghata<sup>1</sup> pûrvvatah mânasimga-key=dakshunatah pannasina-  
bhumih pa-  
78 śchimatah le(?ko)ppara-polam uttaratah Bālugēriya banda<sup>2</sup>  
pillam [||\*] Aruvanam gadyā-  
79 na-trayam grīmō diyati=śeṣa<sup>3</sup> kramam grāmo rakshati ||  
80 Samanyo<sup>4</sup>=yam dhamma-sētu[r\*]=nripânām kâlê-kâlê pālanîyô  
bhavadbhū sarvvan=ċ-  
81 tām(n) bhāvinah pārtthivēndrô(ndran) bhuyô-bhuyô yāchatê  
Ramabhadrah || Bahubhū<sup>5</sup>=vvasu-  
82 dhā bhuktā ājibhis=Sagar-ādibhū[h\*] yasya yasya yadā bhūmis=  
tasya tasya tadā phalam ||  
83 Suldhatavi<sup>6</sup>=saptati-mukhya-Sūndyām=achikaram Jēna<sup>7</sup>-griham pra-  
siddham pad-grāmanī  
84 shtī<sup>8</sup>-vidhāna pûrvvam sū-Dival[ā\*]mbā jagad-ēka-Rambhā [(||) Ōm  
Ōm || Ōm ||

## TRANSLATION

Reverence to that *Arhat*,—the teacher of the religion which is beneficial to the world,—whose glory is resplendent as including the possession of wisdom, as being faultless, (and) as being free from any wasting away<sup>1</sup>

(Lane 2)—Victory has been achieved by the Divine One, Padmanābha, who resembles (in the colour of his body) a cloudless sky<sup>1</sup>

(L 3)—(There was) the glorious Kongunivarman, the pious *Mahārājādhirāja*, who was a very sun irradiating the clear sky which is the illustrious *Jāhnaviya* family, who acquired strength and pussance by severing a great pillar of stone with a single stroke of his sword, who was adorned with the decoration of wounds received in cleaving asunder a host of cruel foes, (and) who was of the *Kānvāyana* gōtra

(L 7)—His son, endowed with virtues that imitated (those) of (his) father, (was) the glorious *Mahārājādhirāja* [Mādhava (I)\*],<sup>2</sup> whose behaviour was regulated by learning and modesty, who attained the objects of sovereignty by doing nothing but properly protecting (his) subjects, who was a very touch-stone for testing the gold that is learned men and poets, who was skilled among those who expound and apply the science of politics, (and) who was the author of a commentary on the *Dattakusūtra*

(L 10)—Ōm<sup>1</sup> His son, endowed with the virtues of (his) father and father's father, (was) the glorious *Mahādhirāja* Harivarman, whose fame was flavoured by the waters of the four oceans which were acquired<sup>10</sup> in many fights of four-tusked elephants

(L 13)—His son (was) the glorious *Mahādhirāja* Vishnugōpa

(L 13)—His son (was) the glorious *Mahādhirāja* Mādhava (II), who bought the sovereignty with the price of the strength and pussance of his own arm, (and) who was ever ready to extricate the bull, Religion, which is sunk in the mud of the violence of the Kali age

(L 15)—Ōm<sup>1</sup> His son,—the dear sister's son of the *Mahādhirāja* Krishnavarman, who (was) the sun of the sky that is the glorious Kadamba family,—(was) the glorious

<sup>1</sup> Read *aghatah*

<sup>2</sup> This is the Kanarese past relative participle. The preceding word has the Kanarese genitive termination.

<sup>3</sup> Read *dadaty=aiśha*

<sup>4</sup> Metre *Sālini*

<sup>5</sup> Metre *Slōka* (Anushtubh)

<sup>6</sup> Metre *Upajāti* of *Indravajrā* and *Upēndravajrā*

<sup>7</sup> Read *achikara=jaina*

<sup>8</sup> The intended reading seems to be *shat sramanur śhāti*

<sup>9</sup> See page 176 above, note 8

<sup>10</sup> i.e. "sovereignty extending to which was acquired"



Kongunivarman, the pious *Mahārājādhirāja*, the *Paramēśvara*, possessed of the first name of "the glorious *Avinita*," whose soul was completely filled with learning and modesty, whose valour was chiefly characterised by being irresistible, (and) who was worthy to be reckoned first among learned men

(L 20)—His son (*was*) he who had the first name of "the glorious *Durvinita*;" whose three constituents of regal power were (*ever*) extending themselves, who brought confusion (of *envy*) on the faces of Death and the Fire by (*the largeness of*) the remnants of the oblations of animals which were the slain heroes offered up in sacrifices in the van of battle at Andari, Ālattūr, Purulāre, Pernagara, and many other places, (and) who was the author of a commentary on fifteen cantos (or, on the fifteenth canto) of the *Kirātārjunīya*

(L 23)—Om! His son (*was*) he who had the first name of "the glorious *Mushkara*,"<sup>1</sup> whose feet, resembling water-lilies, were (*always*) made of a yellowish colour by a mass of filaments which was the rows of the diadems of the kings (*bowing down before him*) who had been bruised in the course of (*his*) crushing (*enemies*) hard to be subdued

(L 25)—Om! His son (*was*) he who had the first name of "the glorious *Vikrama*," (or "*Śrivikrama*"),<sup>2</sup> whose pure understanding was acquired by (*mastering*) the fourteen divisions of knowledge, who was pre-eminently skilled among those who expound and apply the whole of the science of politics, (and) who was a very rising sun in respect of dispelling the mass of the darkness (*that consisted*) of (*his*) enemies

(L 27)—Om! His son (*was*) he who had the first name of "the glorious *Bhūvikrama*," whose breast was made conspicuous by (*the embraces of*) the goddess of victory, acquired in many battles, (and) who mastered the meaning of all the sacred writings

(L 29)—Om! His son (*was*) he who had the name of *Śivamāra*, who by the excess of his beauty surpassed the appearance of king Nala

(L 30)—Om! His son (*was*) the glorious Kongunivarman, the pious *Mahārājādhirāja*, the *Paramēśvara*, who had the first name of *Śripurusha*, whose religious merit, produced by the great gifts (*that he gave*), was (*ever*) increasing day by day, (and) who made the cavities of (the mountain) Mandara resonant with (*his*) laughter (?)

(L 32)—His son (*was*) the glorious Kongunivarman, the pious *Mahārājādhirāja*, the *Paramēśvara*, who had the first name of *Śivamāradēva*<sup>3</sup> and the other name of Saigotta, (and) who was a very sun in the sky that is the pure Ganga lineage

(L 33)—His younger brother (*was*) the glorious *Vijayāditya*.

(L 34)—His son (*was*) *Satyavākya-Kongunivarman*, the pious *Mahārājādhirāja*, the *Paramēśvara*, who had the first name of "the glorious *Rājamalla*," (and) whose breast was closely embraced by the goddess of sovereignty, attained (*by him*)

(L 36)—His son (*was*) *Nitimarga-Kongunivarman*, the pious *Mahārājādhirāja*, the *Paramēśvara*, who had the first name of "the glorious *Eregangadēva*," (and) who caused the heroes of (*his*) illustrious foes to be destroyed in the battle of *Rāmata* (or *Rāmadi*).

(L 38)—His son (*was*) the glorious *Satyavākya-Kongunivarman*, the pious *Mahārājādhirāja*, the *Paramēśvara*, who had the first name of "the glorious *Rājamalla*," (and) who effected the birth of the goddess of victory in the battle of *Sāmiya*

(L 40)—Om! His younger brother (*was*) he who had the name of "the glorious *Bātuga*," (and *was also called*) *Gunad-uttaranga*,<sup>4</sup> who plundered the Pallava king, (and) who was the lord of the soul of the glorious *Abbalabbā*, the daughter of the glorious *Amōghavarshadeva*, the favourite of the earth

<sup>1</sup> See page 178 above, note 3

<sup>2</sup> See page 167 above, note 4

<sup>3</sup> See page 178 above, note 10

<sup>4</sup> i.e. "the arch of virtue." The first part of this *śirṣa* is the Kanarese genitive *guṇada*

(L 42)—Ôm<sup>1</sup> His son (*was*) the glorious Nitimârga-Kongunivarman, the pious Mahârâjâdhrâja, the Paramésvara, who had the first name of “the glorious Eregangadeva,” (*and was also called*) Komara-vedenga,<sup>1</sup> whose forehead was adorned with the binding on of the fillet (*of sovereignty*) of (or by) Ereyappa, (*and*) who effected a public defeat of the Pallavas in battle at Jantepperupeñjeru<sup>2</sup> and other places

(L 45)—Ôm<sup>1</sup> His son (*was*) Satyavâkya-Kongunivarman, the pious Mahârâjâdhrâja, the Paramésvara, who had the first name of “the glorious Narasinghadeva,” (*and was also called*) Vira-vedenga<sup>3</sup>

(L 46)—Ôm<sup>1</sup> His son (*was*) . . . . . the glorious Nitimârga-Kongunivarman, the pious Mahârâjâdhrâja, the Paramésvara, who had the first name of “the glorious Râjamalla (?),” (*and was also called*) Kachcheya-Ganga<sup>4</sup>

(L 48)—Ôm<sup>1</sup> (Metre) —His younger brother, possessed of prosperity and wealth acquired by his own arm, went to the glorious Baddega, the favourite of the earth, in the country of Dahâla, and then, being of the most excellent understanding, wedded his daughter, along, of a verity, with the maiden Eloquence, at Tripuri. Or again —There was born the king who had the appellation of “the glorious Bûtuga,” who conquered the host of (*his*) enemies, who was excessively fierce, (*and*) who,—being, through (*his*) might, one who ranked first in enumerations of kings,—when that king named Baddega had gone to appropriate the fortunes of (the god) Indra in heaven,<sup>5</sup> took elephants and horses and white umbrellas and thrones from the possession of Lallêya (?), and gave (*them*) to king Krishna. Moreover,<sup>6</sup> from this excessively fierce king Ganga-Gângêya, did not Kakkarâja, lord of Alachapura, acquire (*fear*) of death?, did not Dantivarman, named Bijja, hurriedly go (*in flight*) in war to his own Banavâsi?, did not Râjavarman become quieted?, did not Dâmari, lord of Nuluvugiri, whose country was made quiet, obtain the breaking of (*his*) pride?, (*and*) did not Nâgavarman feel, mid-way, the (?) very extremity of fear? Having, at command indeed, conquered king Râjâditya, who was made arrogant by pride in (*his*) array of elephants,—having<sup>7</sup> laid siege to the town of Tañjâpuri,—(*and*) having burnt numbers of hill-forts, headed by Nâlkôte,—(*he*), the glorious Ganga-Nârâyana, of his own accord gave to (king) Krishna lordly elephants (*and*) horses (*and*) great wealth (Âryâ) —With thunderbolts that were the maxims of those who interpret the Vêdic writings, *etc*, (*he*), king Jayad-uttaranga,<sup>8</sup> cleft open the frontal globes of the lordly elephants who are the expounders of evil precepts, puffed up with the rut that is the doctrine of devotion to one sole object of worship

(L 64)—(Alliterative prose) —Satyanitavâkya-Kongunivarman, the pious Mahârâjâdhrâja, the Paramésvara, who has the first name of “the glorious Bûtuga,” (*and who is also called*) Nanniya-Ganga,<sup>9</sup>—while ruling over the Ganga mandala, (*which*) assuredly (*consists of*) ninety-six thousand (villages), (*and*) when staying at the town of Purikara,—when eight hundred of the Śaka years, increased by sixty, have gone by, on Sunday, the eighth tithi, (*called*) Nandîśvara,<sup>10</sup> in the bright fortnight of the month Kârttika of the

<sup>1</sup> i.e. “a wonder among princes” Komara is a corruption of Kumara

<sup>2</sup> Or, perhaps, “Bantepperupeñjeru” Or, again, two places,—the second of them being Peñjeru,—may be named

<sup>3</sup> i.e. “a wonder among brave men” <sup>4</sup> i.e. “the quarrelsome or fighting Ganga”

<sup>5</sup> i.e. “had died” <sup>6</sup> See page 180 above, note 2

<sup>7</sup> The meaning of *gandugamaha* or *ganṭugamaha* (line 60) is not apparent

<sup>8</sup> i.e. “the arch of victory” Jayada is the Kanarese genitive

<sup>9</sup> i.e. “the affectionate, kind, or truthful Ganga.” Nanniya again, is a Kanarese genitive.

<sup>10</sup> This seems to be the intended meaning of the text, but the word *nandîśvara* does not occupy a position corresponding to my translation—A Nandîśvara tithi in the month Phâlguna appears to be mentioned in the Peggir inscription (*Ind Ant* Vol VI p. 102, text line 4-5, and Vol XIV p. 76, and *Coorg Inscriptions*, p. 7)

Vikârin samvatsara,—having gratified six female mendicants with gifts and honourable treatment, etc., (and) having of his own accord washed the feet of Nâgadêrapandita, the head of the holy Vadyûr-Gana,<sup>1</sup> has given, at Sûndi, in the northern part (of the village), sixty *navartanas* (of land), by the staff which is the royal measure, for the purpose of repairing anything that may become broken or torn, (and) for the performance of worship, and to provide food, to the *charityâlaya*,—built at Sûndi, the city which is the chief (town) of the Suldhâtavi seventy villages,—of his wife, the glorious Divalâmbikâ, who is a manifest goddess through the purity of (her) accurate perception.<sup>2</sup> The boundaries of it (are) — On the east, the cultivated land called Mânasinga-keyi, on the south, the land called the land of the jack-fruit trees, on the west, the field called Keppara-pola,<sup>3</sup> (and) on the north, the stream that comes from (the village of) Bâlugêri. The village gives three *gadyânas* as the *arurana*,<sup>4</sup> (and) the village preserves the entire arrangement.

(L 80)—“This general bridge of piety of kings should at all times be preserved by you,”—(thus) does Râmahadra again and again make a request to all the future princes! The earth has been enjoyed by many kings, commencing with Sagara, whosoever for the time being possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it)!<sup>1</sup>

(L 83)—At Sûndi, the chief (town) of the Suldhâtavi seventy, the glorious Divalâmbâ,—the one Rambahâ of the world,—celebrated the sacrificial rites of six female mendicants,<sup>2</sup> and caused the famous Jaina temple to be built Om! Om! Om!

## NO 26 — ŚRAVANA-BELGOLA EPITAPH OF MALLISHENA,

AFTER SAKA-SAMVAT 1050

By E. HULTZSCH, PH D

This inscription is engraved on four faces of a pillar in the Pârśvanâtha-Basti<sup>6</sup> on the Chandragiri or Chikkabetta hill at Śravana-Belgola, the well-known Jaina village in the Channarayapatna tâlukâ of the Hassan district of the Mysore State. Fairly correct transcripts in Roman and Kanarese characters, and a tentative English translation of it, were published in 1889 by Mr Rice.<sup>7</sup> The subjoined Nâgarî transcript and English translation are based on excellent inked estampages, which were prepared on the spot by my Kanarese Assistant, Mr H. Krishna Sastri. In spite of all possible trouble, I do not flatter myself to have made out the correct meaning of every verse of this difficult inscription. Future investigation of the literature of the Southern Digambaras will probably lead to the elucidation of most obscure passages. Professors Kielhorn and Leumann, to whom I sent one set of the first proofs of this paper, have placed me and the readers under great obligation by valuable additions and suggestions, most of which I have inserted in the introduction and the footnotes under their initials (F K and E L).

<sup>1</sup> Or, perhaps, “Vatîyûr-Gana”

<sup>2</sup> *Samyag darśana*, ‘accurate perception, or complete vision,’ *samyag-jñāna*, ‘complete knowledge,’ and *samyak-charitra*, ‘correct conduct,’ constitute the *ratna traya*, or ‘three excellent things,’ of the Jains

<sup>3</sup> Or “Koppara pola” If the first component of the name is *keppara*, the whole word seems to mean “the field of the deaf men”

<sup>4</sup> The *arurana*,—lit ‘six panas,’—was a tax on *manya* lands (see *Ind Ant* Vol XIX p 249)

<sup>5</sup> See page 181 above, note 8, and compare the mention of six female mendicants in line 74 of the record.

<sup>6</sup> No 1 on the plan of Chandragiri in Mr Rice’s *Inscriptions at Śravana-Belgola*, p 2 of the Introduction

<sup>7</sup> Inscription No 54 of the same work. Mr Rice’s text is reprinted in Nâgarî characters in the *Kāvya-mâlâ*, No. 84 (*Prâchinalâkhamâlâ*, Vol I), p 144 ff



Among Professor Kielhorn's contributions are 'various readings' from a manuscript copy of the present inscription. This copy was made from a palm-leaf MS at Madras for Professor Bühler, by whom it was presented to the India Office Library<sup>1</sup> After the publication of Mr Rice's *Inscriptions at Śrāvana-Belgola*, Professor Kielhorn recognised at once that the Madras MS contains a copy of the Mallishēna epitaph, and proposed a number of improvements in Mr Rice's text on the basis of Professor Bühler's copy<sup>2</sup> It appears from Professor Kielhorn's 'various readings' either that the Madras MS was copied from the pillar while the latter was still in a state of more perfect preservation than at present, or that the MS was based on an independent duplicate of the Mallishēna epitaph

The alphabet of the inscription is Kanarese. The upper and lower portions of some letters of the first and last lines, respectively, on each face of the pillar are drawn out into ornamental flourishes. The language is Sanskrit, verse and prose, only the two last lines are in the Kanarese language. The only orthographical peculiarities which deserve to be noted, are that *dh* and *bh*, when doubled, are sometimes written as *dhdh* and *bhbh*, and that *rnna* is written as *rnna*<sup>3</sup> The object for which the inscription was composed, and the pillar containing it set up, is to perpetuate the memory of the Jaina preceptor Mallishēna-Maladhārīdēva (verse 64), who committed religious suicide by *sallēkhanā* (line 211) or *samādhi* (l. 212), i.e. by prolonged fasting,—which, in his case, lasted three days,—at Śvētasarōvara (v 72) or Dhavalasarasatīrtha (v 70), i.e. at Śrāvana-Belgola<sup>4</sup> The date of his death was the day of Svāti, Sunday, the third day of the dark fortnight of Phālguna of the (expired) Śāka year 1050, which corresponded to the cyclic year Kilaka (v 72). According to Professor Kielhorn's calculation,<sup>5</sup> the European equivalent of this date is Sunday, the 10th March, A.D. 1129. The date of the inscription itself is not stated, but the record cannot have been composed more than a generation after Mallishēna's death, because the composer, Mallinātha, was a lay-disciple of the deceased preceptor (l. 222).

The account of Mallishēna's suicide is preceded by a sort of historical sketch of the Śrāvana-Belgola branch of the Digambara sect of the Jainas. It is not a connected and complete account, and cannot even be proved to be in strictly chronological order. The names of some selected Digambara preceptors are mentioned with much stale and extravagant praise, but not without valuable allusions to contemporary persons and incidents.

1 The list naturally opens with Vardhamāna of the Nātha race, the founder of the Jaina religion (v 1).

2 Of the three Kēvalins<sup>6</sup> the inscription mentions only Gautamasvāmin, surnamed Indrabhūti (v 2).

3 The Śrutakēvalins (v. 3).

4 Bhadrabāhu, whose disciple was 5 Chandragupta (v 4), and 6 Kaundakunda<sup>7</sup> (v 5). In two other Śrāvana-Belgola inscriptions (Nos 40 and 108 of Mr Rice's volume), these three names are mentioned in the same order, and Bhadrabāhu whose pupil was Chandragupta, is called the last of the Śrutakēvalins.<sup>8</sup>

<sup>1</sup> *Zeitschrift D M G* Vol. XLII p 552, No 308

<sup>2</sup> *Vienna Or J* Vol VII p 248 ff

<sup>3</sup> In order to avoid a useless repetition of identical footnotes, I have replaced *rnna* by *rnna* throughout the transcript.

<sup>4</sup> *Śāla-Saras* and *Dhāvala-Sarasa* are Sanskrit translations of the Kanarese *Bel-Kola*, "the White Tank"

<sup>5</sup> *Ind Ant* Vol XXIII p 124

<sup>6</sup> See Dr Hoernle's Table, *Ind Ant* Vol XXI p 57

<sup>7</sup> See *Ind Ant* Vol XIV p 15, *South-Indian Inscriptions*, Vol I p 158, note 2, Dr Hoernle's Table, *Ind Ant* Vol XXI p 74, No 5. A detailed sketch of Kundakunda's *Pravachanasara* is given in Dr Bhandarkar's *Report on Skt MSS* 1883-84, p 91 ff

<sup>8</sup> Compare *Ind Ant* Vol XXI p 156

7 Samantabhadra<sup>1</sup> (v 6) The composer quotes two verses (7 and 8) which this preceptor is represented to have addressed to an unnamed king, probably of Karahâṭaka (Karahâṭa),<sup>2</sup> and in the first of which he professes to have undertaken a missionary tour to Pātaliputra (Patna), Mālava, Sindhu, Thakka (the Panjāb), Kāñchipura, and Vaidīśa (Bênagar)

8 Verse 9 speaks of a person who "broke by his sword the solid stone pillar, which barred the road to the acquisition of the fortune of the kingdom," and states that this unnamed person was assisted by the sage Simhanandin. As noticed by Mr Rice,<sup>3</sup> a similar feat is attributed in the Udayêndiram plates of the Ganga-Bâna king Râjasimha, *alias* Hastimalla, to the first Ganga king, Kongani, "who, in his youth, resembling the powerful Śīśu (Kārttikēya) in gracefulness, cut in two a huge stone pillar with the sword in his hand at a single stroke"<sup>4</sup> The same plates appear to connect Simhanandin with the mythical founder of the Ganga dynasty in stating that "the Ganga race obtained prosperity through the power of Simhanandin"<sup>5</sup> I cannot follow Mr Rice in considering this coincidence between the Mallishêna epitaph and the Hastimalla plates "a most important identification," but would only conclude from it that the same legendary traditions were known to the composers of both documents

9 Vakragriva<sup>6</sup> (v 10)

10 Vajranandin,<sup>7</sup> author of the *Navastôtra* (v 11)

11 Pâtrakêśarin<sup>8</sup> (v 12)

12 Sumatîdêva,<sup>9</sup> author of the *Sumatîsaptaka* (v 13)

13 Kumârasêna [I], was born and died in the South (v 14)

14 Chintâmani, author of the *Ohintâmani* (v 15)

15 Śrîvarddhadêva,<sup>9</sup> author of the poem *Ohûlâmani* (v. 16) A verse (17) in his praise by Dandin is quoted

16 Mahêśvara (v 18 f)

17 Akalanka, defeated the Bauddhas in disputation (v 20) Three verses (21 to 23) by him are quoted, which he is represented to have addressed to a king Sâhasatunga, and in the third of which he claims to have overcome the Bauddhas in the court of king Himaśītala. A legendary account of this dispute between Akalanka and the Bauddhas in the court of "Hêmasithalan" at Kāñchipura forms part of the Mackenzie Manuscripts, and an abstract of it was published by the Rev W Taylor.<sup>10</sup> Another document of equally questionable

<sup>1</sup> This author is mentioned in Kêśirâja's *Śâbdamanîdarpana*, p 125 of Mr Kittel's edition Samantabhadra's *Âptamîmdmâ* was commented on by Akalanka and Vidyânanda, *Journ. Bo. As Soc* Vol XVIII p 219. The name Samantabhadra occurs also in the *Śvêtâmbara Pâññâvalis*, see *Ind Ant* Vol. XI. p 247, No 19, and p 252, No 16

<sup>2</sup> See *Ind Ant* Vol. XXI p 228, note 20 Karahâṭa was the capital of a branch of the Śilâhâras, see Dr Bühler's Introduction to the *Vikramânkadêvacharita*, p 40, note

<sup>3</sup> *Inscriptions at Śravana-Belgoḷa*, p 42 ff of the Introduction

<sup>4</sup> Verse 14 of the Hastimalla plates, *Manual of the Salem District*, Vol. II p 370 See also *ante*, p 165

<sup>5</sup> Verse 12 of the same plates. The original, which is in my hands, reads *Simhanandi-mahî-pratîlabdhaviddhî*, which must be corrected into *Simhanandi mahîma pratîlabdha viddhî*

<sup>6</sup> Vakragriva was also a surname of Kaṇḍakunda (v 5) See Professor Peterson's *Report on Skt MSS 1884*, p 82, and p 163, verse 4, *South-Indian Inscriptions*, Vol I p 158, verse 4, *Ind Ant* Vol. XX p. 351, No. 5, and Vol XXI p 74, note 35

<sup>7</sup> The same name occurs as No 13 of Dr Hoernle's Tables, *Ind Ant* Vol. XX p 351, and Vol. XXI p 74

<sup>8</sup> According to Mr Pathak (*Journ. Bo. As Soc* Vol. XVIII p. 222 f), Pâtrakêśarin, who is named in Jinadêva's *Âdipurâna*, is identical with Vidyânanda, a contemporary of Akalanka

<sup>9</sup> The similar name Viddhadêva occurs in the *Śvêtâmbara Pâññâvalis*, *Ind Ant* Vol. XI p 247, No. 20, and p 252, No 17

<sup>10</sup> *Catalogue*, Vol. III p 423 f.

value is said to record that "many Jainas came from the North to the Kāñchī district in the Kaliyuga 1451, Śālvahana-Śāka 710,<sup>1</sup> in the reign of "Himasītala-Mahārāja." It was then a forest, which they cleared and cultivated. In his time a schism arose between the Jainas and the Bauddhas. Akalankadēva overcame the Bauddhas. Some of the Bauddhas were intended to be put to death in large stone oil-mills, but, instead of that, were embarked on ships and sent to Ceylon."<sup>2</sup> The manuscript subsequently treats of "revenue matters in the time of the Honourable Company" (!). These two accounts and verses 20 to 23 of the Mallishēna epitaph are clearly borrowed from the same source. I would, however, entirely ignore king Himasītala of Kāñchīpura for historical purposes as long as no contemporaneous epigraphical records, but only legends, are available as proofs of his existence.

18 Pushpasēna, appears to have been a contemporary of Akalanka (v 24), who was referred to in the preceding verses.

19 Vimalachandra<sup>3</sup> (v 25). The author of the inscription quotes a verse (26) which records that this preceptor challenged the Śaivas, Pāśupatas, Bauddhas, Kāpālikas, and Kapilas in a letter which he affixed to the gate of the palace of a king named (or surnamed) Śatrubhayamkara.

20 Indranandin (v 27)

21 Paravādimalla<sup>4</sup> (v 28). The author quotes a verse (29) which this preceptor is represented to have uttered in the presence of a king named Krishnarāja.

22 Āryadeva (v 30 f)

23 Chandrakīrti (v 32)

24 Karmaprakṛiti (v. 33)

25 Śrīpāladeva,<sup>5</sup> surnamed Traividya (v 34)

26 Matisagara (v 35)

27 Hemasēna, surnamed Vidyādhanamjaya (v 36). A verse (37) by him is quoted, in which he addresses an unnamed king and challenges other disputants.

28 Dayāpāla [I], composed the *Hitarūpasiddhi* (v 38) and was the disciple of Matisāgara and fellow student of Vādirāja (v 39). Matisāgara was referred to in verse 35, and Vādirāja is described in the next verses.

29 Vādirāja<sup>6</sup> (v 40 f). The author quotes three verses (42 to 44) of "the poets." The first verse states that Vādirāja challenged other disputants in the capital of an unnamed Chālukya emperor. The second verse, which refers to "the court of the lord," suggests that the disputation took place in the presence of the emperor himself.

<sup>1</sup> Śāka Samvat 710 corresponds to Kaliyuga 3889,—a small error of 2138 years. According to Mr Rice (p 45 of the Introduction), the Jainas have the traditional date Śāka-Samvat 777 for Akalanka's victory over the Bauddhas. Dr Bhandarkar quotes a verse from Jinasēna's *Ādipurāṇa*, in which Akalanka is referred to, *Report on Skt MSS* 1883 84, p 423, verse 53. According to Mr Pathak, the *Ādipurāṇa* was composed between Śāka Samvat 705 and 760, *Journ Bo As Soc* Vol XVIII p 227.

<sup>2</sup> Taylor's *Catalogue*, Vol III p 436 f.

<sup>3</sup> The same name occurs in the *Svētāmbara Pāṭṭacalis*, *Ind Ant* Vol XI p 248, No 35, and p 253, No 34.

<sup>4</sup> An undated Tamil inscription at Tirumalai near Pōlūr in the North Arcot district records a gift by a disciple of Paravādimalla of Tirumalai, who may have been called after that Paravādimalla who is referred to in our inscription. See *South Indian Inscriptions*, Vol I p 105.

<sup>5</sup> Śrīpāla is mentioned in Jinasēna's *Ādipurāṇa*, *Journ Bo As Soc* Vol XVIII p 222.

<sup>6</sup> A Jaina preceptor of this name is mentioned in Nāgavarman's *Kāvyaśālōka*, see p xxxvii of Mr Kittel's *Essay on Kanarese Literature*, prefixed to his edition of Nāgavarman's *Prosody*. The *Ekābhāvaślōka*, a short Jaina poem by one Vādirāja, has appeared in the *Kavyamālā* Part vii No 3.

30 Śrīvijaya,<sup>1</sup> was worshipped by an unnamed Ganga king (v 45) The author quotes a verse (46) which is said to be composed by Vādirāja, and according to which Śrīvijaya was the successor of Hēmasēna Vādirāja was treated in the immediately preceding verses (40 to 44) and Hēmasēna in verses 36 and 37

31 Kamalabhadra (v 47 f)

32 Dayāpāla [II] (v 49 f)

33 Śāntidēva, was worshipped by the Poysala king Vinayāditya (v 51) This is the only royal personage in the whole inscription, about the identity of which no doubt remains Vinayāditya, the first of the Hoysalas, ruled about the middle of the 11th century of our era<sup>2</sup>

34 The next verse (52) introduces a preceptor on whom an unnamed Pāndya king conferred the title 'Lord' (*Śvāmin*), and who was known in the court of a king Āhavamalla under the name Śābdachaturmukha Possibly, this preceptor is identical with Śāntidēva, to whom the preceding verse refers If this is really the case, or if, at least, the names of Jaina teachers are enumerated in chronological order in this portion of the inscription, the time of king Āhavamalla in verse 52 would be limited by the date of the Hoysala king Vinayāditya (v 51) and the date of Mallishēna's death (A D 1129) Under these conditions, this Āhavamalla may be identified with the Western Chālukya king Āhavamalla II or Sōmēśvara I The Pāndya king with whom the name of the preceptor is associated, was probably not one of the Madhurā Pāndyas, but one of the Pāndya feudatories of the Western Chālukya kings<sup>3</sup>

35 Gunasēna, a native of the country near Śrī-Mulūra (v 53)

36 Ajitasēna<sup>4</sup> (vv 54 to 57), bore the surname Vādibhasimha (v 57) or Vādibhakanthirava (v 55) The author quotes three verses (58 to 60) composed by him

Ajitasēna's disciples were 37 Śāntinātha, *alias* Kavītākānta, and 38 Padmanābha, *alias* Vādikōlāhala (line 174 f) The author quotes two verses, the first of which (61) praises Kāntasānti,— i e Śāntinātha, *alias* Kavītākānta,— and the second (62) Padmanābha.

39 Kumārasēna [II.] (v 63)

The remainder of the inscription relates to 40 Mallishēna, who was also called Maladhārīn, i e 'the bearer of dirt,' because, to show his contempt of worldly habits, he had ceased to wash himself (vv 65 and 67) He was a disciple of Ajitasēna (l 209 f), who was referred to in verses 54 to 57 The author quotes a verse (71) which Mallishēna is said to have uttered while he was starving himself to death in the presence of the whole congregation

Two lines in the Kanarese language at the bottom of the fourth face of the pillar record the names of the composer and the engraver

In July 1893, Mr R Sewell, I C S, Collector of Bellary, discovered a sculptured piece of black granite on the north-west side of the Mahānavami-Dibbe<sup>5</sup> at Kamalāpura near Hampe The slab bears two fragments of a Sanskrit and Kanarese inscription, of which Mr Sewell kindly sent me impressions The Sanskrit portion of the inscription refers no less than three times to the death of an ascetic, named Maladhārīdēva

[It is curious that the title Maladhārīn occurs among both sects of Jainas, the Digambaras and Śvētāmbaras, though it does not appear to date from the time before their separation At

<sup>1</sup> An author of this name is mentioned in Kṛṣṇarāja's *Śābdamanidarpana*, p 4 of Mr Kittel's edition

<sup>2</sup> See Dr Fleet's *Kanarese Dynasties*, p 65

<sup>3</sup> See Dr Fleet's *Kanarese Dynasties*, pp 51 to 53

<sup>4</sup> [He may be identical with Ajitasēnāchārya, the author of the *Alamkāraśāntāmani* and *Maniprakāśikā* see Mr Rice's *Skt MSS in Mysore and Coorg*, p 304, No 2795, and p 308, No 2818 — E L]

<sup>5</sup> No 60 on the Madras Survey Map of Hampe

least we have hitherto found the title only within the current millenary. Among the Śvetāmbaras it is borne by several members of the Harshapuriya-gachchha. Later on there appears a separate Maladhārī-gachchha, which must be derived from some eminent Śvetāmbara, named Maladhārī, e.g. two representatives of this gachchha, Gunatīlaka and Kṣhamāsundara, are quoted in Samayasundara's *Sāmāchārī-śataka*. The earliest mention of a Maladhārī would be found among the Digambaras, if the date Śaka Samvat 975 for Maladhārī-Hemachandra (Mr Rice's *Inscriptions at Sravana-Belgola*, No 55, pp 49, 50, 141, and p 37 of the Introduction) is correct. In the eleventh century of the Śaka era, several Digambaras of the name Maladhārī appear to have lived at Sravana-Belgola. One is mentioned in the Hampe inscription discovered by Mr Sewell, and Mr Rice's book refers to one who was a pupil of Divakarānandī and preceptor of Śubhachandradīva (Śaka-Samvat 1041, i.e. No 139, pp 110 and 185), another in Śaka-Samvat 1099 (No 42, pp 13 and 123) who was a pupil of Dāmanandī (Śaka-Samvat 1040<sup>2</sup>), and a third in Śaka Samvat 1045 (No 43, pp 17 and 124).

[There is a Digambara author called Mallishēnāchārya, three of whose works are named in Mr Rice's *Skt MSS in Mysore and Coorg*,—the *Nāgakumāra-kāvya* (p 302), the *Prābhritakatraya-vyākhyāna* (p 310), and the *Mantravāda* (p 316). This author might be considered distinct from the Mallishēna of the inscription, which does not refer to any literary products of the latter. An *argumentum ex silentio* is, however, out of place here, for Mallinātha, the composer of the inscription, appears to have been a professional panegyrist, who knew little of the ecclesiastical tradition and might have easily overlooked eventual works of Mallishēna on theological matters.]

[I have derived the above information on Maladhārī and Mallishēna from Dr Klatt's *Jaina-Onomasticon*, a book which contains an enormous amount of references, but requires thorough revision and condensation before it can be presented to the public. Only a specimen of the work was especially prepared for the press and printed in the *Transactions of the Berlin Academy* for 1892 (14 pages, 4<sup>o</sup>) — E L.]

#### TEXT<sup>1</sup>

##### A — North Face

- 1 श्रीमन्नायकुलेन्दुरिद्रपरिषद्व्युत्तथीसु-
- 2 धाधाराधीतजगत्तमोपहमह पिण्डप्रकाशं
- 3 महत् । यस्मान्निर्मळधर्मावाहिंविपुळ्शीर्वर्द्धमा-
- 4 [ना] सता भर्तुर्भयचक्रोरचक्रमवत् श्रीवर्द्धमानो जिनः ॥ [१<sup>३</sup>] जीया-
- 5 दर्शयुतेन्द्रभूति[वि]दिताभिख्यो गणी गौतमस्वा[मी] सप्तमह-
- 6 द्विभिस्त्रिजगतीमापादयन् पादयोः । यद्बोधवुधभि-
- 7 त्य वीरहिमव[कुक्ली]ळ[कण्ठा]हुधांभोदात्ता भुवन पुनाति वच-
- 8 नस्वच्छन्दमन्दाकिनी ॥ [२<sup>३</sup>] तीर्थेशद[र्शन]भवन्नयदृक्सहस्रविस्रव-
- 9 बोधवपुषश्च्युतकीवलीद्रा । [नि]र्भिर्दता विबुधवृन्दशिरोभिष-
- 10 द्या स्फूर्ज्ज्वचःकुळिशतः कुमताद्रिसुद्राः ॥ [३<sup>३</sup>] वरण्यः कथन्तु स-
- 11 हिमा भण भद्रवाहीर्माहीरोरुमस्रमदमईनवत्तवाहीः ।

<sup>1</sup> From inked estampages prepared by Mr H Krishna Sastri

<sup>2</sup> Read विबुधवृन्द

- 12 यच्छिथ्यतामसुकृतेन स चद्र[गु]मशुश्रूयते स्म सुचिरं  
 13 वनदेवताभि. ॥ [४\*] वद्यो विभुर्भु[वि] न [कै]रिह कौण्डकुन्दः कुन्दप्रभा-  
 14 प्रणयिकीर्त्तिविभूषिताशः । य[श्च]रुचरणकरांबुजचचरी-  
 15 कश्चक्रे श्रुतस्य भरते प्रयत[ः] प्र[ति]ष्ठाम् ॥ [५\*] वद्यो भस्मकभस्मसात्कृ-  
 16 तिपटुः पद्मावतीदेवतादत्तोदात्तपद[ः\*] स्वमंत्रवचनव्याहृतचंद्र-  
 17 प्रभः । आचार्यस्व समन्तभद्रगणभृद्येनेह काले कलौ जैन वर्त्म स-  
 18 मन्तभद्रमभवद्भद्रं<sup>१</sup> समन्ताद्बुद्धं [६\*] ◎ चूर्णिं ◎ यस्यवविधा वा-  
 19 दारभसरभविजृंभिताभिव्यक्तयस्सूक्तयः ◎ वृत्त ◎ पूर्व  
 20 पाटलिपुत्रमध्यनगरे भेरी मया ताडिता पञ्चाभाळवसिन्धुठ-  
 21 कविषये कांचीपुरे वैदिशे [१\*] प्राप्तीह करहाटकं बहुभट  
 22 [विद्यो]क्त सक्त वादार्थी विचराम्यहन्नरपते शार्दूलविक्रीडित ॥ [७\*]  
 23 अवटुतटमटति भटिति स्फुटपटुवाचाटधूर्जटेरपि जिह्वा [१\*] वादिनी<sup>२</sup> स-  
 24 मन्तभद्रे स्थितवति तव सदसि भूप कास्थान्येषां ॥ [८\*] योसौ घाति-  
 मल-  
 25 क्षिप्रदलशिलास्त्रांभावलीखण्डनध्यानासिः पटुरहंतो भगवतस्त्रो-  
 26 स्य प्रसा[दी]कृतः । छात्रस्यापि ससिंहनन्दिमुनिना नो चेत् क[थ] वा शि-  
 27 लास्त्रांभी राज्यरमाग[मा]ध्वपरिवस्तेनासि[ख]ण्डो<sup>३</sup> घनः ॥ [९\*] वक्रग्रीव-  
 28 महामुनेर्हंशशतग्रीवोप्यहीन्द्रो य[थ]ाजातं स्तोतुमळ वचोवळ-  
 29 मसौ कि भग्नवाग्मिब्रजं<sup>४</sup> । योसौ शासन[दि]वताबहुमतो ह्रीवक्रवादि-  
 30 ग्रहग्रीवोस्मिन्नयशदवाच्यमवदद्भासान् [स]मासेन षट् ॥ [१०\*] न व स्त्री-  
 31 त्र तत्र प्रसरति कवीन्द्राः कथमपि प्रणामं वज्रा[दी] रचयत प-  
 32 रन्नदिनि मुनौ [१\*] नवस्तीत येन व्यरचि सकळार्हव्यवचनप्रपचा-  
 33 न्तर्भावाप्रवणवर[स]न्दर्भसुभगं ॥ [११\*] सहिमा स पातकेसरिगुरोः पर  
 34 भवति यस्य भक्त्यासीत् । पद्मावती सहाया त्रिलक्षणकदर्यन कर्तुं ॥  
 [१२\*] सु-  
 35 [मतिदेव]ममुं स्तुत [ये]न वस्तुमति[स]प्तकमाप्ततया कृत । परिहृ-  
 36 तापयतत्वपथार्थिना सुमतिकोटिविवर्त्ति भवार्त्तिहृत् ॥ [१३\*] उदेत्य सम्य-  
 ग्दिशि  
 37 दक्षिणस्या कुमारसेनो सुनिरस्त[म]ापत् [१\*] तत्रैव चित्र जगदेकभानो-  
 38 स्तिष्ठत्यसौ तस्य तथा प्रकाशः ॥ [१४\*] धर्मात्यकामपरिनिर्वृतिचारुचिन्तयि-

<sup>१</sup> [The MS reads °द्रयम° — F K]<sup>२</sup> Read वादिनि<sup>३</sup> [The MS does read खण्डो — F K]<sup>४</sup> Read वाग्मिब्रजम्

- 39 न्तामणि. प्रतिनिकेतमकारि येन [1\*] स स्तूयते सरससौख्यभुजा सु-  
 40 जातचित्तामणिर्मुनिवृषा न कथञ्चनेन ॥ [१५\*] चूळामणि कवीना चू-  
 41 ळामणिना[म]सेव्यकाव्यकविः [1\*] श्रीवर्द्धदेव एव हि कृतपुण्यः कीर्त्ति-  
 42 माहर्त्तु [१६\*] ◎ चूर्णं ◎ य एवमुपज्ञोक्तितो दण्डिना ◎ जङ्घो.  
 कन्यां जटा[ये]-  
 43 ए वभार परमेश्वर [1\*] श्रीवर्द्धदेव संधत्ते जिह्वाग्रेण सरस्वतीं ॥ [१७\*]  
 पुण्या-  
 44 स्वस्य जयो गणस्य चरणम्<sup>१</sup> भूभृच्छिखाघटनम् पद्मामस्तु महेश्व-  
 45 रस्तदपि न प्राप्तुं तुळामी[श्वर]ः [1\*] यस्याखण्डकळावतोष्टविक्रसद्विष्पा-  
 46 लमौलिस्त्रलक्तीर्त्तिस्त्ररितो [महेश्वर इह स्तुत्यस्व कैस्यान्मुनिः ॥ [१८\*]  
 47 यस्मत्तत्तन्महावादान् [जिगाया]न्यानथामितान् [1\*] ब्रह्मरक्षोर्चितस्त्रीर्थी  
 48 महेश्वरमुनीश्वर ॥ [१९\*] तारा येन विनिर्जिता घटकुटीगूडावतारा<sup>२</sup> सम  
 49 वौर्ध्वेयो<sup>३</sup> धृतपी[ठपी]डितकुट्टदेवात्तसेवाजलि. [1\*] प्रायश्चित्तमिवांग्नि-  
 50 वारिजरज[१\*]स्नान च यस्याचरत्<sup>४</sup> दीपाणां सुगतस्य कस्य विषयो देवा-  
 51 कळकः कृतो [२०\*] ◎ चूर्णं ◎ यस्येदमात्मनोनन्य[स]ामान्यनिरवय-  
 विद्याविभ-  
 52 वीपवर्णनमाकर्ण्यते ◎ राजन् साहसतुग सन्ति बहवश्चेतातपत्रा नृ-  
 53 पाः किन्तु त्वत्तदृशा रणे विजयिनस्त्यागोन्न[त]ा दुर्लभ[त]ा [1\*] [त]द्वसन्ति  
 वु-  
 54 धा न स[न्ति] कवयो वादीश्वरा वाग्मिनो नानाशास्त्र[वि]चा[रचक्षु]रधिय<sup>५</sup>  
 55 काले कलौ महिषाः ◎ [२१\*] नमो मल्लिषेणमलधा[रिदेवा]य ◎

## B — West Face

- 56 ◎ राजन् सर्वारिदुर्षप्र[वि]दलनपटुस्त्व यथात्र प्रसिध्ध<sup>६</sup>  
 57 स्तद्वत् स्यातोहमस्याम् भुवि [नि]खिळमदीत्याटनः पण्डितानां [1\*]  
 58 नो चेदेषोहमेते तव सदसि सदा सन्ति सन्तो महान्तो वक्तुं य-  
 59 स्यास्ति शक्तिश्च वदतु विदिताशेषशास्त्री यदि स्यात् ॥ [२२\*] नाहंकार-  
 60 वशोक्ततेन मनसा न द्वेषिणा केवल नैरात्म्य प्रतिपद्य नश्यति जने का-  
 61 रुण्यबुध्वा<sup>७</sup> मया [1\*] राज्ञः ओहिमशीतळस्य सदसि प्रायो

<sup>१</sup> Read भरण — [The MS also reads चरण — F K]<sup>२</sup> Read वौर्ध्वेयो. — [The MS does read धृतपीठ — F K]<sup>३</sup> [The MS does read चक्षुर — F K]<sup>४</sup> Read बुद्ध्या.<sup>५</sup> Read गूडावतारा<sup>६</sup> Read चरदीपाणा<sup>७</sup> Read प्रसिद्ध

- 62 विदग्धात्मनी बीद्वीधान् सकलान् विजित्य सुगतः पादेन विस्फी-  
 63 टितः ॥ [२३\*] श्रीपु[ष्प]सेनसुनिरेव पदमहिम्नो देवस्य यस्य स-  
 64 म्भूत्सभवान् सधर्मा [१\*] श्रीविभ्रमस्य भवनमनु पद्ममेव पु-  
 65 षेषु मितमिह यस्य सहस्रधामा ॥ [२४\*] विमळचंद्रसु-  
 66 नींद्रगुरोर्गुरु प्रशमिताखिळवादिमदं पद । यदि यथा-  
 67 वदवैयत पण्डितैर्वनु तदा[न्व]वदिष्यत वाग्विभोः [२५\*] ◎ चूर्णिणं ◎  
 68 तथा हि । यस्यायमापादितपरवादिहृदयशोकः पत्राल-  
 69 बनश्लोकः ◎ पत्र शत्रुभयकरोरुभवनद्वारे सदा सचरन्वानारा-  
 70 'नकरीन्द्रबृन्दतुरग[वा]ताकुले स्थापितं । शैवान् पाशुपतां-  
 71 स्तथागतस्तान् कापालिकान् कापिला[नु]द्दिश्योद्धतचेतेसा विम-  
 72 ळचद्राशांबरेणादरात् ॥ [२६\*] दुरि[त]ग्रहनिग्रहाद्भय यदि[त] को  
 73 भू[रि]नरेन्द्रवन्दित [१\*] ननु तेन हि भव्यदेहिनो भज[त]श्श्रीसु-  
 74 निमिद्रनन्दिनं ॥ [२७\*] घटवादघटाकोटिकोवि[द]ः को विदां प्रवाक् ।  
 परवा-  
 75 दिमल्लदेवो देव एव न संशयः । [२८\*] ◎ चूर्णिणं । ◎ ये[नि]य-  
 मात्मना-  
 76 मधेयनिरुक्तिरुक्ता नाम पृष्टवन्त कृष्णर[ाज] प्रति ॥ ◎  
 77 गृहीतपक्षादितरः परस्स्यात्तद्वादिनस्ते परवादिनस्युः ।  
 78 तेषां हि मल्लः परवादिमल्लस्तन्नाम मन्नाम वदन्ति सन्तः ॥ [२९\*] आ-  
 79 चा[र्य्य]वर्य्यो यतिराय्यदेवो रा[ज]ान्तकर्त्ता [भि]यतां  
 80 स मूर्ध्नि [१\*] यस्त्वर्गयानोत्सवसीन्नि कायीत्वर्गस्थितः  
 81 कायमुदुत्सर्जं ॥ [३०\*] श्रवणकृतवृणीसौ संयमं  
 82 ज्ञातुकामैः शयनविहितवेलासुसलुप्तावधानः [१\*] शु-  
 83 तिमरभसवृत्तो[नृ]ज्य<sup>१</sup> पिच्छेन शिष्ये किल मृदुपरि-  
 84 वृत्त्या<sup>२</sup> दत्ततत्कीटव[र्त्ता] ॥ [३१\*] विश्व [य]श्शुतबिन्दुनावरुधे  
 85 भाव कुशाग्रीयया <sup>३</sup>बुध्येवातिमहीयसा प्रवच-  
 86 सा वद गणाधीश्वरैः [१\*] शिष्यान् प्रत्यनुकपया [क]शमतीनै-  
 87 दयुगीनान् सुगीस्तं [व]ाचाच्चत चंद्रकीर्त्तिगणिन चद्राभकीर्त्ति बु-  
 88 धाः ॥ [३२\*] <sup>४</sup>सधर्मकर्मप्रकृति प्रणामाद्य[स्त्रीग्र]कर्मप्रकृति-

<sup>१</sup> Read करीन्द्रवन्द<sup>२</sup> [The MS reads मूर्ति — F K]<sup>३</sup> Read भजत श्री°<sup>४</sup> Read वृष्यीग्यव्य<sup>५</sup> Read °वृष्यी.<sup>६</sup> Read बुद्धेवा° — [This is the reading of the MS — F K]<sup>७</sup> Read सज्जमं



- 89 प्रमोचः । [त]न्नाम्नि कर्मप्रकृतिर्[मा]मो भट्टारक दृष्ट-  
 90 तान्तपार ॥ [३३\*] अपि स्ववा[ग्य]स्तसमस्तविद्यस्त्रैविद्यशब्देऽप्यनु-  
 91 मन्यमानः [१\*] श्रीपालदेवः प्रतिपालनीयस्त्वता यत-  
 92 स्तत्त्वविवेचनी धीः ॥ [३४\*] तीर्थ श्रीमतिसागरो गुरुरिकाचक्र च[का]-  
 93 र स्फुरज्ज्योति पीततमः पय प्रविततिः पूत प्र-  
 94 भूताशयः [१\*] यस्माद्गुरुरिपराङ्गपावनगुणश्रीवर्द्धमा-  
 95 नोन्नसद्ब्रह्मोत्पत्तिरिक्कातकाधिपशिरश्म्यगारका-  
 96 रिण्यभूत् ॥ [३५\*] यत्राभियोक्तारि लघुल्लघुधामसी-  
 97 मसौम्याङ्गभृत् स [च] भवत्यपि भूतिभूमिः [१\*] विद्या-  
 98 धनजयपदं विग्रह दधानो [जि]ण्णु<sup>१</sup> स एव हि महा-  
 99 सुनिहेमसेनः [३६\*] ◎ चूर्णं ◎ यस्यायमवनिपति-  
 100 परिपदि निग्रहमहोनिपातभीतिदुःखदुर्गर्वपर्व-  
 101 तारुडप्रतिवादितोक्तः प्रतिज्ञाश्लोक ◎ तर्क्के व्याकरणे  
 102 कृतश्चमतया धीमत्तयाप्युदतो मध्यस्थेषु म-  
 103 नोपिषु चित्तिभूतामग्रे मया खड्गया [१\*] यः कश्चित् प्रति-  
 104 वक्ति तस्य विदुषोवाग्मेयभग<sup>२</sup> पर कुर्व्वंश्चमिति प्रतीहि नृ-  
 105 पते हे हैमसेनन्मत ॥ [३७\*] हितैषिणा यस्य नृणासुदा-  
 106 त्तवाचा निवडा हितरूपसिद्धिः [१\*] वद्यो दयापालसु-  
 107 निः स वाचा सिद्धस्तान्मूर्धनि यः प्रभावैः ॥ [३८\*]  
 108 यस्य श्रीमतिसागरो गुरुरसौ चंचदशशब्द-  
 109 [क्ष]ः श्रीमान्यस्य स वादिराजगणभृत् सन्नद्धाचारी वि-  
 110 भोः [१\*] एकोतीव कृती स एव हि दयापालव्रती यन्मनस्या-  
 111 स्तामन्यपरिग्रहग्रहकया स्त्रे विग्रहे विग्रहः ॥ [३९\*] त्रैलोक्य-  
 112 दीपिका वाणी द्वाभ्यामेवोदगादिह [१\*] जिनराजत एकस्मादेक-  
 113 स्माद्वादिराजतः ॥ [४०\*] आरुढाऽवरमिदुविवरचितौ-  
 114 क्य सदा यद्यश्नत्त वाक्कमरीजराजिरुचयोभ्यर्ण  
 115 च यत्कर्णयोः [१\*] सेव्यः सिंहसमर्च्यपीठविभवः  
 116 सर्वप्रवादिप्रजादत्तोच्चैर्ज्यकारसारमहिमा श्री-  
 117 वादिराजो विदा [४१\*] ◎ चूर्णं ◎ यदीयगुणगोचरोय  
 118 वचनविष्ठासप्रसरः कवीना ◎ [न]मोर्हते ◎

<sup>१</sup> The MS does read जिण्णु , see Vienna Or J Vol VII p 249f

<sup>२</sup> Read 'रुद'

<sup>३</sup> The MS reads वाग्मेय , see Vienna Or J Vol VII p 250

## C — South Face

- 119 © श्रीमच्चाकुवचक्रेश्वरजय-  
 120 कटको वाग्वधूजन्मभूमौ  
 121 निष्काण्डिण्डिमः पर्यटति पटुरटो वादिराजस्य जिष्णोः [1\*] जह्युद्वद्वा-  
 122 ददर्पो जहिहि गमकतागर्वभूमा जहाहि व्याहारेथी  
 123 [ज]हीहि स्फुटस्फुटम[धु]रत्रयकाव्यावलेपः ॥ [४२\*] पाताळे व्याळ-  
 124 राजो वसति सुविदित [य]स्य जिह्वासहस्रं निगन्ता स्वर्गतोसौ न  
 125 भवति धिषणो वज्रभृदस्य शिष्यः [1\*] जीवेतान्तावदेतौ निळयवळवशा-  
 126 द्वाटिनः केत नान्ये गर्व निर्मुच्य सर्व जयिनमिनसमे वादिराज नम-  
 न्ति ॥ [४३\*]  
 127 वाग्देवी सुचिरप्रयोगसुदृढप्रेमाणमप्यादरादादत्ते<sup>१</sup> मम पा-  
 128 र्वतोयमधुना श्रीवादिराजो मुनिः [1\*] भो भो[1\*] पश्यत पश्यतैष  
 यिमि-<sup>२</sup>  
 129 नां कि धम्म इत्युच्चकैरन्नक्षत्रपराः पुरातनमुनेर्वाग्ध-  
 130 त्तयः पातु वः ॥ [४४\*] गगावनीश्वरशिरोमणिवदसन्ध्यारागोल्लसच्च-  
 131 रणचारुनखेन्दुलक्ष्मीः [1\*] श्रीशब्दपूर्वविजयान्तविनूतनामा धी-  
 132 मानमानुषगुणोस्ततमःप्रमांशुः [४५\*] © चूर्णिं © स्तुतो हि सभ-  
 133 वानेष श्रीवादिराजदेवेन © यद्विद्यातपसोः प्रशस्त[मु]भ[य] श्रीहे[मसे]-  
 134 ने मुनौ प्रागासीत्सुचिराभियोगवलतो नीत परामुन्नति [1\*] प्रा-  
 135 यः श्रीविजये तदेतदखिल तत्पीठिकायां स्थिते सक्रान्त कथमन्यथान-  
 136 तिचिराद्विद्येदृ[गी]दृक्तपः ॥ [४६\*] विद्योदयोस्ति न मदोस्ति तपोस्ति  
 भास्वन्नी-  
 137 यत्त्वमस्ति विभुतास्ति न चास्ति मानः [1\*] यस्य [अ]ये कमळभद्रमनीश्व-  
 138 रन्त यः ख्यातिमापदिह शाम्यदधैर्गुणैघैः ॥ [४७\*] स्मरणमात्रपवि-  
 139 त्वमममनो भवति यस्य सतामिह तीर्थिना [1\*] तमतिनिर्मळ-  
 140 मात्मविशुद्धये कमळभद्रसरो[वर]माश्रये ॥ [४८\*] सर्वागैर्यमिहालिलि-  
 141 ग सुमहाभागं कलौ भारती भास्व[न्तं] गुणरत्नभूषणगणैरप्यग्रि-  
 142 म योगिनां [1\*] त सन्त स्तुवतामलकृतदयापालाभिधान महा-  
 143 सूरिं भूरिधियोत्र पण्डितपद यत्रैव युक्त स्मृताः ॥ [४९\*] विजि-  
 144 तमदनदर्पः श्रीदयापालदेवो विदितसकळशास्त्री निर्जिताशेषवा-

<sup>१</sup> Read सुदृढप्रेमाणमप्या<sup>२</sup> Read यमिना — [The MS also reads यिमिना — F K]

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- 145 दी [1\*] विस्रुतरयशोभिर्व्याप्तदिक्कवाळी जयति नतमहीभृन्मौलि-  
 146 रत्नारुणाग्निः ॥ [५०\*] यस्योपास्य पवित्रपादकमलहृद्वृषः पो-  
 147 यस्को लक्ष्मी<sup>१</sup> सन्निधिमानयत् स विनयादित्यः कृताज्ञा भुवः [1<sup>२</sup>]  
 कस्तस्या-  
 148 हंति शान्तिदेवयमिनस्सामर्थ्यमित्य तथेत्याख्यातु विरळाः खलु स्फु-  
 149 रदुरुज्योतिर्हंशास्तादृशः ॥ [५१\*] स्वामीति पाण्ड्यपृथिवीपतिना निष्ठ-  
 150 ष्ठनामाप्तदृष्टि[वि]भवेन निजप्रसादात् [1\*] धन्यस्त येव<sup>३</sup> सुनिराहवम-  
 151 ज्ञभूभुगास्यायिकाप्रयितशब्दचतुर्मुखाख्यः ॥ [५२\*] श्रीमुक्कूरवि-  
 152 डूरसारवसुधारत्रं सनायो गुणेनाच्छूणेन महीचितामु-  
 153 म[ह]ःपिण्डशिरोमण्डनः [1\*] आराध्यो गु[णसे]नपण्डितपतिस्य स्वास्थ्य-  
 कामैर्जना  
 154 यत्सूक्ताग[द]गन्धतोपि<sup>३</sup> गळितग्लानी<sup>४</sup> गति लभिताः ॥ [५३\*] वन्दे वन्दि-  
 तमादरादहर-  
 155 हस्स्याद्वादविद्याविदा स्वान्तध्वान्तवितानधूननविधौ भास्वन्तमन्य भुवि [1\*]  
 156 भ[क्त्य]ा त्वाजितसेनमानतितकता यत्सन्नियोगान्मनःपद्म सद्म भवेद्विका-  
 157 स[वि]भवस्यो[न्मु]क्तनिद्राभर ॥ [५४\*] मिथ्याभाषणभूषण परिहरतौध्वत्य-<sup>५</sup>  
 158 [मुन्मु]चत<sup>६</sup> स्याद्वाद वदतानमेत विनयाद्वादीभकण्ठीरव [1\*] नो चेत्तद्गु-  
 159 र्ग[र्ग]र्जितश्रुतिभ[य]भ्रान्ता स्य यूय यतस्तूष्णं निग्रहजीर्णकूप-  
 160 [कुह]रे वादिद्विपाः पातिनः ॥ [५५\*] गुणाः कुन्दस्यंदोडमरसमरा वा-  
 गमुतवाः  
 161 [प्ल]वप्रायप्रेयःप्रसरसरसा कीर्तिरिव सा [1\*] नखेन्दुज्यो[त्स्न]ात्रेर्नृपच-  
 162 यचकोरप्रणयिनी न कासा स्नाधाना पदमजितसेनव्रति[पतिः] ॥ [५६\*] सकळ-  
 163 [भुवन]पालानममूर्द्धाववडस्फुरितमकुटचूडालीडपादारविन्दः<sup>७</sup> [1\*] मद-  
 164 वदखिळवादीभेद्रकुभप्रमेदी गणभृदजितसेनो भाति वादीभसिंहः ॥ [५७\*]  
 165 ◎ चूर्णि ◎ यस्य ससारवैराग्यवैभवमेवविधास्त्ववाचस्सूचयति ◎ प्रा-  
 166 ष्ठं [श्री]जिनशासन त्रिभुवने यदुर्लभ प्राणिनां यत्ससारसमुद्र-  
 167 मग्नजनताहस्ता[व]लवायित [1\*] यन्प्राप्ताः परनि[र्व्यपे]क्षसकळज्ञान-

<sup>१</sup> Read लक्ष्मीसन्निधि<sup>०</sup><sup>२</sup> Read एव<sup>३</sup> The MS does read सूक्तागद, see *Vienna Or J* Vol VII p 250<sup>४</sup> Read °ग्लानि<sup>५</sup> Read °तीक्ष्ण<sup>०</sup><sup>६</sup> The MS does read °मुन्मुचत; see *Vienna Or J* Vol VII p 251<sup>७</sup> The MS does read °गर्गर्जित, see *Vienna Or J* Vol VII p 251<sup>८</sup> Read °वीडपादा<sup>०</sup>

- 168 त्रियालकतास्तस्मात् किं गहनं कुतो भयवशः का वाक् देहे रतिः ॥  
[५८\*]  
169 आ[लै]ख्यं विदितमधुनानन्तबोध[र]दिरूप तत्प्रप्राप्यै तदनु[स]म-  
170 [य] वत्ततेनैव चेतः [१\*] त्यक्तान्यस्मि[न्] सु]रपतिसुखे चक्रिसौख्ये [च] तृ-  
171 णा तत्तुच्छार्थैर[ल]मलमधीलोभनैर्लोकवृत्तैः ॥ [५९\*] अजानन्नात्मानं सक-  
ळ[वि]ष-  
172 यज्ञानं वपुषः सदा शान्तं स्वान्तःकरणमपि [त]त्साधनतया [१\*] व[ही]राग-  
द्वेषैः क-  
173 लुपितमनाः कोपि यततां कथञ्ज्ञानमेनं [च]णमपि त[तो]न्यत्र यतते ॐ  
[६०\*]

## D — East Face

- 174 ॐ चूर्णं ॐ यस्य च शिष्ययोः कविताकान्तवादिकोळाह्वकाप-  
175 रनामधेययोः शान्तिनाथपद्मनाभपण्डितयोरखण्डपाण्डि-  
176 त्यगुणोपवर्णनमिदमसंपूर्णं ॐ त्वामासाध्य<sup>१</sup> महाधिय  
177 परिगता या विश्वविद्वज्जनज्येष्ठाराध्यगुणा चिरेण सरसा वै-  
178 दग्ध्यसपन्निरा[म्] १\*] कृत्स्नाशान्तनिरन्तरोदितयशः श्रीकान्तशा-  
179 न्ते न तां वक्तुं सापि सरस्वती प्रभवति ब्रूमः कथन्तत्<sup>२</sup> वय ॥ [६१\*]  
180 [व्य]वृत्तभूरिमदसन्तति विस्मृतेर्थापारुथमात्तकरुणा-  
181 रति कान्दिशीकं [१\*] धावन्ति हन्त परवादिगजास्तसन्तः श्रीपद्मना-  
182 भवधगन्धगजस्य गन्धात् ॥ [६२\*] दीक्षा च शिक्षा च यतो यती-  
183 नां जैन तपस्तापहरन्दधानात् [१\*] कुमारसेनोवतु  
184 यच्चरित्र श्रेयःपथोदाहरणं पवित्र ॥ [६३\*] जगद्गरि-  
185 मधस्मरस्मरमदान्धगन्धद्विपद्विधाकरणकेसरी चरणभूय-  
186 भूभृच्छिखः [१\*] द्विषद्गुणवपुस्तपश्चरणचण्डधामीदयो  
187 दयेत मम मल्लिपेणमलधारिदेवो गुरुः ॥ [६४\*] वन्दे तं मल-  
188 धारिणं सुनिपतिं मोहद्विषद्विद्राहतिव्यापारव्यवसाय-  
189 सारहृदय सत्त्वयमोरुत्रियं [१\*] यत्कायोपचयी-  
190 भवन्मलमपि प्रव्यक्तभक्तिक्रमान्माकम्भमनोमिळन्म-  
191 ळमपिप्रक्षाळनैकचम ॥ [६५\*] अतुच्छतिमिरच्छटाजटिलजम्बजी-  
192 ण्णाटवीदवानळतुळ्ळजुषा पृथुतपःप्रभावत्विषा [१\*] पद  
193 [प]दपयोरुहभ्रमितभव्यभृगावलिर्भूमोल्लसतु म-

<sup>१</sup> Read °साय — [The MS also reads °साध्य — F K]<sup>२</sup> Read कथं तद्वयम्

- 194 क्षिपेण[सु]निराण्मनोमन्दिरे ॥ [६६\*] नैर्मल्याय मळाविळाग-  
 195 मखिळ्ळैळोक्कराज्यत्रिये नैष्किचन्यमतुच्छताप-  
 196 हृदये<sup>१</sup> न्यच्चडुताशन्तपः [१\*] यस्यासौ गुणरत्नरोह-  
 197 णगिरिश्रीमक्षिपेणो गुरुर्वद्यो येन विचित्रचारुचरि-  
 198 तैर्ज्ञात्री पवित्रीकृता ॥ [६७\*] यस्मिन्प्रतिमा क्षमाभिरम-  
 199 ते यस्मिदया निर्दयाक्षेपो<sup>२</sup> यत्र समत्वधी<sup>३</sup> प्रणयिनी  
 200 यत्रासृहा ससृहा [१\*] कामत्रिहृतिकामुकस्वय-  
 201 मथाप्यशेसरो योगिनामाश्चर्याय कथन्न नाम च-  
 202 रिते श्रीमक्षिपेणो मुनि. ॥ [६८\*] यः पूज्य पृथुवीतळे  
 203 यमनिश सन्त स्तुवन्त्यादरात्<sup>४</sup> येनानगधनुर्जित मुनि-  
 204 जना यस्मै नमस्कुर्वते [१\*] यस्मादागमनिर्णयो यम-  
 205 भृतां यस्यास्ति [जी]वे दया यस्मिन्<sup>५</sup> श्री[म]लधारिणि ब्र-<sup>६</sup>  
 206 तिपतौ धर्मास्ति तस्मै नमः ॥ [६९\*] धवळसरसतीर्थं सैष स-<sup>७</sup>  
 207 न्यासधन्या परिणतिमनुतिष्ठनन्दिमानिष्ठितात्म [१\*] व्य-  
 208 सृजदनिजमग भगमगोद्भवस्य ग्रथितुमिव समू-  
 209 ल भावयन् भावना[भि]: [७०\*] ◎ चूर्णिं ◎ तेन श्रीमदजितसे-  
 210 नपण्डितदेवदिव्यश्रीपादकमळमधुकरीभूतभा-  
 211 वेन महानुभावेन जैनागमप्रसिद्धसत्तेखना[वि]-  
 212 धिविष्टज्यमानदेहेन समाधिविधिविलोक[जी]चित-  
 213 करणकुतूहळमिळितसकळसघसन्तोषनिमित्त-  
 214 मात्मातःकरणपरिणतिप्रकाशनाय निरवद्य  
 215 पथमिदमाशु विरचित ◎ आराध्य रत्नत्रयमा-  
 216 गमोक्त विधाय निश्चल्यमशेषजन्तोः [१\*] क्षमा च क्त-  
 217 त्वा जिनपादमूले देह परित्यज्य दिव विश्रामः [७१\*] ◎  
 218 ◎ शाके शून्यशरावरावनिमिते सवत्सरे कीलके मासे [फ]ा-  
 219 ल्गुनके<sup>८</sup> त्रितोयदिवसे वारेसिते भास्करे [१\*] स्वातौ श्वेतसरोव-  
 220 रे मुरपुर यातो यतीना पतिर्मध्याह्ने दिवसत्रया-  
 221 नशनतः श्रीमक्षिपेणो मुनि. [७२\*] ◎

<sup>१</sup> Read हृदये — [The MS also reads हृदये — F K]<sup>२</sup> Read पृथिवी.<sup>४</sup> Read स्तुवन्त्यादरादिना<sup>०</sup><sup>६</sup> Read प्रति<sup>०</sup><sup>७</sup> Read सुन्यास<sup>३</sup> Read श्रेया<sup>५</sup> Read ययिञ्जो<sup>०</sup><sup>८</sup> Read वतीय



*E—At the Bottom of the East Face*

- 222 ◎ श्रीमन्मलधारिदेवर गुड्डं विरुदलेखकमदनमहेश्वरं मल्लिना-  
 223 [य] व[रि]द । विरुदरुवारिसु[ख]तिक्कं गगाचारि कडरिसिदं ◎

## TRANSLATION.

(Verse 1) Let him be propitious to the flock of the good (*bhavya*),<sup>1</sup> as of *chakóras*,<sup>2</sup> the moon of the glorious Nātha race,<sup>3</sup> the blessed Jina Vardhamāna, who is to be worshipped by the court of Indra, (*who is*) a great (*and*) excellent cluster of light which dispels darkness (*and*) purifies the world by the streams of nectar (*which consist of*) the glory of knowledge, (*and*) through whom, the protector of the good, the great splendour of the ocean of pure religion (*dharma*) is increasing.<sup>4</sup>

(V 2) Let Gautamasvāmin, the head of a school (*ganin*), be victorious, whose well-known (*other*) name Indrabhūti (*i.e.* he who resembles Indra in power) was full of significance, as, by means of the seven supernatural powers (*maharddhi*),<sup>5</sup> he placed the three worlds at (*his*) feet.<sup>1</sup> The unimpeded Mandākinī (Gangā) of words, (*having risen*) from the throat of Vira, as from the slope of the snowy mountain,<sup>6</sup> having entered the ocean of his (*viz* Gautama's) intellect, (*and*) being absorbed by the wise, as by clouds, purifies the world.

(V 3) Let the Śrutakēvalins, whose knowledge is confident (*as it possesses*) a thousand kinds of argumentation,<sup>7</sup> derived from the doctrine of the founder of the religion (*Tīrthēśa*), (*and*) who are worshipped by the heads of a host of wise men, expose the secrets of false doctrines by (*their*) thundering words,—just as Indra, whose body is safe (*as it possesses*) a thousand eyes, produced at the sight of (Gautama) the lord of saints,<sup>8</sup> (*and*) who is worshipped by the heads of the host of gods, cut the attributes (*i.e.* the wings) of the mountains by (*his*) roaring thunderbolt.<sup>1</sup>

(V 4) Say, how can the greatness be described of Bhadrabāhu, whose arms were engaged in subduing the pride of the great wrestler, delusion?<sup>2</sup> Through the merit acquired by being his disciple, the well-known Chandragupta was served for a very long time by the nymphs of the forest.<sup>3</sup>

(V 5) By whom on this earth is he not worthy to be worshipped, the pious lord Kaundakunda, who adorned (*all*) the quarters by (*his*) fame which possessed the splendour of

<sup>1</sup> *i.e.* of the Jains. See Mr Rice's *Inscriptions at Śravana-Belgola*, pp 59 and 63 of the Introduction.

<sup>2</sup> These birds are supposed to subsist on moon beams.

<sup>3</sup> The expression *Nātha kulēndu* corresponds to *Nāya kula chanda*, 'the moon of the Nāya race,' in the *Kalpasūtra*, paragraph 110 — [I have not yet met with Nātha as Mahāvira's family name. The Śvētāmbaras use the form Jñātri, and the Digambaras Jñātri, at least in the name of the sixth Anga *Jñātri-dharmakathā*, 'the sermon of Jñātri' — E. L.]

<sup>4</sup> The influence of the moon on the tide is alluded to.

<sup>5</sup> [The Śvētāmbaras distinguish more than seven *riiddhis*, compare the *Aupapātikasūtra*, paragraph 24, and Hēmachandra's remarks on his *Yōgāśāstra*, i 9 — E. L.]

<sup>6</sup> *Kutkila*, 'a mountain,' is given as a Sanskrit word in Sanderson's *Canarese Dictionary*. The *Triśāṇḍasāha* has the form *kutkila*.

<sup>7</sup> [Seven kinds of argumentation (*naya*) are enumerated in the *Indische Studien*, Vol. XVII p 39 (= *Ind. Anc.* Vol. XXI p 308 + where *nāś* is a misprint for *naś*). Professor Weber's translation of *naya*, 'method of conception, exegesis,' meets only those cases in which, as usual, the *nayas* are brought to bear on the canonical books. In the present verse, however, they refer to mooted problems of a general kind, in which the Śrutakēvalins defeat the followers of other religions by means of their 'kinds of argumentation' — E. L.] — See also Dr Bhandarkar's *Report on Skt. MSS* 1883-84, p 95 f.

<sup>8</sup> This is an allusion to the story of Aha, a

<sup>9</sup> The same legend is alluded to in Mr Rice's inscription No 40.



the jasmine, (and) who, a bee on the beautiful lotus-hands of magicians,<sup>1</sup> firmly established sacred knowledge in India (Bharata) ?

(V 6) Worthy of worship is he who was skilled in reducing to ashes morbid appetite,<sup>2</sup> on whom an exalted position was conferred by the goddess Padmāvati; who summoned (the Arhat) Chandraprabha by the words of his spells, the head of a school, the teacher Samantabhadra, by whom in this Kali age the Jaina path was suddenly made *samantabhadra*, (i.e.) prosperous on all sides

(Line 18) Note (*chūṛṇi*) — The following fine words (*sūkti*) manifest his display of eagerness to commence disputations —

METRE (*ṛitta*) — (V. 7) “At first the drum was beaten by me within the city of Pātālputra,<sup>3</sup> afterwards in the country of Mālava, Sindhu, and Thakka, at Kāñchīpura, (and) at Vardiśa I have (now) reached Karahātaka, which is full of soldiers, rich in learning, (and) crowded (with people) Desirous of disputation, O king! I exhibit the sporting of a tiger

(V 8) “While Samantabhadra stands disputing in thy court, O king! even the tongue of Dhūrjati (Śiva), who talks distinctly and skilfully, quickly wanders (back) into (its) hole What hope (of success is there) for other (opponents) ?”

(V 9) The sharp sword of the meditation on the blessed Arhat, which breaks, as a line of stone pillars, the hostile army of destructive sins,<sup>4</sup> was conferred as a boon on him,<sup>5</sup> though he was a (mere) disciple Otherwise, how could he, together with the sage Simhanandin, have broken by (his) sword<sup>6</sup> the solid stone pillar, which barred the road to the acquisition of the fortune of the kingdom ?

(V 10) Could the king of serpents, though he possesses ten hundred throats, adequately praise the power of speech, which overcame the crowd of orators, of the great sage Vakra-grīva, who, respected by the Śāsanadēvatā, while the necks of the devils, (*viz* all) the disputants in this (world), were bent with shame, briefly discussed the meaning of the word *atha*<sup>7</sup> during six months

(V 11) O lords of poets! your praises will not reach him in spite of all trouble, make a profound obeisance to the sage Nandin whose (name) begins with Vajra (i.e. Vajranandin), who composed the *Narastōtra*, which is pleasant as an excellent composition, containing the variety of the doctrines of all the Arhats !

<sup>1</sup> [*Charana* probably means here ‘a Jaina monk endowed with magical powers’ In this sense the word occurs occasionally as an abbreviation of *vidya charana* I cannot vouch for the correctness of this translation as I do not know if the tradition of the Digambaras connects Kundakunda with a professor of legerdemain like Khaputāchārya — E. L.]

<sup>2</sup> The learned Brahmasūri Śāstri informs me that the meaning of the word *bhāsmaka* is thus explained in Vāḍibhasimha’s *Kṣhatrachudamani* — भस्माप्यो महारोगी मुक्तो यो भस्मवेत्त्वशात् Compare Mr Rice’s Introduction, p 61

<sup>3</sup> मध्यनगरे appears to stand for नगरमध्ये

<sup>4</sup> Brahmasūri Śāstri gave me the following explanation of the expression *ghātī mala* — आत्मनी ज्ञानगुणं हनीति घाति तदेव मल पापम् The four *ghātīni karmāni* are specified in Dr Bhandarkar’s *Report on Skt MSS* 1883 84, p 93, note 1

<sup>5</sup> At first sight this pronoun would appear to refer to Samantabhadra, whose name was mentioned in the preceding verse But, as noticed by Mr Rice, it is more probable that the pronoun points to the mythical Ganga king Kongani, see p 186 above

<sup>6</sup> The only possible way in which I can explain the second half of this difficult verse, is to assume that भस्मि-दृष्ट is meant for भस्मिदृष्ट

<sup>7</sup> अथ is generally the first word of Sanskrit books

(V 12) Great is the might of the preceptor Pātrakēśarin, on account of whose devotion (*the goddess*) Padmāvati became (*his*) helpmate in disproving (*the theory of*) the three qualities<sup>1</sup>

(V 13) Praise that Su[matidēva], who, out of affection for you, composed the *Sumati-saptaka*, which displays crores of wise thoughts (*and*) removes the pain of worldly existence to those who avoid the wrong path and desire the path of truth<sup>1</sup>

(V 14) O wonder!<sup>2</sup> Having brightly risen in the southern region, the sage Kumārasēna set (*i.e.* died) in the same (*region*), (*and*) the splendour (*of the fame*) of this unique sun of the world remains the same (*after his death*)

(V 15) How could not men, experiencing sweet pleasure, praise that noble chief of sages, Chintāmani, who composed (*for use*) in every house the *Chintāmani*, which contains fine thoughts on virtue, wealth, pleasure, and salvation<sup>2</sup>

(V 16) Only Śrivaraddhadēva, (*who was*) the crest-jewel of poets (*and*) the author of a poem, called *Chāḍāmani*, which is worthy of study, has performed (*sufficient*) pious deeds (*in former births*) for earning fame

(Line 42) NOTE — He was thus praised in verse by Dandin —

(V. 17) “Paramēśvara (Śiva) bore Jñhnu’s daughter (Gangā) on the top of (*his*) matted hair Thou, O Śrivaraddhadēva! bearest Sarasvatī (*the goddess of speech*) on the tip of (*thy*) tongue”

(V 18) Granted that, (*like the sage* Mahēśvara, *the god* Mahēśvara) has overcome Cupid, supports a troop (of demigods, *alias* disciples), (*and*) touches with (*his*) feet the crests of mountains (*alias*, of kings) But who in this (*world*) can (*sufficiently*) praise that sage Mahēśvara, whose standard (*the god*) Mahēśvara is not able to reach, as he knew all arts (*kald*), (*while* Śiva wears only the crescent (*kald*) of the moon on his head), (*and*) as the celestial river (Gangā) of his fame flowed over the glittering diadems of the eight regents of the points of the compass, (*while from* Śiva’s head *the Gangā descends on earth*)<sup>2</sup>

(V 19) Worthy of worship is that lord of sages, Mahēśvara, who was victorious in seventy great disputations and in innumerable others, (*and*) who was worshipped (*even*) by the Brahmarakshas<sup>3</sup>

(V 20) Within whose reach is that pious saint<sup>4</sup> Akalanka, by whom (*the Buddhist goddess*) Tārā that had secretly descended into a pot<sup>5</sup> as dwelling-place, was overcome together with the Bauddhas, before whom the gods of the heretics,— who were burdened with (*his*) chair (*which they*) carried (*on their shoulders*),— folded the hands for worship, and in the dust of whose lotus-feet Sugata (*i.e.* Buddha) performed an ablution,<sup>6</sup> in order to atone, as it were, for (*his*) sins?

(Line 51) NOTE — The following is reported to be his own description of the unrivalled power of his blameless learning —

(V 21) “O king Sāhasatunga! There are many kings with white parasols, but (*kings*) who are as victorious in war, (*and*) as distinguished by liberality, as thou, are hard

<sup>1</sup> Brahmasūri Sīstrī informs me that the three qualities (*lakshana*) of existing matter (*sat*) are *utpada*, *vyaya* and *dhraucya*, compare Dr Bhardarkar’s *Report on Sīt MSS* 1883-84, p 95 According to Mr Pathak (*Journ. Bo. As. Soc.* Vol XVIII p 232), the *trilakshana hetu* is discussed and refuted in Pātrakēśarin’s *Ashfa sahasri* and *Pramānaparīkṣā*

<sup>2</sup> The “wonder” consists in Kumārasēna’s rising, setting, and remaining in the South, whereby he differed from the sun, which rises in the East and sets in the West

<sup>3</sup> [By *brahmarakshas* I understand ‘Brahmanas defeated in disputations’— E. L.]

<sup>4</sup> Here and in verse 21 the word *dēva* appears to have this meaning

<sup>5</sup> The legend of the pot is narrated in one of the Mackenzie manuscripts (Taylor’s *Catalogue*, Vol III p 424), and in certain Jaina works (*Inscriptions at Śravana Belgola*, p 45 f of the Introduction)

<sup>6</sup> According to verse 23, Akalanka kicked Buddha’s image with his foot

to find Thus, there are (*many*) scholars in the Kali age, (*but*) none (*among them*) are such poets, such masters among disputants, so eloquent, (*and*) of minds equally skilled by the study of various sciences, as I "

(Line 55) Obeisance to Mallishēna-Maladhārīdēva<sup>1</sup>

(V 22) "As thou, O king! art known here (*on earth*) to be skilled in subduing the arrogance of all enemies, so am I famed on this earth as the destroyer of the whole pride of scholars If not, here I am, (*and*) here in thy court good (*and*) great men are always present Whose is the power to speak, let him dispute (*with me*), if he should know all sciences "

(V 23) "(*It was*) not because (*my*) mind was influenced by self-conceit (*or*) merely filled with hatred, (*but*) because (*I*) felt pity for those people who, having embraced Atheism, were perishing, that, in the court of the glorious king Himasītala, I overcame all the crowds of Buddhas, most of whom had a shrewd mind, and broke (*the image of*) Sugata with (*my*) foot "

(V 24) The only abode of greatness (*is*) that holy sage, the saint Pushpasēna, whose colleague was that holy one<sup>2</sup> (*Is*) not among flowers the lotus, whose friend is the sun, the only site in this (*world*) of the sports of (*the goddess*) Śrī<sup>3</sup>

(V 25) If scholars were able to understand properly the difficult style, which subdued the pride of all disputants, of the preceptor Vimalachandra, the king of sages, would (*they*) not then be able to explain (*the style*) of (Br. haspati) the lord of speech?

(Line 67) NOTE — For, the following verse, which caused pain to the hearts of opponents, (*records that*) he hung up a letter (*in public*)<sup>3</sup>—

(V 26) "To the gate of the spacious palace of Śātrubhayamkara, which is constantly thronged with passing troops of horses and numbers of mighty elephants of various kings, the high-minded Āsāmbara (*i.e.* Digambara) Vimalachandra eagerly affixed a letter (*addressed*) to the Śaivas, the Pāsupatas, the sons of Tathāgata (*i.e.* Buddha), the Kāpālikas, (*and*) the Kapilas "

(V 27) O good men! if you are afraid of being overcome by the devil of sin, then serve the holy sage Indranandin, who was worshipped by many kings!

(V 28) Who (*was*) skilled in crores of chains of arguments?<sup>4</sup> Doubtlessly the eloquent Paravādīmalladeva, the king of scholars,<sup>5</sup> alone

(Line 75) NOTE — He addressed the following etymological interpretation of his own name to Kṛṣṇhārāja, who had asked for (*his*) name —

(V 29) "That (*view*) which is different from the accepted view, is 'the other' (*para*), those who profess this, are 'the professors of the other (*view*)' (*paravādinah*), he who wrestles with these, (*is*) 'the wrestler with the professors of the other (*view*)' (*Paravādīmalla*) This name good men declare (*to be*) my name "

(V 30) Let him be carried on the head (*i.e.* worship him), the ascetic Āryadēva, the best of teachers, the establisher of the (Jaina) doctrine (*rāddhānta*), who, being engaged in (*the*

<sup>1</sup> These words have no connection with the context and are merely introduced in order to fill up the vacant space at the end of the last line of the north face of the pillar

<sup>2</sup> The word समवान्, by which Akalanka (verse 20) appears to be meant here, occurs again in line 132 f Professor Kielhorn informs me that, according to the *Mahābhāṣya* on Pāṇini, v 3, 14, it is used like अवसवान् and तदवसान्

<sup>3</sup> [As here *alambana*, the verb *lambayati* denotes the 'hanging up in public' of a half *śloka* in the story of Brahmadatta, Professor Jacobi's *Ausgewählte Erzählungen in Maharashtra*, p 18, lines 21 and 24, and p 140 of the Glossary, where the word is erroneously translated by 'spreading' — E L]

<sup>4</sup> Literally, 'in statements about the pot' (*ghaṭa*), which is one of the favourite examples of the Naiyāyikas, and evidently of the Jains as well, see Dr Bhandarkar's *Report on Skt MSS* 1883 84, p 95

<sup>5</sup> With *vidām dētaḥ* compare *paṇḍita dēca* in line 210

observance of) abandoning the body,<sup>1</sup> abandoned the body for ever at the end of the festival of (his) going to heaven<sup>1</sup>

(V 31) It is reported that, if those who wanted to test (his) self-restraint, placed a straw on his ear, (even) when his attention was dormant and absent at the hour appointed for sleeping, he slowly wiped the ear with the peacock's tail, made way for that (imaginary) insect by gently turning round, and lay down (again)

(V 32) O wise men! Worship aloud that head of a school (guru), Chandrakirti, whose fame resembled the moon in splendour, whose speech was sweet, (and) who, out of compassion towards the weak-minded disciples of this age, by means of (his) intellect alone, which was as sharp as the *kūśa* (grass), condensed into a minimum of doctrine<sup>2</sup> the whole meaning (of the books) which the chief disciples<sup>3</sup> had composed with too great verbosity<sup>1</sup>

(V 33) We worship the lord called Karmaprakṛiti,<sup>4</sup> who had completely mastered the (Jaina) doctrine (*śraddhānta*), who was disposed to deeds of pure merit, (and) by obeisance to whom emancipation from the (eight) terrible kinds of deeds<sup>5</sup> (is obtained)

(V 34) To be worshipped is Śrīpālādēva, from whom the good (receive) the knowledge which discerns the truth, (and) who was content with the simple title Traividya (i.e. versed in the three Vēdas), though he had by his own mouth explained all sciences

(V 35) The high-minded preceptor, the holy Matisāgara (i.e. the ocean of wisdom), — from whom were produced shining pearls that were increasing in splendour, (viz.) many excellent pure virtues, which became ornaments of the heads of the rulers of the earth, (and) in whom the mass of the water of darkness (or ignorance) was drunk up by the glittering light (of knowledge, or of the submarine fire), — made the circle of the earth a pure holy place

(V 36) Alone victorious (is) that great sage Hēmasēna, bearing the pure title Vidyā-dhanamjaya,<sup>6</sup> at whose attack even (Śiva) the abode of ashes, who wears the lovely crescent of the beautifully shining moon, becomes powerless

(Line 99) NOTE — The following verse, (which contains) a vow (made) by him in the king's court, caused the opponents, who, like children, had ascended the mountain of false pride, to become unsteady with the fear of falling to the ground through defeat —

(V 37) "Whoever, inflated by (his) practice in logic (and) grammar and by (his) wisdom, competes with me in disputation before learned umpires in the presence of kings, on that

<sup>1</sup> A definition of the observance of *kāyōtsarga* is given in Dr Bhandarkar's *Report on Skt MSS 1883-84*, p 98, note 3

<sup>2</sup> *Srutabindu* may be the name of a work by Chandrakīrti — [According to Dr Klatt's *Jaina-Onomasticon*, Professor Peterson's *Report on Skt MSS 1883*, Appendix, p 32 f notices two works by Chandrakīrtigani, the second of which bears the title *Siddhantōddhāra*, 'extracts from the canonical books,' and may be identical with the *Srutabindu*, though it appears to belong to the Śvētāmbara literature — E L]

<sup>3</sup> [The *Gaṇādhisavaras* are the same as the *Gaṇadhāras* or pupils of Mahāvīra. For to these the tradition attributes the authorship of the canonical scriptures which, according to the present verse, were condensed in the *Srutabindu* — E L]

<sup>4</sup> The metre appears to be responsible for the irregular use of the locative *nāmnī* instead of the instrumental *namnā* — [An ancient work, named *Karmaprakṛiti*, is already quoted by Śāṅkha, unless he means *Prajāpand*, chapter xxiii which is also entitled *Karmaprakṛiti*, but the author's name appears to be Śivaśarman. There may have been other compendiums with the same title. The following reference to the *Karmaprakṛiti* occurs in Jināsēna's *Harivamśapurāṇa*, chapter lxvi verse 30 — दधार कर्मप्रकृति युति च यो जिताचरतिर्जयसेनसद्गुरु — E L] — *Karmaprakṛiti* may have been the name of both a book and its author, just as *Chintāmaṇi* in verse 15

<sup>5</sup> [The eight kinds of *karman* are enumerated, e.g., in Dr Bhandarkar's *Report on Skt MSS 1883 84*, p 93, note, and p 97, note — E L]

<sup>6</sup> This surname is explained in the relative sentence which follows it. As Arjuna, also called *Dhanamjaya*, fought with Śiva, who was disguised as a *Kirāta*, Hēmasēna defeated the Śaivas in disputation through his superior knowledge (*vidyā*)

scholar I shall inevitably inflict a thorough defeat, which cannot be measured (i.e. described) by words. Know, O king! that such is the belief of Hēmasēna!''

(V 38) To be praised aloud is that sage Dayāpāla, whose *Hitaṇṭpasiddhi* was composed in noble style for men desirous of (their own) welfare, (and) who, celebrated for (his) power, (was carried) on the head (i.e. worshipped) by the good

(V. 39) The only exceedingly virtuous person is the ascetic Dayāpāla, the lord whose preceptor was the holy Matisāgara, the producer of a moon of glittering fame,<sup>1</sup> whose fellow-student was the holy Vādirāja, the head of a school, (and) in whose mind (dwelt) hatred of his own body,— we need hardly mention that (he) called the wives of others devils<sup>2</sup>

(V 40) A speech which illumined the three worlds (*trailōkyadīpikā*), has issued only from two persons on this (earth),<sup>3</sup> one (was) the king of Jinās (Jinarāja), the other, Vādirāja

(V 41) To be served by the wise is the holy Vādirāja, whose fame, like a (royal) parasol, constantly covered the sky (and) desired (to outshine) the disc of the moon, near whose ears glittered masses of speeches, like rows of tails of female *chamaras*,<sup>4</sup> the might of whose chair was to be worshipped (even) by lions,<sup>5</sup> (and) at the greatness of whose excellence loud cheers were uttered by all the disputants, as by subjects

(Line 117) NOTE — To his virtues refers the following play of words of the poets —

(Line 118) Obeisance to the Arhat!<sup>6</sup>

(V 42) "In the victorious capital of the glorious Chālukya emperor (*chakrēvara*), (which is) the birth-place of the goddess of Speech, the sharp sounding drum of the victorious Vādirāja suddenly<sup>7</sup> roams about (The drum sounds) "jahi" (i.e. strike!), (as though) its pride in disputation were rising, (it sounds) "jahihi" (i.e. give up!), (as though) it were filled with the conceit of being convincing, (it sounds) "jahāhi" (i.e. give up!), (as though) it were envious of the speech (of others), (and it sounds) "jahihi" (i.e. give up!), (as though) it boasted of clear, soft, sweet and pleasant poetry!

(V 43) "The king of serpents, whose thousand tongues are well-known, lives in the lower world, (and) Dhishana (Brihaspati), whose pupil is (Indra) the bearer of the thunderbolt, will not leave heaven. Let these two live on account of the strength (i.e. the inaccessibility) of their abode! What other disputants in this court of the lord<sup>8</sup> do not abandon all conceit and bow to the victorious Vādirāja?

<sup>1</sup> Matisāgara means 'the ocean of wisdom,' and the moon is supposed to have been produced from the ocean. Compare verse 35

<sup>2</sup> I had originally taken *astam* as 3rd du imperf of *as* and as predicate of both *katha* and *vagraha*. Professor Kielhorn pointed out to me that it is better to take it as the 3rd sing imperf of *ās*

<sup>3</sup> In the case of Vādirāja this may imply that he was the author of a book entitled *Trailōkyadīpikā*. A Jaina geographical work of this name is referred to by Wilson, *Mackenzie Collection*, p 169 — [A Digambara work entitled *Trailōkyadīpikā* has Indravāmadēva for its author. But the same title occurs elsewhere, also among the Śvētāmbaras. The author's name, as given in the inscription, viz Vādirāja, is a frequent epithet which makes any final identification impossible — E L]

<sup>4</sup> This verse institutes a comparison between a king and Vādirāja, whose name means 'the king of disputants'. The subjects of the king are represented by the disputants, and his parasol by Vādirāja's fame. For the king's *chauris* the author discovered an equivalent in Vādirāja's speeches, which, like the former, were near the ears, because they proceeded from the mouth, and which resembled the former in whiteness, because they exposed the teeth. As *chamarīja* for *chamara*, *vājya* appears to be used for *canmaya*

<sup>5</sup> This alludes to the lion throne (*simhāsana*) of kings

<sup>6</sup> Compare page 201 above, note 1.

<sup>7</sup> *Nishkandam* is the same as the usual *akīndā*

<sup>8</sup> This appears to refer to the Chālukya emperor mentioned in the last verse. Professor Kielhorn pointed out to me that *matattha* is a neuter according to the *Kaṣīa* on Pāṇini, ii, 423

(V 44) "Let them protect you, these loud shouts for help<sup>1</sup> of the ancient sage (*i.e.* Bālmā) — 'Now this holy sage Vādirāja eagerly takes away from my side the goddess of Speech, whose affection (*has become*) very strong through (*his*) long familiarity (*with her*) Ah! Ah! Look! Look! Is this the way of ascetics?' "

(V 45) Wise, endowed with superhuman qualities, (*and*) dispelling darkness (*or ignorance*) by the rays of true knowledge (*was*) he whose famous name commenced with the word Śrī and ended with Vijaya. The splendour of his fine moon-like toe-nails mingled with the dawn-like redness produced by the jewels on the head of the Ganga king

(Line 132) NOTE — For, this holy one was praised by the holy Vādirājadēva (*as follows*) —

(V 46) "All that double excellence of learning and penance, which, before, in the holy sage Hēmasēna had been brought to the highest pitch through very long application, must have devolved on Śrīvijaya when he occupied his chair. How else (*could he acquire*) such learning (*and*) such penance in a short time?"

(V 47) I worship that lord of sages, Kamalabhadrā, who obtained fame on this (*earth*) by floods of sin-destroying virtues, (*and*) who possessed proficiency in learning (*but*) no conceit, brilliant penance (*but*) no fierceness, might (*but*) no pride

(V 48) I resort to him, in order to purify myself,—the extremely pure Kamalabhadrā, (*who resembles*) an excellent lake, by the mere thought of which the mind of (*all*) good pilgrims (*or disciples*) on this (*earth*) becomes perfectly pure

(V 49) Let (*all those*) good men who are considered as learned on this (*earth*), praise that great scholar (*sūri*), who adorned (*i.e.* appropriately bore) the name Dayāpāla, to whom alone the title of *Pāṇḍita* was suitable, the extremely fortunate one who, though the foremost of ascetics,<sup>2</sup> was resplendent with numerous ornaments of jewels, (*viz.*) virtues, (*and*) was embraced in this Kali (*age*) by the goddess of Speech with all (*her*) parts<sup>1</sup>

(V 50) Victorious is the holy Dayāpālādēva, who subdued the pride of Cupid, who knew all sciences, who conquered all disputants, whose extremely pure fame pervaded the circle of (*all*) quarters, (*and*) whose feet were reddened by the jewels in the diadems of bowing kings

(V 51) Who is able to describe as "such and such" the ability of that ascetic Śāntidēva, having worshipped whose pair of pure lotus-feet, the well-known Poysala king Vinayāditya brought to the presence of the goddess of (*his*) kingdom (*other*) countries, which fulfilled (*his*) commands? Rare indeed are (*men*) who possess such brilliant and great splendour

(V 52) Fortunate is that sage, on whom the Pāṇḍya king, who had received a wealth of knowledge through his favour,<sup>3</sup> conferred the title "Lord" (*Svāmin*), (*and*) whose name Śabdachaturmukha was celebrated in the court of king Āhavamalla

(V 53) To be worshipped by those who desire (*their own*) welfare, is that lord of *Pāṇḍitas*, Gunasēna, the jewel of the beryl<sup>4</sup> (*producing*) country near Śrī-Mullūra,<sup>5</sup>

<sup>1</sup> I had originally translated the adjective *abrahmanya-parāḥ* by 'impious'. Professor Kielhorn pointed out to me that it refers to the exclamation '*abrahmanyam*'.

<sup>2</sup> A similar *īrōdhubhāsa* occurs in verse 68, and gives rise to a joke at the expense of Brahman in verse 44

<sup>3</sup> *i.e.* who was converted to the Jaina religion

<sup>4</sup> *Vidūrasāra* is synonymous with *vidūrya* (or *vidurya*) and *vidūraja* (or *vidūraja*). The only locality in Southern India, where beryls are found, is Padīyūr or Pattiyāl in the Dhārāpuram talukā of the Coimbatore district, see *Ind Ant* Vol V p 237 ff

<sup>5</sup> There is a village named Mullūr in the Udipi talukā of the South Canara district, Mr Sewell's *Lists of Antiquities*, Vol I p 232

endowed with faultless<sup>1</sup> excellence, a mass of great splendour, the ornament of the heads of kings, through the mere smell of the medicine of whose good words, men were made to attain the condition which is devoid of decay

(V 54) I worship thee, O Ajitasēna<sup>1</sup> who art another sun on earth in dispelling the mass of darkness in the heart, who art eagerly worshipped day by day by those who know the science of Scepticism (*Syādiāda*), (and) through whose contact the lotus of the mind of those who devoutly bow (*before thee*), shakes off the burden of sleep (and) becomes the abode of wide expansion (or knowledge).

(V 55) Avoid the ornament of false speech<sup>1</sup> Give up haughtiness<sup>1</sup> Profess Scepticism (*Syādiāda*)<sup>1</sup> Modestly bow before Vādībhakanthirava!<sup>2</sup> If not, you will be perplexed by fear at the hearing of the loud roar of him, by whom the elephants, (*viz*) the disputants, are quickly precipitated into the pit of the ruined well of refutation

(V 56) Of which praise is he not worthy, the lord of ascetics, Ajitasēna? (*His*) virtues successfully rival the glitter of the jasmine, (*his*) voice wafts nectar, (*his*) fame appears to be as charming in gracefully floating, as the *plava* (duck), (and) the splendour of the moon-like nails of (*his*) feet is desired by a crowd of kings, as by *chakōra* (birds)

(V 57) Resplendent is Ajitasēna, (*alias*) Vādībhasīmha,<sup>3</sup> the head of a school (*ganabhrit*), who split the temples of all the *most* mighty elephants, (*viz*) the disputants, (and) whose lotus-feet were kissed by the tops of the glittering diadems, worn on the bowing heads of all kings

(Line 165) NOTE — The following words of his own indicate the intensity of his indifference to the world —

(V 58) “(I) have entered the holy religion of Jina (*Jina-sāsana*), which is difficult to be obtained by (*all*) living beings in the three worlds, which resembles a support for the hands of men who are immersed in the ocean of the world, (and) the adherents of which are adorned by the glory of complete knowledge that is regardless of other (*knowledge*) Therefore, what is difficult (*for me*)?<sup>2</sup> Of what (*should I be*) afraid? Or, what pleasure (*have I*) in this body?”

(V 59) “Now (*I*) know that the sovereignty of the soul has the form of infinite knowledge, *etc* In order to obtain that (*sovereignty*), this (*my*) mind is intent on this (*knowledge*) alone in accordance with the doctrine (*I have*) given up the desire for other happiness, (*viz*) that of a lord of gods, and that of an emperor Therefore, enough, enough of the ways of the world, the purpose of which is idle, (and) which attract the ignorant<sup>1</sup>

(V 60) “Let one strive (*in vain*), whose mind is polluted by external love and hatred, (and) who does not know that the soul has for its body the knowledge of all objects, (and) that his own mind (*must be*) constantly tranquil, in order to become the instrument of that (*knowledge*)<sup>1</sup> How (*could*) one who knows this (*soul*), even for a moment strive for anything but that (*knowledge*)?”

(Line 174) NOTE — The following description of the eminence of the vast scholarship of his two disciples, the *Panditas* Śāntinātha and Padmanābha, whose other names were *Kavītākānta* and *Vādīkōlāhala* (*respectively*), is (*still*) incomplete —

(V 61) “O holy *Kāntaśānti*, whose fame rose without interval in all directions<sup>1</sup> Even *Sarasvatī* is not able to describe that lovely abundance of skill in speech, which (*men*)

[The word *kshūna*, ‘fault, defect,’ is peculiar to the Jaina Sanskrit Its etymology is obscure The Prakrit form *khuna* occurs in Professor Jacob’s *Ausgewählte Erzählungen in Mahārahīṭi*, p. 105 of the Glossary — E L]

<sup>2</sup> *i.e.* ‘the hon to the elephants, (*viz*) the disputants’ This was a *virūda* of Ajitasena, see verse 57

<sup>3</sup> See the preceding note

experienced at last on approaching thee whose intellect was great, (and) the eminence of which was to be worshipped by the best of all scholars. Therefore, how (can) we describe (it)?

(V. 62) "Having lost the abundance of their great pride, having forgotten the fierceness of their envy, uttering pitiable cries, (and) not knowing to which direction to turn,—the elephants, (viz) the opponents in disputations, ah! run away trembling at the (very) smell of the *mast* elephant, (viz) the holy scholar Padmanābha"<sup>1</sup>

(V. 63) Let him protect (us), Kumārasēna, who possessed Jaina penance which removes pain, from whom ascetics (received) both initiation and instruction, (and) whose pure life (was) an example of the path to bliss<sup>1</sup>

(V. 64) Let him have mercy on me, the preceptor Mallishēna-Maladhārīdēva, the lion who split in two the *mast* elephant, blind with fury, (viz) Cupid, the destroyer of the dignity of people, by whose feet the crests of kings were to be adorned, (and) whose practice of the austerities which consist of twice six (i.e. twelve) kinds,<sup>2</sup> (was as brilliant) as the rising of the sun<sup>13</sup>

(V. 65) I worship that lord of sages, Maladhārīn, whose heart was firmly resolved to be engaged in beating the enemy, delusion, (and) who was exceedingly resplendent with true self-restraint. Even the dirt which had collected on his body, (was) alone able to wash off the soot of the ugly impurity, which had gathered in the minds of those who bowed (before him) in the manner of manifest devotion<sup>4</sup>

(V. 66) Let him sport in the dwelling of my mind, the king of sages, Mallishēna, whose lotus-feet attracted a crowd of good men, (as) a bevy of bees, (and who was) the abode of the splendour of the power of great penance, which resembled a fire for burning the ancient forest of mundane existence, filled with a mass of deep darkness<sup>1</sup>

(V. 67) Worthy to be worshipped is that Rôhana mountain of gem-like virtues,<sup>5</sup> the holy preceptor Mallishēna, whose body was covered with dirt in order to remove the impurity (of sin), who was poor in order (to obtain) the glory of the kingdom of all the three worlds, (who practised) penance which surpassed fire (in heat), in order to remove the great pain (of human life), (and) who purified the earth by (his) wonderfully beautiful conduct

(V. 68) How should he not (create) wonder on account of (his) conduct, the holy sage Mallishēna, in whom unequalled forbearance delights, whom mercy violently embraces, whom impartiality loves, whom freedom from covetousness covets, (and) who, though himself a lover of final emancipation, yet (is) the foremost of ascetics?<sup>6</sup>

(V. 69) Obeisance to that holy lord of ascetics, Maladhārīn, who is worthy to be worshipped on earth, whom the good incessantly praise with eagerness, by whom Cupid's bow was conquered, to whom sages pay homage, from whom ascetics (obtain) decisions (on doubtful points) in the Āgamas, who has mercy on living beings, (and) in whom resides the religion (dharma)<sup>1</sup>

(V. 70) At the *tīrtha* of Dhavalasarasa, he, striving at ripeness which was blessed by renunciation, full of joy, with firm mind, (and) exercising (his body) in the (five) methods (of

<sup>1</sup> This verse illustrates Padmanābha's surname Vādikolāhala, i.e. 'the tumult of disputants.'

<sup>2</sup> [The twice six kinds of austerities are the six external (*bahira tapas*) and the six internal (*abhyantara tapas*). Regarding their names and the whole classification of *tapas*, see the *Aupapatikasūtra*, paragraph 30—E L.]

<sup>3</sup> In comparing the twelve kinds of austerities to the sun, the author alludes to one of the names of the latter, viz. Dvādaśātman.

<sup>4</sup> This sentiment is suggested by the name of Maladhārīn, which means 'the bearer of dirt.'

<sup>5</sup> The Rôhana mountain (Adam's Peak) is celebrated for its mines of precious stones.

<sup>6</sup> See page 204 above, note 2.



*kāyōtsarga*), abandoned (*his*) unstable body,<sup>1</sup> in order to produce, as it were, the complete destruction of (Cupid) who springs from the body

(Line 209) NOTE — When this noble disciple of<sup>2</sup> the holy Ajitasēna, the king of *Panditas*, was about to abandon his body by the rite of *sallēl hand*, which is celebrated in the *Āgamas* of the *Jainas*, he quickly composed the following faultless verse (*padya*), in order to illustrate the ripeness of his own mind, (*and*) in order to give delight to the whole Congregation (*Samgha*) that had assembled with the desire of witnessing the rite of *samāddhi*, and of performing (*the services*) usual (*on such occasions*) —

(V 71) “Having obtained the triad of jewels,<sup>3</sup> proclaimed in the *Āgamas*, having reached freedom from pain,<sup>4</sup> and having practised forbearance with all beings, we abandon the body at the feet of Jina and go to heaven ”

(V 72) In the *Śāka* (*year*) measured by the sky (0), the arrows (5), the sky (0), and the earth (1), (*i.e.* 1050), in the (*cyclic*) year *Kilaka*, in the month of *Phālgunaka*, on the third day, in the dark (*fortnight*), on a Sunday,<sup>5</sup> under (*the nakshatra*) *Svāti*, at noon, at *Śvētasarōvara*, — the holy sage *Mallishēna*, the lord of ascetics, went to the city of the gods in consequence of three days' fasting

(Line 222) (*The above*) was written by *Mallinātha*, (*who was*) a lay-disciple<sup>6</sup> of the holy *Maladhārdēva*, (*and who surpassed all*) writers of eulogies,<sup>7</sup> just as *Mahēśvara* (*burnt*) Cupid (*It*) was engraved by *Gangāchārī*, the head-ornament of engravers<sup>8</sup> of eulogies.

## No 27 — KOLHAPUR INSCRIPTION OF THE SILAHARA VIJAYADITYA,

SAKA-SAMVAT 1065

By F KIELHORN, PH D, C I E, GOTTINGEN

This inscription is on a stone in front of the Jaina temple near the *Śukravāra* gate of the city of *Kōlhāpur*, in the *Kōlhāpur* State, Bombay Presidency. An imperfect account of its contents, with a kind of facsimile of the text, will be found in Major Graham's *Statistical Report*

<sup>1</sup> [The words (*angam*) *bhāvanayan bhāvanabhīṣ* correspond to the stereotyped expression *appanam bhāvandhīm bhūvēmanā* (*atmanam bhāvanabhīṣ bhāvanayan*), and the words *vyasrayad angam* are a paraphrase of *kāyōtsargam akarōt*, ‘he practised the *kāyōtsarga*,’ in the observance of which five methods (*bhāvand*) are distinguished. The following two verses contain the names of the five *bhāvand*s or *tulanas*, and the places in which the five subdivisions of the second *bhāvand* are practised —

tavēna 1 satvēna 2 sūtēna 3 ēgattēna 4 balēna ya 5 |  
tulanā pañchabhā vuttā Jinakappam padivajjāḥ ||  
padhamā uyassaynami, biyā bhī, tāiyā chaūkkammī |  
sunnaharammī chaūtthi, ssa pañchamīyā masānammī ||

“The *tulana* (or *bhāvand*) of one who follows the Jina kalpa, is declared (*to be*) fivefold, *viz* 1 *tapasī*, 2 *sattvēna*, 3 *sūtrena*, 4 *ēkatvena*, and 5 *balena*

“The first (*sattva bhavana*) (*is practised*) in a convent or other residence (*upaśraya*), the second, outside (*baḥiḥ*), the third, on a *chaūk* (*chatushka*), the fourth, in a solitary house (*śūnya ghara*), and the fifth, on a cemetery (*śmaśāna*)” — E L ]

<sup>2</sup> Literally, ‘he whose mind had become a bee at the divine lotus feet of’

<sup>3</sup> The three *ratnas* are *jñāna*, *darsāna*, and *chāritra* or *dharma*, see Dr Bhandarkar's *Report on Skt MSS* 1883 84, p 100

<sup>4</sup> नि श्लय appears to be incorrectly used in the sense of नि श्लयल

<sup>5</sup> The words वारेसिते भास्करे appear to stand for अस्मिन्पदे भास्करवारे

<sup>6</sup> On *gudda*, ‘a disciple,’ see *Ind Ant* Vol XVIII, p 36, note 4, and Mr Rice's *Inscriptions at Śravana Belgola*, pp 35 and 40 of the Introduction

<sup>7</sup> The word *biruda* appears to be used in the sense of *prafast*

<sup>8</sup> *Rāḍarī* is probably a *tadbhava* of *rupakārīn*, compare *pūjārī* for *pūjakārīn*

of the Principality of Kolhapoor, p 358 I now edit the inscription from an excellent impression, supplied to me by Dr. Fleet

The inscription contains 31 lines of writing which covers a space of about 2' 3" broad by 2' 1" high, and is in a perfect state of preservation Above the writing are some sculptures in the centre, a seated Jaina figure facing full front, on its proper right a cow with a calf, and on the left a crooked sword or dagger, and above these, on the right the moon, and on the left the sun — The average size of the letters is about  $\frac{1}{4}$ " — The characters are Old-Kanarese — The language, up to the middle of l 28, is Sanskrit, the remaining lines consist of a verse in Old-Kanarese The Sanskrit portion is in prose, excepting that lines 1-3 contain two verses in the Anushtubh metre In respect of orthography, I need only state that the rules of *sandhi* have been frequently disregarded, and that the sign of the *upadhmānīya* (which does not differ from the sign for *r*) has been employed in *arhatah*=*Purudēvasya*, at the commencement of l 3 As regards the language of the Sanskrit part, l 18 contains the word *hadaparala* (denoting perhaps a dependent) which is not Sanskrit, and a few other terms which are not Sanskrit occur in the list of *virudas* in lines 10-12

The inscription records a grant of land by the *Mahāmandalēśvara* Vijayādityadēva of the Śilāhāra family<sup>1</sup> Opening with two verses<sup>2</sup> which glorify the Jaina faith, it gives in lines 3-15 the following genealogy and description of the donor — In the Śilāhāra Kshatriya lineage was a prince Jatiga, who had four sons, Gonkala, Gūvala, Kirtirāja, and Chandrāditya Of these, the prince Gonkala had a son named Mārasimha His sons were Gūvala, Gangadēva, Ballāladēva, Bhōjadēva, and Gandarādityadēva. And Gandarādityadēva's son was the *Mahāmandalēśvara*, who had attained the five *mahāsadbhas*, the illustrious Vijayādityadēva, distinguished by such titles as 'the supreme lord of the excellent city of Tagara, the illustrious Śilāhāra prince, surpassing by his innate charms the lord of the gods, begotten in the lineage of Jīmūtavāhana, famous for his heroism, having a golden Garuda in his ensign, a god of love to maidens, the breaker of the pride of hostile rulers of districts, *maruvāṇḍa-sarpa*,<sup>3</sup> *ayyanasinga*, prominent in all excellent qualities, terrific to hostile rulers of districts, to those whom he hates what the lion is to elephants, *iduvarāditya*, a Vikramāditya of the Kali age, in beauty of form Nārāyana, by his policy surpassing Chārāyana,<sup>4</sup> a conqueror of mountain fortresses, a vituperator of his adversaries, *sammāra-siddhi*,<sup>5</sup> whose mind is given solely to what is right, who has obtained the favour of a boon from the goddess Mahālakṣmī, and who by nature owns the fragrantcy of musk'

According to lines 15-26, this Vijayādityadēva, ruling in comfort at his residence of Valavāda,— on the occasion of a lunar eclipse on Monday, the full-moon tithi of the month Māgha of the Dundubhi year, when 1085 Śaka years had elapsed,— granted a field, which by the measure of the Kūndī<sup>6</sup> country measured one quarter of a *mvartana*, and a dwelling-house measuring 12 *hastas*, both belonging to the village of Hāvina-Hērlage in the

<sup>1</sup> See Dr Fleet's *Dynasties of the Kanarese Districts*, p 93 ff, Dr Bhandarkar's *Early History of the Dekkan*, p 92 ff, and Dr Bhagvanlal Indraji in *Jour Bo As Soc*, Vol XIII p 15

<sup>2</sup> The first of these verses occurs frequently at the commencement of Jaina inscriptions, the second speaks of the Jaina doctrine as the doctrine of the Arhat Purudēva, a name which I have not met with elsewhere

<sup>3</sup> According to Dr Fleet, either 'as venomous as a snake in its place of shelter,' or 'as venomous as a snake to any one who intrudes on its place of shelter,' see *Archæological Survey of Western India, Cave Temple Inscriptions*, p 103, note

<sup>4</sup> I do not know of any Chārāyana who was famous for his politic conduct The name has been used here simply because it rhymes best with Nārāyana An inscription in which the same arrangement of the *virudas* has been carried to excess, will be found in Mr Rice's *Inscriptions at Sravana-Belgoḷa*, pp 36 37 (No 53)

<sup>5</sup> This has been translated by 'he whose desires (or wishes) are accomplished on Saturdays,' see *Ind Ant* Vol II p 303, *Jour Bo As Soc* Vol XIII p 6, Mr Rice, *loc cit* p 91 A deity called *Samvārasiddhidēva* is mentioned several times in a fragmentary inscription at Kōlhāpur of Saka-Samvat 1161

<sup>6</sup> See *Ind Ant* Vol XIV p 16, l 4, Vol XVI p 20, Vol XIX, p 241

district of Âjragekholla, for the eightfold worship<sup>1</sup> of Pârśvanâthadêva at a shrine which had been established at the said village by a certain Vâsudêva, a dependent (? *haḍapavala*) of the *Sâmantâ* Kâmadêva and disciple of Mâghanandisiddhântadêva, the head of the *Pustaka gachchha* of the *Dêsiya gana* of the *Mûla samgha* and priest of the Jaina temple of the holy Rûpanârâyana at Kshullakapura, and for the purposes of keeping the shrine in proper repair and of providing food for the ascetics of the shrine,—having washed the feet of Mânikyānandipandita (apparently the superintendent of the shrine) who was another disciple of Mâghanandisiddhântadêva, and exempting the grant from all taxes and molestations Lines 27-28 contain the usual appeal to future rulers to respect this donation as if it were one of their own And the inscription ends with the verse<sup>2</sup> (in Old-Kanarese) —

‘The lord Jina, himself the abode of the sentiment of quietism, (*is*) his god, the austere Mâghanandin, the *siddhântika*, the *yôgin*, himself the abode of the virtue of unweariedness, (*is* or *was*) his preceptor, the lord Kâmadêva, the *Sâmantâ*, (*is*) his ruler (or master),— this (*is*) the excellence,— this (*is*) the religious merit,— this (*is*) the advancement of Vâsudêva !’

As regards the date of this grant, the year Dundubhi is Śaka-Samvat 1065 as a *current* (not, as stated erroneously in the text, as an expired) year, and for Śaka-Samvat 1065 current the given day corresponds to Monday, the 1st February, A D 1143, when there was a total lunar eclipse 17 h 23 m after mean sunrise, which of course was visible in India

Of the localities mentioned, Valavâda, the place of residence of Vijayâdityadêva, had been suggested by Sir W Elliot to be probably the modern Wâlwa, about sixteen miles to the south of Kôlhâpur, but Dr Fleet now suggests that it may be in reality the village of Wâlwa (Vâlavêm) on the Krishnâ, about twenty-four miles north by east from Kôlhâpur, which gave the name to the Wâlwa tâlukâ of the Satârâ district The village of Hâvina-Hêrilage and the place Âjrage, which gave the name to the district in which the village was situated, I am unable to identify<sup>3</sup> Lastly, Kshullakapura clearly is another name of the town of Kôlhâpur (or Kollâpura) itself, where, as we know from an inscription at Têrdâl and from another inscription at Śravana-Belgola, there was a temple of the holy Rûpanârâyana, the priest of which was the same Mâghanandisiddhântadêva who is mentioned in this inscription as well as in the next<sup>4</sup>

#### TEXT.<sup>5</sup>

- 1 Śrîmat=parama-gambhîra-syâdvâd-âmogha-lâmoḥhanam [!]\* jîyâ[t=\*] trailokya-nâthasya śâsanam Jina-śâsanam || ◎ || ◎
- 2 Svasti śrîr=jayaś=ch=âbhyudayaś=cha || 6 Jayaty=amala-nânatttha-pratipatti-pradarśakam [!]\* arhata-
- 3 h=Purudêvasya śâsanam môha-śâsanam || Svasti [!]\* Śrî Śilâhâra-mahâkshatriy-ânvayê vitra-
- 4 st-âśêsha-ripu-pratatir=Jjatigô nâma narêmdrô=bhût | tasya sūnavô Gomkalô Gûvalah
- 5 Kirttirâjaś=Chandrâdityas=ch=êti chatvârah | tatia Gomkala-bhûtalapater=Mmârasimhō nâma nandanah | tasya tanujâh<sup>7</sup> Gûvalô
- 6 Gamgadêvah Ballâlâdêvah Bhôjadêvah Gandarâdityadê[va]ś=ch=êti pamcha | têshu dhâimika-Dharmmajasya vauri-kâ-

<sup>1</sup> See *Ind Ant* Vol XIV p 24, note 27

<sup>2</sup> I owe the translation of this verse to Dr Fleet

<sup>3</sup> Major Graham has suggested that the village may probably be the ‘Heirle’ of the maps, about eight miles north east of the city of Kôlhâpur I myself have felt inclined to identify Âjrage with Ajurikâ (the modern Ajare), where Sômadêva wrote his *Saddarnavachandrikâ*, see *Ind Ant* Vol X pp 75 76

<sup>4</sup> See *Ind Ant* Vol XIV p 18, l 48, and Mr Rice’s *Inscriptions at Śravana-Belgola* pp 9 10 (No 40), where we find the *Samanta* Kâmadêva of the present inscription mentioned as a lay disciple of Mâghanandin

<sup>5</sup> From an impression, supplied to me by Dr Fleet

<sup>6</sup> Metre: Ślôka (Anushtubh)

<sup>7</sup> Here and in other places below, the rules of *sandhi* have not been observed

- 7 ntā-vaishavya-dīkshā-guroh sakala-darśana chakshushah śrīmad-Gaṇḍarādityadēvasya  
priya-tanayah |<sup>1</sup>
- 8 svasti samadhyatapamchamahāśabda-mahāmandalēśvarah | Tagara-puravar-  
ādhisvarah | śrī-Śilā-
- 9 hāra-narēndrah nija-vilāsa-vijita-dēvēndrah Jimūtavāhan-ānvaya-prasūta<sup>2</sup> | śauryya-  
vikhyātah |
- 10 suvarṇna-garuda-dhvajah<sup>3</sup> yuvatjana-Makarādhvajah nirdalita-ripu-mandalika-  
darppah | maruvamka-sarppah |
- 11 ayyana sūngah | sakala-guṇa-tumgah | ripu-mandalī(h)ka-bhairavah | vidviṣhta-  
gaja-kanthiravah |
- 12 iduvarādityah | kaliyuga-Vikramādityah | rūpa-Nārāyanah | nīti-vijita-Chā-  
rāyanah | gurī-dugga-lamghanah | viṣita-virōdhi-vamghanah | śaṇvāra-  
siddhīh | dharmā-aika-buddhīh | Mahā-
- 14 lakshmīdēvī-labdhā-varaprasādah | sahaja-kastūrik-āmōdah | ēvamādi-nāmāvali-  
15 virājamāna śrīmad-Vijayādityadēvah | Valavāda-sthira-śīrīrē sukha-samkathā-  
vinōdēna rājyam ku-
- 16 rvānah | Śaka-varshēshu paṁchashashty-uttara-sahasra-pramitēshv-atitēshu  
pravarttamāna-Dum-
- 17 dubhi-samvatsara-Māgha-māsa-paurṇamāsyām Sōma-vārē | sōmagrahana-  
parvva-nimī-
- 18 ttam=Ājragekholl-āṅgata-Hāvina-Hēṇilage-grāmē | sāmanta-Kāmadēvasya hadapa-  
19 valēna śrī-Mūlasamgha-Dēśiyagana-Pustakagachchh-ādhipatēh Kshullakapura-  
śrī-Rūpanārāyana-jī-
- 20 nālay-āchāryyasya śrīman-Māghanandisiddhāntadēvasya priya-chchhā[t\*]trēna | sakala-  
gunaratna-pātrēna |
- 21 Jina-padapadma-bhṛṅgēna | viprakula-samuttumga-rangēna | svikṛta-  
sadbhāvēna | Vāsudēvēna |
- 22 kārītāyāh vasatēh śrī-Pārsvanāthadēvasy=āshtavidh-ārchchan-ārttham | tach-  
chaityālaya-khanda-
- 23 sphutita-jīrṇa-ōddhār-ārttham | tatratya-yatināmm=āhāra-dān-ārttham<sup>4</sup> cha |  
tatr=aiya grāmē
- 24 Kūṇḍi-dandēna nīvarttana-chaturttha-bhāga-pramitam kshētram | dvādaśa-hasta-  
sammitam grīha-nivēśanam
- 25 cha | tan=Māghanandisiddhāntadēva-śiṣhyānām Mānikyanandipanditadēvānām |  
pāḍau prakshālyā dhārā-pū-
- 26 rvvakam sarvva-namasyam sarvva-bādhā-parihāram=ā-chandr-ārka-tāram sa-śāsanam  
dattavān ||
- 27 Tad=āgāmībhī-|i=asmad-vamśyai-|r=anyais=cha | rājābhī-|r=ātma-sukha-punya-yaśas-  
santati-vriddhim=abhīpśubhīh |<sup>5</sup> sva-
- 28 datti-nu vvisēsham pratipādānyam=iti || Śānta-rasakke<sup>6</sup> tāne neley=āda
- 29 Jina-prabhu tanna<sup>7</sup> daiva-|m=āsrānta-gunakke tāne neley=āda tapōnidhi  
Māghanandi-siddhāntika-
- 30 yōgi tanna gurū |<sup>8</sup> tann=adhipam vibhu Kāmadēva-sāmāntan=id=uttamatvam=idu
- 31 punyam=id=unnatī Vāsudēvana ||

<sup>1</sup>This sign of punctuation and all the others which occur in lines 8-25 are superfluous, because the words from *tsu* in l 6 up to *dattavān* in l 26 form a single sentence. The word *svasti* at the commencement of l 8 is put in parenthetically to mark, as it were, the proper beginning of the grant.

<sup>2</sup>Read *yattinam=āhara*

<sup>3</sup>Read *Utpāsamālik*

<sup>4</sup>All the signs of punctuation in this line are superfluous

<sup>5</sup>Read *dānam*

<sup>6</sup>This sign of punctuation is superfluous

## No 28 — BAMANI INSCRIPTION OF THE SILAHARA VIJAYADITYA,

SAKA SAMVAT 1073

By F KIELHOEN, PH D, C I E , GOTTINGEN

This inscription is on a stone which stands by the door of a Jaina temple at the village of Bāmāni, five miles south-west of Kāgal, the chief town of the Kāgal State in the Kōlhāpur Territory. An account of its contents and a kind of transcript of the text are given in Major Graham's *Statistical Report of the Principality of Kolhapoor*, p 381. I edit it now from a good impression, supplied to me by Dr Fleet.

The inscription contains 44 lines of writing which covers a space of about 2' 10½" high by 1' 4" broad. At the end of each of the lines 1-3 and 13 one *akshara*, which in each case can be easily supplied, is effaced, and one or two *aksharas*, which cannot be restored, are broken away at the end of each of the lines 14 and 15, otherwise the writing is well preserved. At the top of the stone are some sculptures immediately above the writing, in the centre, a seated Jaina figure, facing full front, cross-legged, with the hands joined in the lap, and surmounted by a serpent coiled up behind and displaying seven hoods, to the proper left of this figure, a crooked sword or dagger and a cow with a calf, and above these, again, on the right the sun, and on the left the moon.—The average size of the letters is about ⅜" — The characters are Old-Kanarese — The language is Sanskrit, excepting part of line 43 and line 44 which are in Old-Kanarese. The main part of the text is in prose, but nine verses occur in lines 1-2, 26-31, and 34-43. As regards orthography, the sign of the *upadhmaniya* (which is like the sign for *r*) has been employed before the word *Purudvasya* in l 1, and before *patyā* in l 16 and *pitṛā* in l 17, and instead of the conjunct *ddh* we find *dhdh* in the words *siddhā* in l 10 and *udhdhāra* in l 19.

This inscription records another grant of land by the *Mahāmandalēśvara Vijayādityadēva* of the *Śilāhāra* family. Opening with a verse glorifying the Jaina faith, which is already known to us from lines 2-3 of the preceding inscription, it gives in lines 2-10 the genealogy and description of the donor as they are given by that other inscription, only omitting the names of six of his more distant relatives (*Kīrtirāja*, *Chandrāditya*, *Gūvala II*, *Gangadēva*, *Ballāladēva* and *Bhojadōva*) and nine of his less important *śrīrudas*<sup>1</sup>. Lines 11-34 then record that *Vijayādityadēva*, ruling at his residence of *Valavāda*, at the request of his-maternal uncle, the *Sāmānta* *Lakshmana*, and for the spiritual benefit of his family,<sup>2</sup> — on the occasion of a lunar eclipse on Friday, the full-moon tithi of the month *Bhādrapada* of the *Pramōda* year, when 1073 Saka years had elapsed,—granted a field which by the measure of the *Kūṇḍi* country measured one quarter of a *nivartana*, a flower-garden measuring 30 *stambhas*, and a dwelling-house measuring 12 *hastas*, all belonging to the village of *Mada[ī]jūra* in the district of *navu[ka]gegolla*, for the eightfold worship of *Pārśvanāthadēva* at a shrine which had been established at the village by *Chôdhore-Kāmagāvunda*<sup>3</sup> (the son of *Sanagamayya* and *Cham[dha]-vyā*, husband of *Punnakabbā*, and father of *Jentagāvunda* and *Hemmagāvunda*), and for the purposes of keeping the shrine in proper repair and of providing food for the ascetics of the shrine,—having washed the feet of *Arhanandisiddhāntadēva* (probably the superintendent of the shrine), a disciple of *Māghanandisiddhāntadēva* who, in addition to what is stated of him in the preceding inscription, is described here as a pupil of *Kulachandramuni* and as 'a son of the

<sup>1</sup> The *śrīruda* which in the preceding inscription is spelt *maruvamka sarppah*, is here in l 7 spelt *maruvakka-sarppah*.

<sup>2</sup> Literally (in l 24) 'in order that it might be a gift of his family'.

<sup>3</sup> The first part of this name is not clear to me. In l 16 of a fragmentary inscription at Kōlhāpur of Śaka-Samvat 1161 I find the name *Chaudhuri Kamagaumda* [*Gāvunda* is the same as the Kanarese *gauda*, 'the headman of a village'—E H].

Kundakunda lineage',<sup>1</sup> and exempting the grant from all taxes and molestations. Lines 34-41 contain five imprecatory verses, these are followed in lines 42-43 by another well known verse in praise of the Jaina doctrine, and lines 43-44 add, in Old-Kanarese, that this inscription was engraved by Gövyôja, the son of the goldsmith Bammyôja,<sup>2</sup> and lay-disciple<sup>3</sup> of Abhinandadêva

As regards the date of this grant, the year Pramôda is Śaka-Samvat 1073, here too as a current (not, as stated erroneously in the text, as an expired) year, and for Śaka-Samvat 1073 current the given day corresponds to Friday, the 8th September, A. D. 1150, when there was a total lunar eclipse 20 h 6 m after mean sunrise, which of course was visible in India

Of the localities mentioned, in addition to those which have already been spoken of in the preceding inscription, I am unable to identify the village of Mada[l]ûra, and I can only hesitatingly suggest that the concluding part of the mutilated name of the district, .navu[ka]-gegolla, may perhaps survive in the name of the town of Kâgal, in the neighbourhood of which the inscription is still preserved

TEXT<sup>4</sup>

- 1 Svasti || 'Jayaty=amala-nânârttha-pratipatti-pradarsakam | arhatah=Pur[u]dê[va]-<sup>6</sup>
- 2 sya śâsanam môha-śâsanam || Śrî-Śilâhâra-vamsê Jatigô nâma [ksh]-
- 3 tîsaq=samjâtas=tat-putrau Gomkala-Gûvalau | tatra Gomkalasya sù[nu]-
- 4 r=Mmârasimhadêvas=tad-apatyam Gandarâdityadêvas=tasya nandanah<sup>7</sup>
- 5 samadhiga-
- 6 tapamchamahâśabda-mahâmanda[lê]śvarah | Tagara-pura-
- 7 var-âdhîśvarah | śrî-Śilâhâra-vamsa-sa(na)rêndrah | Jimûtavâhan-â-
- 8 nvaya-prasûtah | suvarnâ-garuda-dhvajah | maruvakka-sarppah | ayyana-sim-
- 9 gah | ripu-mandalika-bhairavah | vidvishta-[ga]ja-kanthîravah | iduvârâdityah |
- 10 kalyuga-Vikramâdityah | rūpa-Nârâyanah | giri-durgga-lamghanah | śa-
- 11 nivâra-siddhi(ddd)h | śrî-Mahâlakshmi-labdha-varaprasâda ityâdi-nâmâvali-
- 12 virâjamânah |
- 13 śrîmad-Vijayâdityadêvah | Valavâda-sthira-śibirê sukha-samkathâ-vi-
- 14 nodîna vijaya-râjyam kurvan | Śaka-varshêshu trisaptaty-uttara-saha-
- 15 sra-pramitêshv-atitêshu<sup>8</sup> amkatô=pi 1073 pravarttamâna-Pramôda-samva[tsa]-<sup>9</sup>
- 16 ra-Bhâdrapada-paurannamâsi-Śukravârê zômagrahana-parvva-nimitta[m]<sup>10</sup>
- 17 navu[ka]gegoll-ânugata-Mada[l]ûra-grâmê Sanagamayya-Cham[dha]<sup>11</sup>
- 18 vvayôh putrêna | Punnakabbâyâh=patyâ Jentagâvunda-Hemma-
- 19 gâvundayôh=pitrâ Chôdhore-Kâmagâvundêna kâritâyâh |
- 18 śrî-Parśvanâtha-vasatêr=ddêvânâm=ashtavi[dh]-ârchchana-nimittam<sup>12</sup> | vasatêh kha-
- 19 nda-sphutita-jirnn-ôddhâ(ddd)h-r-ârttham | tatrasthita-yatinâm=âhâ-
- 20 ra-dân-ârttham cha tasminn=êva grâmê Kûmdidêśa-dandêna niva-
- 21 rttana-chaturttha-bhâga-pramita-kshêtram | tēn=aiva dandêna trim-

<sup>1</sup> See Mr Ricci's *Inscriptions at Śravana-Belgoḷa*, p 9

<sup>2</sup> [The second portion of these two names is the Kanarese *oja*, 'a stone cutter' (Sanderson) The two first components appear to be *Gôpi* and *Brahmi* — E. H.]

<sup>3</sup> On *gudda* see *Ind Ant* Vol XII p 99 ff and page 207 above, note 6

<sup>4</sup> From an impression, supplied to me by Dr Fleet

<sup>5</sup> Metre *Ślôka* (Anushtubh)

<sup>6</sup> The *aksharas* in brackets at the end of lines 1-3 are almost entirely effaced

<sup>7</sup> This sign of punctuation and all the others in lines 5-25 are superfluous

<sup>8</sup> Here and in other places which it is unnecessary to point out separately, the rules of *sandhi* have not been observed

<sup>9</sup> This *akshara* is effaced

<sup>10</sup> Here two *aksharas* are broken away

<sup>11</sup> Here one or two *aksharas* are broken away

<sup>12</sup> Originally 'chchana- was engraved

- 22 śat-stambha-pramāṇa-puṣhpāvātīm | dvādaśa-hasta-pramāṇa-  
 23 griha-nivēśanam cha sa rājā nija-mātula-lakṣmana-sāmanta-vijñā-  
 24 panēna tasya=aiva gotra-dān-ārttham śrī-Mūlasamgha-Dēśiyaga-  
 25 na-Pustakagachchha-Kṣullakapura-śrī-Rūpanārāyana-chaityāla-  
 26 yasy=āchāryyah || <sup>1</sup>Śrī-Māghanandisiddhāntadēvō viśva-mahī-  
 27 stutah | Kulachamdramunēh śiṣyah Kundakund-ānvay-ām-  
 28 śumān || Apī cha || <sup>2</sup>Rōdo-mandalam=anga kim sva-vapushā<sup>3</sup>  
 29 vyāpnōti Śakra-dvipah kim kṣhīr-āmbudhir=āvrinōti bhuvanam Gamg-āmbu  
 30 kim vēshtatē | styānō=yam priya-susthiraḥ samaruchat=kim sāmra-chamdr-āta-  
 31 pō yat-kīrtty-ēttham=abhūd=vitarkkanam=asau śrī-Māghanandī jayet || Ta-  
 32 n-munimdrasy-āmtēvāsūnām=Arhanandisiddhāntadēvānām pādau  
 33 prakṣhālya dhārā-pūrvvakam sarvva-namasyam sarvva-bādhā-parihāram=ā-cham-  
 34 dr-ārka-tāram sa-sā[s\*]nam dattavān || ◎ || Sva-dattām<sup>4</sup> para-dattām vā yō  
 harēta vasu-  
 35 ndharām | shashtim varsha-sahasrāni viśthāyām jāyatē krimih || Na viśham  
 viśham=1-  
 36 ty=āhur=ddēvasvam viśham=uchyatē | viśham=ēkākīnam hanti dēvasvam pu-  
 37 tra-pautrakam || Apī cha || Sa-vatsām kapilām śastryā hatv=āsyā  
 38 māmśa-sōnitē | Gamgāyām sō=tti yō grihnāty=amūm dharmm-ōrvvarām  
 39 narah || <sup>5</sup>Tat-pātaka-phalēn=āsau yāvach=chandra-divākaram | tāvad=ghōrataram  
 dukkha-  
 40 m=āsnutē narak-āvanau || Anyach=cha || ◎ || Mātus=sārdḍra-kapālēna sō=tti  
 mā-  
 41 tamga-vēśmasu [!]<sup>\*</sup> sva-māmsam bhikṣhayā labdham gayē<sup>(?)</sup><sup>6</sup> yō  
 dharmmabbhū-harah || ◎ ||  
 42 Bhadrām=astu Jina-sāsanāya ||<sup>8</sup> sampadyatām prativīdhāna-hētavē | anya-  
 43 vādī-madabasti-mastaka-sphātānāya ghatanē patīyasē || ◎ || Akkasāle Bam-  
 44 mmyōjana putra ||<sup>8</sup> Abhinamdadēvara guḍḍa Gōvyōjana khadarane || ◎ ◎ ◎

## No 29 — KOLHAPUR INSCRIPTION OF THE SILAHARA BHOJA II ,

SAKA-SAMVAT 1112-1115

BY F KIELHORN, PH D, C I E , GOTTINGEN

The stone which contains this inscription, was found built into the wall of the house of Annāchārya Pandit, in the enclosure of the temple of Ambābāi, and is now deposited in the town-hall, of the city of Kōlhāpur. An account of the contents of the inscription and a kind of facsimile of the text are given in Major Graham's *Statistical Report of the Principality of Kolhapoor*, p 398. I now edit it from a good impression, supplied to me by Dr Fleet.

The inscription contains 23 lines of writing which covers a space of about 2' 3½" broad by 2' 2½" high. Down to line 14 the writing is on the whole well preserved, but the lower lines

<sup>1</sup> Metre Ślōka (Anushtubh)<sup>2</sup> Metre Sārdūlavikīṛita<sup>3</sup> Originally -vapnusha was engraved<sup>4</sup> Metre Ślōka (Anushtubh), and of the next four verses<sup>5</sup> The *akshara* ta of *pātaka* was originally omitted, and is engraved above the line<sup>6</sup> The second *akshara* (yē) is slightly damaged, but I have no doubt that the actual reading of the original is *gayē*. I am unable to explain this word<sup>7</sup> Metre Rathōddhatā<sup>8</sup> These two signs of punctuation are superfluous

have suffered considerably, from exposure to the weather or other causes, so that in several places it is impossible to make out the exact wording of the text<sup>1</sup>. At the top of the stone are some sculptures immediately above the writing, on the proper right a cow with a calf, and on the left a crooked sword or dagger, and above these, again, on the right the moon, and on the left the sun — The average size of the letters is about  $\frac{7}{8}$ " — The characters are Nāgarī — The language is Sanskrit, and the whole inscription is in prose. Both the style and the language are very simple, but this record contains several words which apparently are not Sanskrit, and the exact meaning of which I do not understand. In respect of orthography, it need only be stated that the rules of *sandhi* are frequently disregarded.

The inscription divides itself into three parts. The first part, from line 1 to the beginning of line 13, records that the *Mahāmandalēśvara* *Viṣa-Bhōjadēva*, ruling at his residence of the fort of *Pranālaka*,— on the occasion of the sun's entrance upon his northern course, on Tuesday, the twelfth lunar day of the dark half of *Pushya* (or *Pausa*) of the *Sādhārana* year, when 1112 years had elapsed since the time of the Śaka king,— granted a *śālīkhalla*<sup>2</sup> field, which by the *Edenāda* measure measured 550 *vapyahas*,<sup>3</sup> and in connection with it a dwelling-house measuring 12 *hastas*, and connected with this again a *khadavalaka*,<sup>4</sup> all belonging to, and the field lying on the eastern side of, the village of *Koppaiavāda* in *Edenāda*, to the four *Brāhmanas* *Ādityabhata*, *Lakshmīdharabhata*, *Prabhākaraghaisāsa* of *Karahāta*,<sup>5</sup> and *Vāsiyanaghaisāsa*, who were settled at a *maṭha* (i.e. a temple or other religious establishment) founded by the *Nāyaka* *Lōkana*,— for performing the fivefold worship of the god *Umāmahēśvara*, a form of *Amritēśvara* (Śiva), and for the purposes of feeding the *Brāhmanas* dwelling at the *maṭha*, of offering eatables three times a day to the goddess *Mahālakṣmī*, and of keeping the *maṭha* in proper repair. And the inscription adds that the land so granted lay to the east of a *karada*<sup>6</sup> field which was to the east of the road from *Tiravādabida* to the fort of *Pannāle*, to the north of the edge of an empty tank marked by a field-deity, to the west of a *karaṇṇa*<sup>7</sup> field (or wood), and to the south of two other fields belonging to *Dēsulēya* and *Chendikēya* (?).

On the *Mahāmandalēśvara* *Viṣa-Bhōjadēva*, otherwise known to us as *Bhōja II* of the Śilāhāra family, it will suffice to refer the reader to Dr Fleet's *Dynasties of the Kanarese Districts*, p. 105, and Dr Bhandarkar's *Early History of the Dekkan*, p. 95. The date of this grant of his corresponds, for Śaka Samvat 1112 expired which was the Jovian year *Sādhārana*, to Tuesday, the 25th December, A.D. 1190, when the *uttarayana-samkrānti* took place 14 h 2 m after mean sunrise, during the 12th *tithi* of the dark half of *Pausa* which ended 19 h 7 m after mean sunrise of the same day — Of the localities mentioned, *Pranālaka-durga* or *Pannāle-durga*, the residence of *Viṣa-Bhōjadēva*, is the well-known fort of *Pannāla* (or *Panhāla*), about 11 miles north-west of *Kōlhāptu*. The village of *Koppaiavāda* I am unable to identify with confidence. The district of *Edenāda*, to which that village belonged, is mentioned also in a copper-plate grant of the Śilāhāra *Gandarādityadēva*<sup>8</sup> of Śaka-Samvat 1032, and in an unpublished stone inscription of Śaka-Samvat 1161, and the former of these inscriptions states

<sup>1</sup> From the rough facsimile in Major Graham's *Report* it would appear that, when the inscription was first brought to public notice, it was in a better state of preservation than it is now.

<sup>2</sup> *Śālī* is 'rice,' and *khalla* denotes, in addition to other things, 'a canal, cut, trench, deep hole,' etc., but the meaning of the whole term I do not know.

<sup>3</sup> This measure I have not found elsewhere. [Perhaps the word is connected with *vapa*, on which see *Ep Ind* Vol. I p. 161, note 19 — E. H.]

<sup>4</sup> This word occurs several times (in the phrase *griham=ikam khadavalakam cha*) in an inscription of Śaka Samvat 1161.

<sup>5</sup> Dr Bhandarkar, *Early History of the Dekkan*, p. 95, joins the word *Karahāta* of the text with the two names preceding it. On the names ending in *ghaisāsa* see *ibid* and *Ind Ant* Vol. XIV p. 74.

<sup>6</sup> The only meaning of this word known to me is 'tax paying.'

<sup>7</sup> This is the name of a plant or tree.

<sup>8</sup> See *Jour. Bo. As. Soc.* Vol. XIII p. 3.



that Tiravāda in Edenāda, which most probably is the Tiravādabida of this inscription,<sup>1</sup> was the residence of Gandarādityadēva

The second part of our inscription (lines 13-19) records that,—on Friday, the first of the bright half of Āśvina (or Āśvina) of the Paridhāvin year, when 1114 years had elapsed since the time of the Śaka king,—the *Nāyaka* Kāliyana, a son of the above-mentioned *Nāyaka* Lokana, gave to the same four Brahmanas some land and other property at the *agruhāra* village of Psuva, situated in Tāluragekholla, for the purpose of feeding the Brāhmanas at a *sattrā* or alms-house established by [ his mother Pōmākauvā ? ] The property so granted is described as 'one largest (*uttama*) *nivarttana* (and) one smallest (*kanishtha*) *nivarttana*, making thus half a *vitti* (of land), connected with it, half of a first rate (*uttama*) house and one middle-sized (*madhyama*) house, and a *khadaivalaka* connected with them,' and, so far as I can make out from the text, this property had originally belonged to one Lakhumanaghaisāsa,<sup>2</sup> who had sold it to the traders of the village, of whom it was afterwards purchased by Kāliyana

The date of this donation does not work out satisfactorily, for the first of the bright half of Āśvina of Śaka-Samvat 1114, which was the year Paridhāvin, corresponds to the 9th September,<sup>3</sup> A.D. 1192, which was a Wednesday, not a Friday. The localities I am unable to identify.

Finally, our inscription (in lines 19-23) records that, on Friday, the fifth lunar day of the bright half of Phālguna of the Pramādin year, the same *Nāyaka* Kāliyana gave to the same four Brāhmanas some land, which he had purchased of Māyūmkauvā, the daughter's daughter of Somēśvarabhatta, a student of the Samaveda, for the purpose of feeding the pupils at a school<sup>4</sup> established for the study of the Vēdas

The year Pramādin of this date should be Śaka-Samvat 1115 expired, and for this year the given date corresponds to Friday, the 28th February, A.D. 1194, when the 5th *tithi* of the bright half ended 21 h 44 m after mean sunrise

#### TEXT<sup>5</sup>

- 1 Svasti [1\*] Śrīman mahamandalēśvarō Vira-Bhōjadevah<sup>6</sup> Pranālaka-durgga śibue  
sukha-samkathā-vinōdē-
- 2 na rājyam kurvanah Śakanripa-kālād-ārabhya varshēshu dvādaśōttara-  
śatādhika-sahasrēshu nivrittēshu varttamāna-Sā-
- 3 dhārṇa-samvatsar-āntarggata-Pushya-bahula-dvādaśyām Bhauma-vare bhānōr-  
uttarāyana-samkramana-parvvanī nija-rājy-ā-
- 4 bhividdhayē sahaṇāsi-Lokana-nāyakēna kārṇṭasya mathasy<sup>7</sup> Amṛtēśvaramūrty-  
Umāmaheśvaradēvasya paṇchopachā-
- 5 ra-pūj artham sahaṇāsi-brāhmana-bhōjan-artham śrī-Mahālakshmi(kshmi)dēvyas-  
trikūla-narīdya-pari[ch]āl artham<sup>8</sup> tan-matha-khamda-sphuti-
- 6 ta-jirn-ōddhār-artham<sup>9</sup> Edenād-āntarggata Kopparavāda-grāma-sam-abhyamutārē<sup>10</sup>  
pūrvva-digbhāgē Tiravādabidāt Pannāle-durgga gāmi-

<sup>1</sup> A place 'Bir' or 'Beed' lies 7½ miles south west of Kolhapur, and, in case this were the Tiravādabida of our inscription, I would identify Kopparavāda with the village 'Kopurda' of the maps, which is about 2 miles north by west of 'Bir'

<sup>2</sup> The word *khaddiya*[m?], which in line 16 precedes this name, I do not understand

<sup>3</sup> The first *tithi* of the bright half ended about 11 h 12 m after mean sunrise of this day

<sup>4</sup> The original, in line 21, has the word [*kho?*]daka which I do not understand

<sup>5</sup> From an impression, supplied to me by Dr. Fleet

<sup>6</sup> Originally 'devō' was engraved

<sup>7</sup> Here and in other places below, the rules of *sandhi* have not been observed

<sup>8</sup> It is difficult to say whether the last but one word of this compound should be read *parichāla* or *parivāla*. I take it to be *parichāla*, employed in the sense of *parichāra*, i.e. *pūja*, compare the use of the word *pūja* in l. 5

<sup>9</sup> Read *antarggata*

<sup>10</sup> Read *abhyantare*

- 7 nō mārggāt pūrvatah karada-kshē[tram]<sup>1</sup> tat-pūrvatah <sup>2</sup> kshētrapāladēvën=  
 ōpalakshitāyāh rikta-tatāka-pālyāh uttaratah  
 8 <sup>3</sup>[karam]ja-mālāt-paśchimatah <sup>4</sup> Dēsilēya-Chemdikēya-vṛitti-kshētra-<sup>5</sup>[karam]ja-  
 kshētrayōr-ddakshinātah <sup>6</sup> ēvam chatuh-sim-ābhyanterē E-  
 9 <sup>7</sup>[de]nāda-damda-mānēna vapyakānām pamchāsād-adhikam pamcha-śatam śālikhalla-  
 kshētram tat-pratibaddham tad-grām-ābhyanterē dvādaśa-  
 10 [ha]sta-pramānam nivēsanam tat-pratibaddham khadavalakam cha <sup>8</sup> ētat=  
 sarvvam tan-matha-nivishta-sahavāsy-Ādityabha-  
 11 tta-Lakshmīdharabhatta-Karahātaka-Prabhākaraḡhaśāsa-Vāsiyanaghaśās-ēty=ēvam ni-  
 vishta-brāhmana-chatushtaya-hastē śā-  
 12 sana-sahitam dhārā-pūrvvakam sarvva-namasyam sarvva-bādhā-parihāram sarvv-āya-  
 viśuddham rājakīyānām=anamguliprēkshaniya-<sup>9</sup>  
 13 m=ā-chamdr-ārka-sthiram dattavān || Anyach=cha || Śakanripa-kālād-ārabhya  
 varshēshu chaturddasōttara-śatādhika-sahasrēshu mvrittē-  
 14 shu varttamāna-Paridhāvi-samvatsar-āmtarggata-Āśvija-śuddha-pratipadi Śukra-  
 vārē tasy=aiya sahavāsi-Lōkana-nāya-  
 15 kasya putrah Kāhyana-nāyakah [sva?]<sup>10</sup> . . [h] [kauvā?] . h sa[trē<sup>11</sup>  
 brāhma]na-bhōjan-ārtham Tāluragekholl-āmntarggata-a-<sup>12</sup>  
 16 grahāra-Pauvagrāma-sim-ābhyanntarē<sup>13</sup> pūrvva-digbhāgē tad-grāma-[ma]hājana-ir=  
 ddāna-krayēna grihitā[m?] khaddiya[m?] Lakhumanagha-  
 17 sāsasya vṛitti-madhyē uttama-nivartta[nam=ēkam kanishtha-ni]varttanam=ēka[m  
 ēvam=a]rddhā [vri]ttih tat-pratibaddham u[ttama]-grihasy=ārdham madhyama-  
 gri-  
 18 ham=ēkam tat-pratibaddham khadavalakam ē<sup>14</sup> . . . . jana .  
 stā . [dā]na-krayēna grihitvā pū[rvvō]kta-nivishta-brāhmana-chatu-  
 19 shtaya-hastē dhārā-pūrvvakam sarvva-bādhā-pa[rihāram sarvv-āya-vi]śuddham [ā-  
 cham]dr-ārka-sthiram dattavān || Anyach=cha || Pramādi-samvatsar-ānta-  
 20 rggata-Phālguna-śuddha-pamchamyām Śukra-vārē <sup>15</sup> . . . . .  
 . . [grā]ma-sim-ābhyanntarē<sup>16</sup> pūrvva-digbhāgē chhamdōga-Sōmēśvarabhattasya  
 21 d[au]hityā Māyimakauvāyāh vrittē<sup>17</sup> . . . . .  
 [sa ē]va Kāhyana-nāyakah vēdādhyayana-[khō?]ḡakā-  
 22 chchhā[t\*]tra-bhōjan-ārtham tasyās=sakā[sād=dāna-krayēna] grihitvā pū[rvvōkta-ni]-  
 vishta-brāhmana-chatushtaya-hastē dhārā-pūrvvakam sarvva-bā-  
 23 dhā-parihāram sarvv-āya-viśuddham=ā chamdr-ārka-sthiram dattavān || chha ||

<sup>1</sup> Here a sign of punctuation was originally engraved, but it appears to have been struck out again

<sup>2</sup> This sign of punctuation is superfluous

<sup>3</sup> The first *akshara* in these brackets is almost entirely broken away, and of the second it is doubtful whether it should be read *ram* or *rum* or *re*

<sup>4</sup> This sign of punctuation is superfluous

<sup>5</sup> Of the *aksharas* in these brackets, again, only the two consonants *k* and *r* are certain I believe that originally *kamra* was engraved, and that this has been altered to *karam*

<sup>6</sup> This sign of punctuation is superfluous

<sup>7</sup> This *akshara* is quite broken away

<sup>8</sup> This sign of punctuation is superfluous

<sup>9</sup> It is just possible that the two *aksharas* *prēksha* may have been altered to *prakshē* and that the *akshara* *pa* (giving *prakshēpa*) may have been added between the lines, above the *akshara* *n*! But *anamguliprēkshaniya* also occurs in other inscriptions

<sup>10</sup> The facsimile in Major Graham's *Report* has *sva mātuh Pōmakōvāyah*

<sup>11</sup> Read *sattirē*

<sup>12</sup> Read *-āntargat ā*

<sup>13</sup> Read *-ābhyanterē*

<sup>14</sup> The facsimile in Major Graham's *Report* has *ētat=sarvvam tad-grāma mahājana hastāt*

<sup>15</sup> Here the facsimile has *tasmīn=ēva agraḡhara Pōva*

<sup>16</sup> Read *ābhyanterē*

<sup>17</sup> Here the facsimile apparently has *vritter=uttama bhūmēh nivarttanasy=ōttar arddham*

## No. 30 — GADAG INSCRIPTION OF THE YADAVA BHILLAMA,

SAKA-SAMVAT 1113

By F. KIELHOEN, PH D, C I E, GÖTTINGEN

This inscription is on a stone at the temple of Trikūṭeśvara (Śiva) at Gadag, the chief town of the Gadag tālukā in the Dhārwar district of the Bombay Presidency. Its existence was indicated, twenty years ago, by Dr Fleet in the *Indian Antiquary*, Vol. II p 298, and I now edit it from an excellent impression, supplied to me by the same scholar.

The inscription contains 21 lines of writing which covers a space of about 1' 7" broad by 1' 11" high. Excepting that in line 12 three *akṣaras* have been intentionally effaced, lines 1-19 are in a fair state of preservation and may be read with confidence throughout, but the greater part of lines 20 and 21 is broken away, and so is the end of the inscription,—probably one or two more lines, of no particular importance. At the top of the stone are, in the centre, a *linga* and a priest, to the right, a cow and calf with the sun or moon above them, and to the left, a bull with the moon or sun above it — The size of the letters is between  $\frac{5}{8}$ " and  $\frac{3}{4}$ " — The characters are Nāgarī. — The language is Sanskrit. Speaking generally, lines 1-9 are in verse, and lines 10-20 in prose, and the inscription apparently ended with other (benedictive and imprecatory) verses — The orthography calls for no remarks.

The inscription records a grant of land by the Yādava king Bhīllamadēva (of Dēvagrī). Opening with a verse which invokes the protection of 'Kamśa's foe' (Viṣṇu), it gives in seven verses the following genealogy of the donor — In Yadu's family there was a king named Sēvanadēva. His son was the prince Mallugidēva. His son, again, was the prince Amaraganga. After him his younger brother Karnadēva became king. And his son was the king Bhīllamadēva, an incarnation as it were of Kṛishna, who, conquering many countries and acquiring much wealth, rendered the rule of the family of king Sēvana (or of the Sēvana kings) highly prosperous — After this, the inscription in another verse (in line 9) states that Bhīllamadēva had a minister, named Jaitasimha, who was endowed with the three constituent elements<sup>1</sup> of regal power, whose prowess was surpassing thought, and who was a very scorpion to rulers of districts.

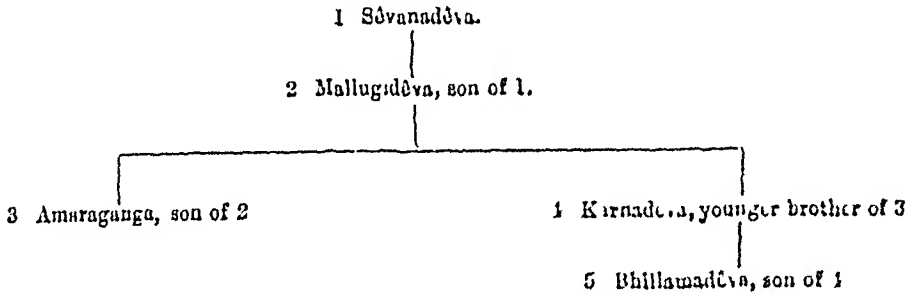
Lines 10-19 then record that, at the representation of this Jaitasimha, His Majesty Bhīllamadēva, adorned with such titles as 'the refuge of the whole world, the illustrious favourite of the earth, *Mahārājādhrāja*, *Paramēśvara*, *Paramabhāṭṭāra*<sup>2</sup>, the ornament of Yadu's family, born in the holy Viṣṇu's lineage,' while his camp of victory was located at Hērūrā,— at a solar eclipse on Sunday, the new-moon tithi of Jyāishtha of the Virōdhakṛit year, when 1113 years had elapsed of the era of the Śaka king,— after having washed the feet of the holy chief of ascetics Siddhāntichandrabhūshanapanditadēva, also called Satyavakya, the disciple of Vidyabharanadēva who in turn was a disciple of Somēśvaradēva, and superintendent (or chief priest) of the shrine of the god Svayambhū-Trikūṭeśvara at Kratuka, granted the village of Hirya-Handigōla in the Beluvola Three-hundred, free from tolls, taxes and molestation, with every kind of income, with its boundaries as they were known before, not to be pointed at with the finger by the king's officials, and together with the *tribhōga*,<sup>3</sup> making it a *sarva-namasya* grant and dividing it into two parts, one of which, according to line 19, was destined for the god Trikūṭeśvara. — From here the text becomes mutilated or is entirely broken away, and what remains of lines 20 and 21, only shows that the

<sup>1</sup> viz. *prabhutva*, *mantra*, and *śiddhi*

<sup>2</sup> See *Ind. Ant.* Vol. XIX p 271, I do not feel sure that the explanation, there given of '*tribhōga*', is correct, but am unable to explain the term myself.

inscription ended with an appeal to future rulers to respect this grant, and with one or more of the customary benedictive and imprecatory verses

According to the above, the genealogy, furnished by this record of Bhīllama,<sup>1</sup> is this —



Of these princes or kings, Sévanadēva clearly is the Śūna or Śūnachandra of whom we possess two inscriptions of Śāka-Samvat 991,<sup>2</sup> and Amaraganga is the Amaragāṅgeya who in Hēmadri's *Vratakhanda*<sup>3</sup> also is stated to have been born from Mallugi, while in the Haralahalli copper-plates<sup>4</sup> of Singhana II of Śāka-Samvat 1160 his name is given before that of Mallugi, his exact relationship to this prince being left undefined. Quite new to us are the name of Karnadeva and the statement that he was Bhīllama's father. The Paithan copper-plates<sup>5</sup> of Rāmachandra of Śāka-Samvat 1193 only record in a general way that Bhīllama came after Mallugi, but the Haralahalli plates distinctly assert that Bhīllama was born from Mallugi, and this, too, is the conclusion which Professor Bhandarkar has drawn from the account of the Yadava family given by Hēmadri — To reconcile these different statements is impossible, and, obliged to choose between them, I would unhesitatingly adopt the account given by the present inscription, because I do not believe that its author could have made a mistake about the name of the father of the sovereign whose grant he was recording.

The name of the minister at whose representation this grant was made, according to our text, was Jaitasimha. He of course is the Jaitrasimha who, in line 30 of the Gadag inscription<sup>6</sup> of the Hoysala Vīra-Ballāla of Śāka-Samvat 1114, is described as the right arm of Bhīllama, and whose defeat by Vīra-Ballāla is spoken of in that inscription. With great probability it has been suggested that this Jaitasimha or Jaitrasimha must be identical with Bhīllama's son and successor, Jaitugi or Jaitrapāla, but it is somewhat strange that our inscription should be silent about the close relationship of both.

The prose part of this inscription has much in common with the corresponding portion of the inscription of Vīra-Ballāla which has just been mentioned. It records a grant made in favour of the same temple, and mentions the same ascetic as the personage whose feet are supposed to have been washed by the donor. The date of our inscription corresponds, for Śāka-Samvat 1113 expired which was the Virôdhakrit year, to Sunday, the 23rd June, A. D. 1191, when there was a solar eclipse which was visible in India, 10 h 29 m after mean sunrise, and the date of Vīra-Ballāla's inscription is Saturday, the 21st November, A. D. 1192. Between these two dates, therefore, Jaitasimha must have been defeated by Vīra-Ballāla, and must the country about Gadag have passed from the possession of Bhīllama into that of the Hoysala prince, a circumstance which undoubtedly caused somebody to efface Bhīllama's name in line 12 of this record.

<sup>1</sup> Compare Dr Fleet's *Dynasties of the Kanarese Districts*, p 72, and Dr Bhandarkar's *Early History of the Dekkan*, p 81.

<sup>2</sup> See *Ep Ind* Vol II, p 224.

<sup>3</sup> See Dr Bhandarkar, *l.c.* p 112, v 35.

<sup>4</sup> See *Jour Bo As Soc* Vol XV p 386.

<sup>5</sup> See *Ind Ant* Vol XIV p 315.

<sup>6</sup> See *ib* Vol II p 300.

Of the localities mentioned in this inscription, Kratuka is Gadag itself, and Hirya-Handigola probably is the village of 'Hundeegol,' about six miles west by north of Gadag, the place Hērūrā mentioned in line 12 I am unable to identify

TEXT<sup>1</sup>

- 1 [Ūm] | Ōm svasti || Avatu<sup>2</sup> sa vah Kamsārñh kumuda ruchur-bhātī  
yat-karē śamkhah | kshirābdhu-mathana-sambhrama samkrāntah
- 2 phena-pumja iva || [1 ||\*] Asti<sup>3</sup> kshattriya-simhasya Yadu-nāmnah  
kulam bhuvi | lila-krit-āvatârēna Harinā
- 3 yad=alamkṛitam || [2 ||\*] Tatra Sévanadēv-ākhyah prathitah prithivī-  
patih | āsid=aśsha-bhūpāla-mauli-lālita-sā-
- 4 sanah || [3 ||\*] Tasya Mallugidēv-ākhyō babhūva nripatih sutah | yasya  
na piatimallō śbhūn=nripēshu kṛiti-mamdalē || [4 ||\*] Tasy=ā-
- 5 py=Amara-gamg-ākhyas=tanayō śbhūn=mahīpatih | pratāpa-pāvaka-plushta-  
pratyarthi-nripa-kananah || [5 ||\*] Tatas=tad anujah
- 6 śrīmān=Karnnadēvō nripō śbhavat | śaradimdu-prabhā śubhra-yaśō-  
dhavalit-ākhlah || [6 ||\*] Tasya cha ||
- 7 Jāto Vṛmdāvana-kridā-kautuki śamkha-lāmcchha(chha)nah | rājā  
Bhullamadēv-ākhyah sutah Kri-
- 8 shnā iv=āparah || [7 ||\*] Ākramya vividhān=dēsān=arjayitvā dhanam bahu |  
yāna Sévana-bhūpala-
- 9 kula-rājyam vivarddhitam || [8 ||\*] Tasy=āsti Jantasiṃh-ākhyah śakti-  
traya-samanvitah | atarkya-vikramō mam-
- 10 trī mamdalēśvara-vṛščukah || [9 ||\*] Tasya vijñāpanēna ||<sup>4</sup> tēna cha  
samastabhuvanāśraya-śrīprithvivallabha-mahāā-
- 11 jādhirāja-paramēśvara-paramabhattachāra-Yadukulatilaka-śrīViśhnuvamśodbhāv-ētyādī-  
samasta-nāmā-
- 12 vali-virājamānēna śrīmat pratāpachakravartin[ā] . . .<sup>5</sup> dēvēna  
Hērūrā-samāvāsita-vijayaskandhā-
- 13 vārēna Śakanripakāl-ātita-samvatsara-satēshu trayōdaś-ādhikēshv=ēkādaśasu  
varttamana-Virōdhakrit-samvatsa-
- 14 r-āmtargata-Jyēsth-āmāvāsyāyām=Āditya-vārē sūrya-grahanē śrīmat-  
Kratuka-Svayambhū-Trikûtēsvaradēva-sthānāchā-
- 15 ryasya Somēśvaradēva-sishya-Vidyābharanadēva śishyasya Satyavāky-āpaia-  
nāmadhēyasya śrīmat-parama-
- 16 tapasāchārya-Siddhāmtichamdrabhūshanapamdītadēvasya pāda-prakshālanam  
kritvā Beluvolatrisat-āmtargata-
- 17 Hirya-Handigola-nāma grāmah sa śulka kara-bādhā parihāyah samast ādēya-  
sahitah pūrva-prasiddha-
- 18 simā-samanvitō iājakiyānām=anamguliprēkshaniyas=tribhog-iyuktah sarva-  
namasyilṛitya dvēdhā
- 19 vibhajya dhāā-pūrvakam sa-śāsanō dattah || Tati=aiko bhāgas=  
tasy=aiva bhagavatas=Trikûtēsvaradēvasy=ā-

<sup>1</sup> From an impression, supplied to me by Dr. Fleet

<sup>2</sup> Metre Āryā <sup>3</sup> Metre of verses 2-9 Ślōka (Anushtubh)

<sup>4</sup> This sign of punctuation is superfluous

<sup>5</sup> Here about three *alsharas* are intentionally effaced, but these *alsharas* must have been *Bhīllama*, and I believe that the traces which remain of them, fully justify this reading.

20 <sup>1</sup> bhûmipâlah pâlaniyah || Uktam cha pâlanê dharmas=tad-vamśyair=anyais=cha  
21 <sup>2</sup> bhūh Sagar-ādibhūh | yasya yasya [yadā] [râ\*]ja-

No 31 — PARLA-KIMEDI PLATES OF THE TIME OF VAJRAHASTA

BY F KIELHORN, PH D, CIE, GOTTINGEN

These plates were first brought to Dr Hultzsch's notice by M<sup>r</sup> G V Ramamurti of Parlâ-Kimedî, the chief town of the Parlâ-Kimedî Zamindârî in the Gañjâm district of the Madras Presidency, and were afterwards sent to him for examination by the Collector of Gañjâm. They have now been presented to the Madras Museum by Sri Padmanabha Deo, brother of the Zamindâr of Parlâ-Kimedî. I edit the inscription which they contain from excellent impressions, supplied to me by Dr Hultzsch.

These are three well preserved copper-plates, each of which measures 9" long by from 2 $\frac{1}{4}$ " to 2 $\frac{3}{8}$ " broad. About 1 $\frac{5}{16}$ " from the proper right margin, each plate has a round hole, about  $\frac{1}{16}$ " in diameter. The ring which passes through these holes had not been cut when the plates were received by Dr. Hultzsch. It is 3 $\frac{1}{2}$ " in diameter and  $\frac{3}{8}$ " thick, and has its ends secured in a slightly oval seal which measures about 1 $\frac{1}{4}$ " by 1 $\frac{3}{8}$ " in diameter. This seal bears in relief a bull couchant, facing the proper left, with the moon's crescent above it, and placed on a plain pedestal which is supported by a lotus flower. Between this flower and the pedestal is the Nagari legend *śrī-D[ā\*]raparanô* — Each of the three plates is inscribed on both sides, but the writing which we now find on the first side of the first plate, and, with the exception of four *aksharas*, all the writing on the second side of the third plate, are apparently later additions, and the inscription proper which these plates contain begins therefore on the second side of the first plate and ends at the top of the second side of the third plate. Of the writing within these limits the average size of the letters is about  $\frac{1}{4}$ ". The characters, perhaps the most interesting feature of this inscription, present a curious mixture<sup>3</sup> of the Nāgarī alphabet, as written in Southern India, and of several southern alphabets, properly so called. Speaking generally, of about 730 *aksharas* which the inscription contains, 320 are written in Nāgarī and 410 in southern characters, and the writer has not merely shown his familiarity with several kinds of writing, but has also displayed some skill in the arrangement of the different characters. To show this, it will suffice to draw attention to the manner in which he has written, *e g*, the word *parama-māhēśvaro* in l 7, and the same word in l 9, *Gangāmalakulatīlakô* in l 8, and *Gangāmala-kulatīlakah* in l 9, *sūtradhāra* in l 3, and the same word in l 28, *guna* and *gana* in lines 10 and 11, *rahubhir* in l 25, and *bahubhis* in lines 25-26, *yasya yasya* and *tasya tasya* in l 26, etc. As regards the southern alphabets put under contribution by him, the majority of the characters used is found in the Chēra copper-plates of which a photo-lithograph is published in the *Indian Antiquary*, Vol V p 138, but some of the characters employed also are peculiar to what Dr. Burnell has called the Western Chalukya alphabet of A D 608, the Eastern (Kalinga) Chālukya alphabets, and even the Chola-Grantha alphabet. It thus happens that, excepting the letters *r* (in *Brayamarāja* in l 13), *l* (in *Ohōla* in l 10), *ḷ* (in *Sēḷuśēḷāgaḍḍi* in l 18, and *ḷomka* in l 20), and a few others which would not be expected to occur frequently, every letter

<sup>1</sup> At the commencement of this line, about twelve *akṣaras* are almost entirely broken away.  
<sup>2</sup> More than half of this line is broken away.

<sup>2</sup> More than half of this line is broken away

<sup>1</sup> A similar mixture of different alphabets we find in the Chicle plates of the Ganga *Maharaja Satyavarman*, *Ind Ant* Vol XIV p 10

appears in at least two forms, and that for some we have no less than four (or even more) different forms. To give a few examples, we have two forms for the initial *a*, e.g. in *an[ā]ka*, l 13, and *asya*, l 16, for *k*, in *Kalingā*, l 2, and *ālakō*, l 8, for *kh*, in *sukha*, l 1, and *likhitam*, l 28, for *g*, in *grāma*, l 15, and *grāmasya*, l 16, for *ch*, in *achala*, l 2, and *āchāryya*, l 28, for *ḍ* in *chūdāmanēr*, l 3, and *chūdāmani*, l 6,— three forms for *dh*, in *dharmasya*, l 27, *sātradhūrasya*, l 3, and *adhīrāja*, l 8, for *m*, in *amara*, l 1, *mahārāja*, l 8, and *parama*, l 9, for *v*, in *dēlah*, l 9, *bhūraṇa*, l 3, and *vara*, l 6, for *s*, in *svasty*, l 1, *sarva*, l 1, and *sakala*, l 10,— four or even more forms for *j*, in *rāja*, l 13, *janita*, l 5, *rāja*, l 8, *rājō*, l 11, and *mañjari*, l 6, for *n*, in *anukārinah*, l 1, *ramaniya*, l 1, *guna*, l 10, *dakshinatah*, l 17, and *gana*, l 11, for *t*, in *vijayaratah*, l 1, *pratiśhṭitasya*, l 2, *tasya*, l 9, *adhīpatih*, l 10, and *ittham*, l 12, for *h*, in *Mahendra*, l 2, *āhava*, l 5, *mahārāja*, l 8, and *parihāram*, l 15. And equally great is the variety of the signs for the medial vowels, especially in the case of *u*, *ū*, *ē*, and *o*, which are written in four, five, or even six different ways — The language of the inscription is Sanskrit, and, excepting two benedictive and imprecatory verses in lines 24-26, and another verse giving the name of the *dūtaka* (here called *ājñapti*) in lines 27-28, the whole is in prose — In respect of orthography I have only to state that the consonant *b* is four times denoted by the sign for *v* (by the Nagari sign for this letter in *lavdha*, l 13, *Kadamva*, l 22, and *tahubhir*, l 25, and by a southern sign in *śavdah*, l 5), and twice by its own proper sign (in *luṣumbinah*, l 11, and *bahubhis*, ll 25-26, where both times the same southern sign has been employed).

The inscription is of the reign of a Ganga king Vajrahasta, and it begins, similarly to the grants of the Ganga *Mahārajas* Indravarman, Divendravarman, and Satyavarman,<sup>1</sup> just as if it were meant to record a grant by that king himself, thus —

"Om! Hail! From his victorious residence of Kalingānagara which, charming with the delights of all seasons, resembles the town of the immortals,— the devout worshipper of Mahēśvara (Śiva), who meditates on the feet of his parents, the ornament of the spotless family or the Gangas, the *Mahārājādhirāja Paramēśvara*, the illustrious Vajrahastadēva, who is freed from the stains of the Kali age by his obeisance to the two lotus-feet of the holy Gokarnasvāmin, the parent of the movable and immovable, the unique architect who has constructed the whole world, (the god) with the moon for his crest-jewel who is installed on the spotless summit of mount Mahendra, who by his onslaught in many battles has roused the shouts of victory, whose blessed feet are tinged with thick clusters of the lustre of the crest-jewels of the circle of all chieftains, bowed down by his prowess, and whose fame is pure like the white water-lily, the jasmine, and the moon, and diffused in all quarters" Then, instead of recording some command of the king so described, the inscription in lines 9-15 tells us that "in the reign of this (Vajrahastadēva), the devout worshipper of Mahēśvara, the ornament of the spotless family of the Gangas, the regent of five districts (*pañcha-ukhaya*), the illustrious Daraparaja, a dear son of the illustrious Chōḷa-Kāmadirāja and a home of all excellent qualities, issued the following command to all cultivators or householders (*kutumbin*) inhabiting Lankākōṇa — Be it known to you that, on the occasion of giving (our?) daughter (to him) in marriage, we have given the village named Hossandi, exempting it from all taxes, to the ornament of the Naggai-Saluki<sup>2</sup> family, the son of the illustrious Eṭayamarāja, the *Rājaputra* marked with the name of (i.e., probably, named after) the illustrious Kāmaḍi, who has illumined the quarters of the compass with the banner of the renown which he has gained by his victories in many battles"

Lines 16-21 then give an account of the boundaries of the village of Hossandi, which clearly contains the names of a fairly large number of other villages, but which,— owing partly to

<sup>1</sup> See *Ind Ant* Vol XIII pp 120, 123 275, Vol XIV p 11, Vol XVI p 134, and Vol XVIII p 144

<sup>2</sup> [This appears to be a corruption of the word *Chalukya* — E H]

my inability of identifying any of the localities mentioned,— I do not fully understand To the east of Hossandi was Gûladda, and to the south-east Kuravâgadda, apparently two villages To the south and south-west were a water-pond and the triangular (?) boundary-line of (the villages?) Vapavâta, Chitrakummi, and Hommandi To the west lay (the village?) Śeṣuśeṣâgaddi, the Palunga hill, and two boulders described as *aramgam-patthara* and *bhaduvalâ-patthara*<sup>1</sup> On the north-western corner was the Kaurâ river and a *suliyâ* (?) rock as far as (the village?) Asuravâli To the north lay the village of Nanûnichaddâ, and a rock in the middle of a valley,<sup>2</sup> and to the north-east (the village?) Khandaddâ as far as Guladdâ, which must be the Gûladda previously mentioned — This account of the boundaries is followed, in lines 21-22, by the statement that the official in charge or headman (? *pâlaka*) of the village, so granted, (at the time) was the illustrious Ugrakhêdirâja,<sup>3</sup> born in the Nidusanti clan, and called 'the ornament of the spotless family of the Kadambas'

Lines 23-26 contain the usual admonition not to interfere with this donation, and cite two of the ordinary imprecatory verses, here ascribed to Vyâsa Line 27 records, in another verse, that the *Ājñapti*<sup>4</sup> (or *dâtaka*) of this grant (*dharma*) was Vachchhapayya of the Kâyastha family, a minister of Dâraparâja And the inscription ends with the statement that it was written by the *Mahâsamdhunigrahin* Drônâchârya, and engraved by the artisan Namkañchyemâchari

The inscription contains no date, but it would in my opinion, on mere palæographical grounds, have to be assigned to about the 11th century A D Now the Viṣagapatam copper-plate grants of Anantavarma-Chôdagangadêva<sup>5</sup> mention five Ganga kings named Vajrahasta, and since the latest of them, Vajrahastadêva V, the grandfather of Anantavarma-Chôdaganga who was anointed king on the 17th February, A D 1078, must have ruled about A D 1035-1070, it does not seem to me at all improbable that he may be the Vajrahastadêva in whose reign was made the donation which is recorded in our inscription

Of the localities mentioned in this inscription, the town Kalingânagara (or Kalinganagara)<sup>6</sup> and the mountain Mahêndra are often spoken of in other inscriptions of the same family, and well known to us The other localities referred to I have not been able to identify

I have already stated that these copper-plates contain some additional writing, apparently of a later date, on the first side of the first plate and on the second side of the third plate On the proper left half of the second side of the third plate there are four lines of incorrect Sanskrit, in southern Nâgarî characters, which evidently have not been written by the writer of the inscription described above The exact meaning of these lines I cannot make out, but it would seem to me that they record a donation, by means of a copper-plate grant, of the village Homandi (called Hommandi in l 17 of the preceding inscription) by a *Rânaka* Udayakhêdin A transcript of the four lines would be as follows —

Rânaka-śrî-Udaya(?)khêdi kêm[â?][ô?]-  
mandi yâ(?)vad(?)vadâ grâma Homandi  
pravêsa tâmvra-sâsana(?) datah chatur-â-  
ghatâ-simâsandhi-prayântah

Regarding the endorsement of four lines on the first side of the first plate, nothing can be said but that it is not in Sanskrit and that, in line 3, it refers to Homandi

<sup>1</sup> *Patthara* would of course be the Sanskrit *prastara*, 'a stone, rock'

<sup>2</sup> [According to Brown's *Telugu Dictionary*, *lonka* means 'a dell'— E H ]

<sup>3</sup> Compare the name *Dharmakhêdin* in *Ind Ant* Vol. XVIII p 145, l 12

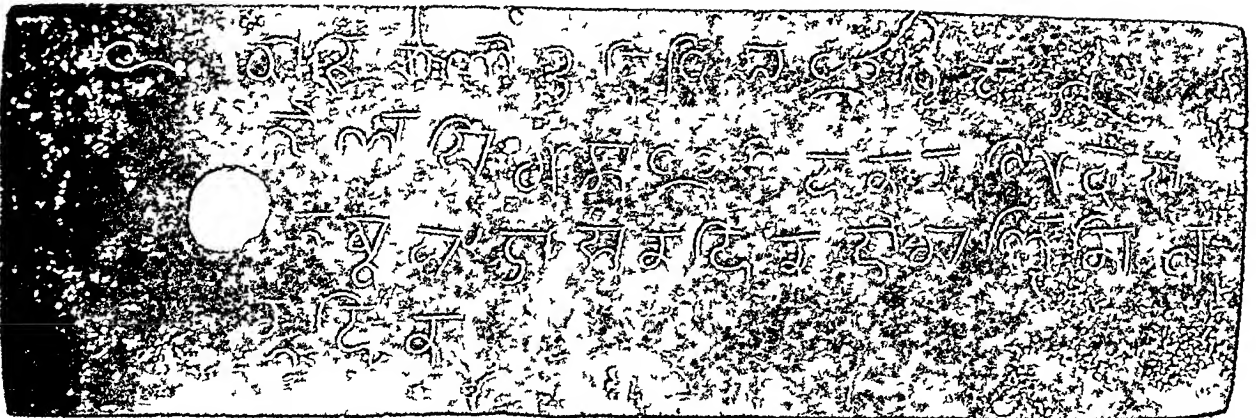
<sup>4</sup> For the employment of this term compare *Ind Ant* Vol VII p 17, l 63, XII p 93, l 60, XIII p 56, l 25, p 138, l 28, p 250, l 35, XIV p 55, l 113, XIX p 433, l 114, XX p 17, l 20; p 106, l 28, p 471, l 51

<sup>5</sup> See *Ind Ant* Vol XVIII pp 164, 170-171, and 175

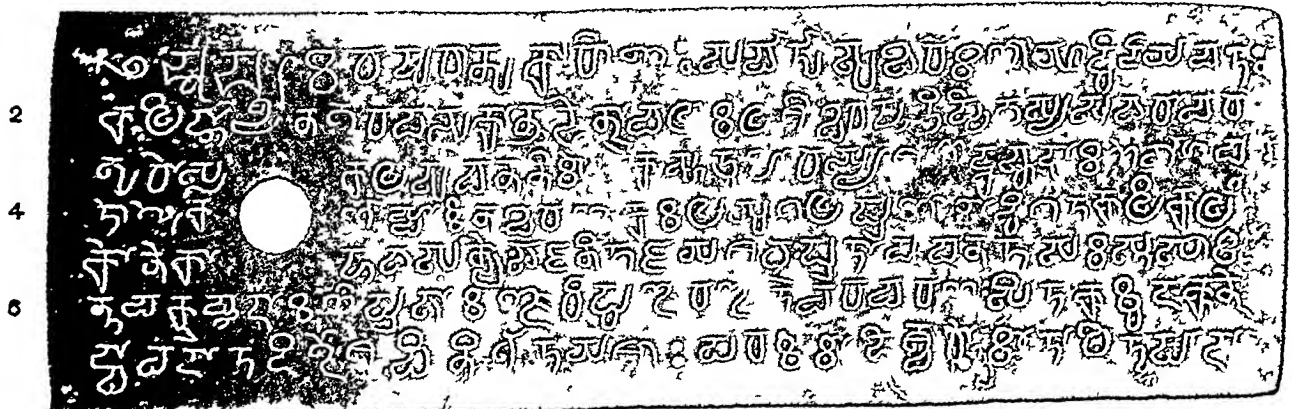
<sup>6</sup> See page 131 above, note 1



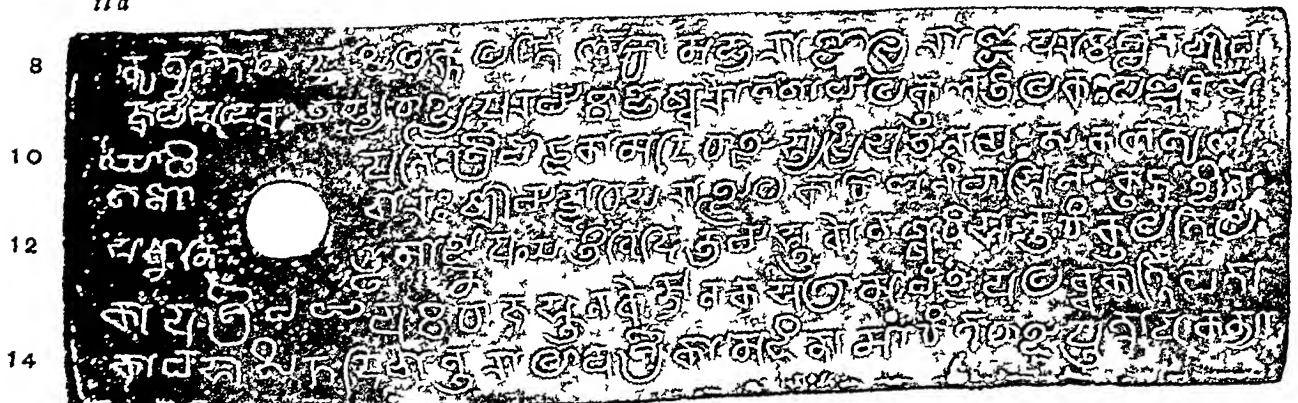
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10



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TEXT<sup>1</sup>

## First Plate, Second Side

- 1 Om<sup>2</sup> svasty=Amarapur-ânukâmnah<sup>3</sup> sarvartu-sukha ramanîyâd=vi-jayavatah  
 2 Kalingânagara-vâsakân=Mahêndrâchal-âmalâ-śikhara-pratishthitesya sacharâchara-  
 3 gurôs=sakalâ-bhuvana-nirmân-aika-sûtradhârasya śaśânka-chûdâmanêr=bhagava-  
 4 tô Gôkarnasvâminakha(ś=cha)ranakamala-yugala-pranamâd=vigata-kalikalam-  
 5 ko=nêk-âhava-samkshôbha-janita-jayaśavda(bda)h pratâp-âvanata-samasta-sâma-  
 6 nta-chakra-chûdâmanî-prabhâ-mañjari-puñja-rañj[<sup>1</sup>]ta-vara-charanah<sup>4</sup> sita-kumuda-  
 kund-ê[m\*]-  
 7 dv-â(a)vadâta-dîgdêśa-vinirgata-yaśâh paramamâhêśvarô mâtâpitri-pâdâ-

## Second Plate, First Side

- 8 nudhyâtô Gang-âmalâ-kula-tilakô mahârâj[â]dhirâja-paramêśvara-śrî-Va-  
 9 jrahastadêvah<sup>5</sup> tasya râjyê paramamâhêśvarô Gamg-âmalâ-kula-tilakah pañchavisha-  
 10 y-âdh.patih śrî-Chôla-Kâmadîrâjasya priya-tanayah sakala guna-  
 11 gan-âg[â\*]rah śrîmad-Dâraparâjô Lamkâkôna-nivâsinah kutumbinah  
 12 sarvvân=ittham=âjûâpayati [i\*] Vîditam=astu vô Naggari-Saluki-kula-tila-  
 13 kâya<sup>6</sup> śrî-Erayamarâja-sûnavê<sup>7</sup> an[ê\*]ka-samgrâma-vijaya-vadha(bdha)-kîrtti-patâ-  
 14 k-âvabbâsita-dîgantârâlâya śrî-Kâmadî-nâm-âmkita-râjaputrâya kanyâ-

## Second Plate, Second Side

- 15 dâna-nimittê Hossandî-nâmâ grâmô=smâbhir-ddatta iti<sup>8</sup> sarvva-kara-pama(n)hâram kri-  
 16 tvâ [i\*] Asya grâmasya simâ-sandhayah<sup>9</sup> pûrvvatah<sup>10</sup> Cûladdah<sup>11</sup> âgnêyatah  
 Kuravâgaddah  
 17 dakshinatah sôdakas=tatâkah Vapavâta-Chitragummi-Hommandi-trikola(na<sup>12</sup>)-  
 18 sandhuh nairriti(tî)m yâvata(t) paśchimatah Śêlûśêlâgaddi Palumga-pa-  
 19 rvvatah aramgam-pattharah bhaduvalâ-pattharaś=cha vâvavya-konê Kaurâ-vênî  
 20 sulhyâ-śilâ Asuravâlm yâvata(t) uttaratah Nanûnic<sup>13</sup>-addâ-grâmah lomka-  
 21 madhyê patthara-silâ îśânatah Khandaddâ Guladdâm yâvata(t) [i\*] Asya  
 grâmasya pa-

## Third Plate, First Side

- 22 lâkah<sup>12</sup> Kadamv(mb)-âmalâ-kula-tilakah<sup>13</sup> śrî-Ugrakhê[d]irâjah<sup>14</sup> Nîdusamti-vamśa-  
 samudbhava-<sup>15</sup>

<sup>1</sup> From impressions, supplied to me by Dr Hultzsch

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Read *svasti* | *Amarâ*<sup>o</sup> Originally *âkârânah* was engraved

<sup>4</sup> The sign of the vowel *i* of *rañjita* is extremely faint in the impression

<sup>5</sup> I would not join this word with the following by the rules of *samdh*

<sup>6</sup> Read *śry-Era*<sup>o</sup> <sup>7</sup> Read *-sûnavê=nêka-*

<sup>8</sup> Thus *iti*, if used at all, should have been placed after the following *kritvâ*

<sup>9</sup> Originally *sandhiyah* was engraved, but the sign for *i* has been struck out

<sup>10</sup> In the original this word looks rather like *purganah* Here and below, the rules of *samdh* have not been observed.

<sup>11</sup> Here and in the following, the consonants which I have transcribed by *dd*, may possibly be *dd*

<sup>12</sup> Read *palakah* <sup>13</sup> Read *śry Ugra*<sup>o</sup> <sup>14</sup> Read *°rajô*

<sup>15</sup> This last *akshara* originally was either *ta* or *vô*, but it appears to have been altered to *va*

- 23 ś=cha [||\*] Asy=ôpama(ri) na kênachid=vâdhâ karāṇīyâ [!\*] yah karâ(rô)ti sa  
 pañcha-mahâpâtaka-samyu-  
 24 ktô bhavati [||\*] Vy[â\*]sên=âpy=uktam || Sva-dattâm<sup>1</sup> para-dattâm vâ yô harêta  
 vasundharâ[m !\*]  
 25 <sup>2</sup>shashtir=vvarsha-sahasrâni vishtâyâm jâyatô krimih [||\*] Va(ba)hubhir=vvasudhâ  
 dattâ ba-  
 26 hubhis=ch=ânupâtâ [!\*] yasya yasya yadâ bhûmis=tasya tasya tadâ phalam [||\*]  
 27 Âjñaptir=asya dharmasya Kâyastha-kula-bhûshanah [!\*] mantra<sup>3</sup> Dâraparâjasya  
 Vachchhapayyô ma-  
 28 hâmatih [||\*] Likhitam mahâsandhivigrahi-Dîônâchâryy[ê]na [!\*] utkirṇam  
 sâtradhâra-Namkañchyê-<sup>4</sup>

*Third Plate, Second Side*

- 29 mâcharinâ [||\*]

No 32 — ALAMPUNDI PLATE OF VIRUPAKSHA,

SAKA-SAMVAT 1305

By V VENKAYYA, M A

A tentative English translation of the subjoined inscription was published in 1878 in the *Manual of the South Arcot District* (page 2, note \*), and Mr Sewell has drawn attention to this translation in his *Lists of Antiquities*, Volume I page 207. The original consists of a single plate which is now in the possession of Nârâyana Śâstî of Âlampûndi,<sup>5</sup> a village in the Śeñji (Gingee) division of the Tindivanam tâlukâ of the South Arcot district, and was obtained by Dr Hultzsch on loan through the kind offices of the Collector of the district. The plate measures about 11½" in height and 6½" in breadth, and is rounded at the top. Both sides of the plate have raised rims to protect the writing, which is in fairly good preservation. There is a hole at the top of the plate, but the ring for which the hole was made, and the seal which that ring may have carried, are not forthcoming.

With the exception of the colophon *Śrî-Harihara*, which is in Kanarese characters, the alphabet employed in the inscription is Grantha, which differs very little from its modern form. As in other Grantha and Tamil inscriptions,—if a group consisting of a consonant and of the secondary form of a vowel stands at the end of a line, the second element of the group is occasionally placed at the beginning of the next following line if no room is left for it at the end of the preceding line. Thus, of *de* of *dēoyām* (l. 9 f), the *ē* is at the end of line 9 and the *d* at the beginning of line 10. Similar instances occur in *sau* (l. 12 f) and *bhyô* (l. 20 f). Again, of *mayâ* (l. 21 f), the *y* is found in line 21 and the *â* in the following line. Another instance of the same peculiarity occurs in *kkô* (l. 15 f). Such a separation is impossible in the Telugu or Kanarese alphabets, because the secondary form of a vowel is there attached to the consonant itself and constitutes along with it a single complex symbol. In the Grantha, Tamil, and Malayâlam alphabets, the secondary vowel forms are distinct symbols which are written either before or after the consonant. Irregularities similar to those pointed out above are thus

<sup>1</sup> Metre Ślôka (Anushtobh), and of the following verses

<sup>2</sup> Read *shashtim varsha*

<sup>3</sup> Read *mantri*

<sup>4</sup> Originally *sâtradhâri*—was engraved, but the sign for *i* has been struck out

<sup>5</sup> No 80 on the *Tindivanam Taluk Map*

rendered possible in these alphabets, and are of frequent occurrence in Grantha and Tamil inscriptions<sup>1</sup> Another graphical peculiarity of the Âlampûndi plate deserves to be noted The consonant group *nr* of the Tamil names *Palakunra* (l. 15) and *tânri* (l. 23) is, in the absence of Grantha letters to represent it, denoted by the group *nr*, as it would be vulgarly pronounced even now The language of the subjoined inscription is incorrect Sanskrit, verse (ll 1 to 22, and 26 to 33) and prose (ll 1, 22 to 26, and 34)

The first and second verses of the inscription contain invocations addressed to the Boar-incarnation of Vishnu and to the goddess of the Earth, respectively The third verse refers to Bukkarâja (I), who belonged to the race of the Moon, and who was the son of Samgama (I) by Kâmâkshî. Bukka's son was king Harihara (II) who, as in other inscriptions,<sup>2</sup> is said to have performed "the sixteen great gifts" (verse 4) Harihara (II) married Mallâdêvi, who belonged to the family of Râmadêva, and their son was Virûpâksha (v 5), who conquered the kings of Tundira,<sup>3</sup> Chôla and Pândya, and the Simhalas, and presented the booty of his wars to his father (v 6) On the day of the Pushya-samkrânti of the year Raktâkshun (v 8), which corresponded to the Śaka year 1305,<sup>4</sup> king Virûpâksha (v 7) granted to certain unnamed Brâhmanas of various *gôtras* the village of Âlampûndi (v 9) This village had been the object of a previous grant by Harihara (II) (v 9) and had then received the surname Jannâmbikâbdi (v 10) The pronouns *mama* and *mayâ* in lines 17 and 21 show that both Harihara's previous grant and the present donation of Virûpâksha were made at the instance of a princess who was the sister of Harihara (II) (v 9) and, consequently, the paternal aunt of Virûpâksha, and whose name must have been Jannâmbikâ, because the village of Âlampûndi received the surname Jannâmbikâbdi (i.e. Jannâmbikâ-samudram)<sup>5</sup> after her own name The description of the boundaries of the granted village is contained in lines 22 to 26 Then follow three of the customary imprecatory verses The inscription ends with the name *Śrî-Harihara*

The Âlampûndi plate would add considerably to our knowledge of the history of the first Vijayanagara dynasty, if we could be quite sure of the genuineness of the plate As in other inscriptions of this dynasty, the first historical person is said to have been Samgama (I). The Âlampûndi plate is the only inscription which informs us of the name of Samgama's queen, viz. Kâmâkshî. According to the same plate the queen of Harihara II was Mallâdêvi The Satyamangalam plates of Dêvarâya II give the name of Harihara's queen as Malâmbikâ<sup>6</sup> As the two names Mallâdêvi and Malâmbikâ are very similar, we may, for the present, consider them as identical The Âlampûndi plate adds that Mallâdêvi belonged to the family of Râmadêva It is not impossible that Mallâdêvi was related to the Yâdava king Râmachandra, who was also called Râmadêva, and who reigned from Śaka-Samvat 1193 to 1230<sup>7</sup> It is from the present inscription that we first learn that Harihara II had a sister called Jannâmbikâ and a son called Virûpâksha, who is reported to have made extensive conquests in the south, and whom his father appears to have placed in charge of at least a portion of the South Arcot district The date of the grant of Virûpâksha (Śaka-Samvat 1305 for 1307, the Raktâkshu *samvatsara*) is a few years later than the accession of Harihara II<sup>8</sup> In referring to a previous grant of the village of Âlampûndi by Harihara II himself, the inscription implies that the latter was ruling over a portion of the modern South Arcot district even before Śaka Samvat

<sup>1</sup> In the Tamil inscriptions contained in Volume I of Dr Hultzsch's *South Indian Inscriptions*, especially in the comparatively modern ones among them, several instances of this peculiarity occur on each page, see, e.g., page 72, where there are no less than nine cases

<sup>2</sup> *ante*, p. 116      <sup>3</sup> On this name see *ante*, p. 119, note 6

<sup>4</sup> The Raktâkshu year does not correspond to Śaka Samvat 1305, but to 1307 current

<sup>5</sup> *Abdi* is a more poetical synonym of *samudra*, a frequent ending of village names, hence the actual surname was probably Jannâmbikâsamudram

<sup>6</sup> *ante*, p. 37, verse 9.

<sup>7</sup> Dr Fleet's *Kanarese Dynasties*, p. 71

<sup>8</sup> Harihara II must have ascended the throne between Śaka Samvat 1293 and 1301, *ante*, p. 115, note 11

1307 We do not know from other sources that, at this time, he had already extended his dominions to that part of the country. The earliest inscriptions of Harihara II that have hitherto been discovered in the south, are dated in Śaka Samvat 1315<sup>1</sup>. Consequently, it is at least doubtful if the date of the Ālampundi plate can be looked upon as genuine. If the week-day were mentioned in the date, it could be verified by an expert, and the result of such verification would help considerably in deciding whether the grant is genuine or not. The omission of the week-day and of the names of the donors may also be urged against the genuineness of the document. The orthographical as well as calligraphical mistakes in which the inscription abounds, and the uncouth language and construction which, to a casual reader, render it difficult to say who the actual donor was,—Harihara, Virūpāksha, or Jannāśrita,—are other facts which may be urged against the genuineness of the plate. On the other hand, we cannot definitely pronounce the inscription to be a forgery, because the date, Śaka-Samvat 1295 (for 1307), actually falls into the reign of Harihara II, who, in verse 2, is spoken of as if he was living at the time of the grant<sup>2</sup>. In spite of the doubts which may thus be reasonably entertained as to its genuineness, the grant is interesting as the first known copper plate inscription in Grantha characters, professing to belong to the Vijayanagara dynasty.

The object of the grant, Ālampundi, is identical with the village in which the plate is still preserved. Ālampundi was situated in the district of Chenchī, which formed part of the country of Palakunṛakkōttam, which was also called after Chinkapura (चिङ्कपुर). According to Mr Crole's *Chingleput Manual*, page 133, Palakunṛakkōttam was situated in the North Arcot district. But the present inscription shows that a portion of the South Arcot district was also included in this *kōṭṭam*. Chinkapura is probably the same as Śirgavaram near Gingee in the Tindivanam tālukā (No 116 of the *Taluk Map*), and Chenchī is a Sanskritised form of Śeṇḍi, *vilgo* Gingee, the site of a well-known hill-fort. The boundaries of Ālampundi were—In the east, Tāṇṛiēntala, in the north, the Vēganadi (river), in the west, Śaktimangala, and in the south, Mābhuvillīēntala. Of these, Śaktimangala has to be identified with Sattiyamangalam (No 84 on the *Taluk Map*), which is situated to the south-west of Ālampundi. The northern boundary, the Vēganadi, does not retain its old name. On the *Tindivanam Taluk Map* there is a river marked as flowing to the north of Ālampundi, but its name is given as Varāhanadi. The same river is mentioned in the *Manual of the South Arcot District*, where another name of the river is also given, *viz* the Gingee, which is evidently derived from the town of Gingee, close to which the river flows in its lower course. Consequently, the Vēganadi of the inscription has to be identified with the Varāhanadi of the *Taluk Map*. Tāṇṛiēntala is a Sanskritised form of the Tamil name Tāṇṛi-ēndal, which means 'a hill on which tāṇṛi trees grow'. The last portion of the name of the southern boundary, *ēntala*, is also a corruption of the Tamil word *ēndal*, 'a hill'. But neither Tāṇṛi-ēndal nor Mābhuvillī-ēndal can be traced on the *Taluk Map*.

In the *Manual of the South Arcot District*, the colophon *Śrī-Harihara* is explained as the signature of king Harihara II. As, however, all other Vijayanagara grants conclude with the name of some god as *Virūpāksha*, *Vemkaṭēśa* or *Rāma*, it is preferable to explain the colophon *Śrī-Harihara* as denoting the tutelary deity of king Virūpāksha, who made the grant.

#### TEXT<sup>3</sup>

##### *First Side*

- 1 शुभमस्तु [॥\*] श्रीकार[१\*]कारदंष्ट्राय क्रीडते श्रुतिपत्न्य-
- 2 ले [१\*] स्थिरान्धारयते शक्तिम् नमः प्रथमपौत्रिणे [॥ १\*]

<sup>1</sup> *ante*, p 116

<sup>2</sup> The earliest date hitherto discovered for Harihara II is Śaka-Samvat 1301, and the latest 1321, *ante* pp 115 and 117

<sup>3</sup> From ink impressions, received from the Editor

<sup>4</sup> Read शक्ति.



- 3 शस्त्र<sup>1</sup> विश्वभरां वन्दे वि[श्वा\*] हरकु[टु\*]विनीम<sup>2</sup> । <sup>3</sup>मूर्तिमुग्धेन्दु-  
 4 चूडस्य सप्तसागरमेखलाम् । [२\*] आसीन्नि[ःसीम\*]महिमा<sup>4</sup> हि-  
 5 माशकुलशेखरः । वुक्कराज इति क्षाप[ः\*] कामा-  
 6 चीसगमात्मजः । [३\*] पुत्रस्तस्यास्ति सुत्रामतेजो<sup>5</sup> ह-  
 7 रिहरो न्द्रपः<sup>6</sup> । यः षोडशमहादानदीक्षितः क-  
 8 लिमक्षिणीत् । [४\*] रामदेवकुलाम्भोधिकमला-  
 9 यां स की[र्त्ति]मान् । विरूपाक्षमहीपाल[म्\*] मन्ना-  
 10 'देव्यामजीजनत् । [५\*] <sup>7</sup>तुण्डीरिचोऽरुपाण्ड्र[ानां\*] क्षापा-  
 11 निर्जित्य सिहळान्<sup>8</sup> । स(ः) शकर[स]खादीनि पित्रे र-  
 12 त्नानि दत्तवान् । [६\*] पुण्य[ज्ञो]कायगण्यो-  
 13 <sup>10</sup>सौ विरूपाक्षमहीपतिः । शकवर्षसहस्रा-  
 14 धिपञ्चोत्तरशतत्रये । [७\*] <sup>11</sup>रत्नाक्षीपुत्रसक्रा-  
 15 न्तौ पुण्यकाले शुभे दिने [१\*] पलकु[ण्]को-<sup>13</sup>  
 16 द्रविष्यातदेशे<sup>13</sup> चिकपुराभिधे [८\*] चेच्चिनीहति  
 17 सुग्राममालम्पूण्डीतिनामकम् [१\*] पूर्वं दत्तम् मम  
 18 भ्रात्रा नाम्ना हरिहरेण च [९\*] <sup>14</sup>तत्ग्रामभूसुरये-  
 19 षैरलित<sup>15</sup> ग्र[१\*]ममुत्तमम् [१\*] <sup>16</sup>जन्नाविकाश्विविष्यात-  
 20 म्<sup>17</sup> चतुस्त्रीमासमन्वितम् । [१०\*] नानागीत्रेभ्य<sup>18</sup> विप्रे-  
 21 भ्यो<sup>19</sup> तेभ्यो भोक्तुमदात् सुधी[ः\*] । सर्वमान्य<sup>20</sup> मया<sup>21</sup>  
 22 दत्तम्<sup>22</sup> ग्राममाचन्द्रतारकम् । [११\*] एतत्ग्रामस्य<sup>23</sup> पूर्व-  
 23 सीमे<sup>24</sup> ताण्डिएन्तलयथ्यन्तम्<sup>25</sup> । उत्तरसीमे<sup>26</sup>

<sup>1</sup> Read शस्त्रविभरा<sup>2</sup> Read हरिकुटुविनीम्<sup>3</sup> Read मूर्ति<sup>4</sup> Read महिमा हिमाय<sup>5</sup> Read तेजा<sup>6</sup> Read नृप<sup>7</sup> The *ś* of *śau* is at the end of the previous line<sup>8</sup> Read तुण्डीर<sup>9</sup> Read सिहळान्.<sup>10</sup> The *ś* of *śau* is at the end of the previous line<sup>11</sup> Read रत्नाक्षि<sup>12</sup> The *ś* of *ko* is at the beginning of the next line<sup>13</sup> Read विष्याते देशे<sup>14</sup> Read तद्ग्राम<sup>15</sup> Read <sup>o</sup>रहित<sup>16</sup> Read जन्नाविका<sup>o</sup> The *a* of *nnā* is engraved below the line<sup>17</sup> Read विष्यात<sup>18</sup> Read गीत्रेभ्यो<sup>19</sup> The *ś* of *bhyō* is at the end of the previous line Read विप्रेभ्योभ्यो<sup>20</sup> Read सर्वमान्य<sup>21</sup> The *a* of *maya* is at the beginning of the next line<sup>22</sup> Read दत्त<sup>23</sup> Read एतद्ग्रामस्य<sup>24</sup> Read सीमा, the composer has here used the Tamil *tadbhava* of the Sanskrit word<sup>25</sup> Read पर्यन्तम्<sup>26</sup> Read सीमा and see note 24 above

- 24 वेगनदीपर्यन्तम् । पश्चिम<sup>1</sup> शक्तिमङ्गलसी-  
25 मापर्यन्तम् [1<sup>\*</sup>] दक्षिणम्<sup>2</sup> माभुविक्षिपनतल-<sup>3</sup>

*Second Side.*

- 26 सीमापर्यन्तम् । खदत्तां परदत्तां वा यो  
27 हरे[त\*] वसुन्धराम् [1<sup>\*</sup>] पटिर्वर्षसहस्रणि<sup>4</sup> विष्ठा-  
28 याञ्जाय[ति]<sup>5</sup> क्रिमिः । [१२<sup>\*</sup>] खदत्ता[द्\*] द्विगुणम् पुण्य-  
29 म् परदत्तानुपालनम् [1<sup>\*</sup>] परदत्तापहा-  
30 रेण खदताम्<sup>6</sup> निष्फल भवेत् । [१३<sup>\*</sup>] सामान्यो[य]-  
31 न्धर्मसेतुनृपाणम्<sup>7</sup> काले काले पाल-  
32 नीयो भवत्भिः<sup>8</sup> [1<sup>\*</sup>] सर्वानेतान् भाविनः पा-  
33 र्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः [॥ १४<sup>\*</sup>]  
34 श्रीहरिहर<sup>10</sup> [॥<sup>\*</sup>]

#### TRANSLATION.

(Line 1) Let there be prosperity !

(Verse 1) Adoration to the primeval Boar, whose (*pair of*) tusks have the shape of the syllable *Om*, who is sporting in the pond (*which is*) the Śruti (Vēda), (*and*) who possesses firm power (*or*, who carries the constant goddess of Fortune) !

(V 2.) I perpetually bow to (*the goddess of*) the whole Earth, who is the consort of Hari (Vishnu), who is one of the (*eight*) bodies of (Śiva) who bears the lovely moon on his crest, (*and*) who has the seven oceans for her girdle !

(V 3) There was a king called Bukkarāja, whose might was unbounded, who was an ornament of the race of the Moon, (*and*) who was the son of Kāmākshī and Saṅgama.

(V 4) His son is king Harihara, who equals Sutrāman (Indra) in power (*and*) who, being devoted to (*the performance of*) the sixteen great gifts, has destroyed (*the sins of*) the Kali (age)

(V 5) This famous (*king*) begat prince Virūpāksha on Mallādēvi, (*who arose*) from the race of Rāmadēva, as Kamalā (Lakshmi) from the ocean.

(V 6) Having conquered the kings of Tundīra, Chōla and Pāndya, (*and*) the Siṃhalas, he (*as* Virūpāksha) presented crystals<sup>11</sup> and other jewels to (*his*) father

<sup>1</sup> Read पश्चिमसीमा शक्तिमङ्गल

<sup>2</sup> Read दक्षिणसीमा

<sup>3</sup> In the original the space between क्षि and प is larger than usual, this is probably due to an erasure. Close to the left of प and below the line there seems to be an indistinct symbol which may be read as द or श्री

<sup>4</sup> Read पटि वर्षसहस्रणि

<sup>5</sup> The engraver has entered only the *ś* of *tś* and omitted the symbol *t*.

<sup>6</sup> Read परदत्ताप<sup>9</sup>, the engraver has, by mistake, written an *d* instead of the second *t* of the group *tśa*, and the symbol should, strictly speaking, be transcribed as ता

<sup>7</sup> Read खदत्त, the engraver has here repeated the mistake mentioned in the preceding note, and thus, though he meant *dattam*, has put down *dattm*

<sup>8</sup> Read सेतुनृपाणा

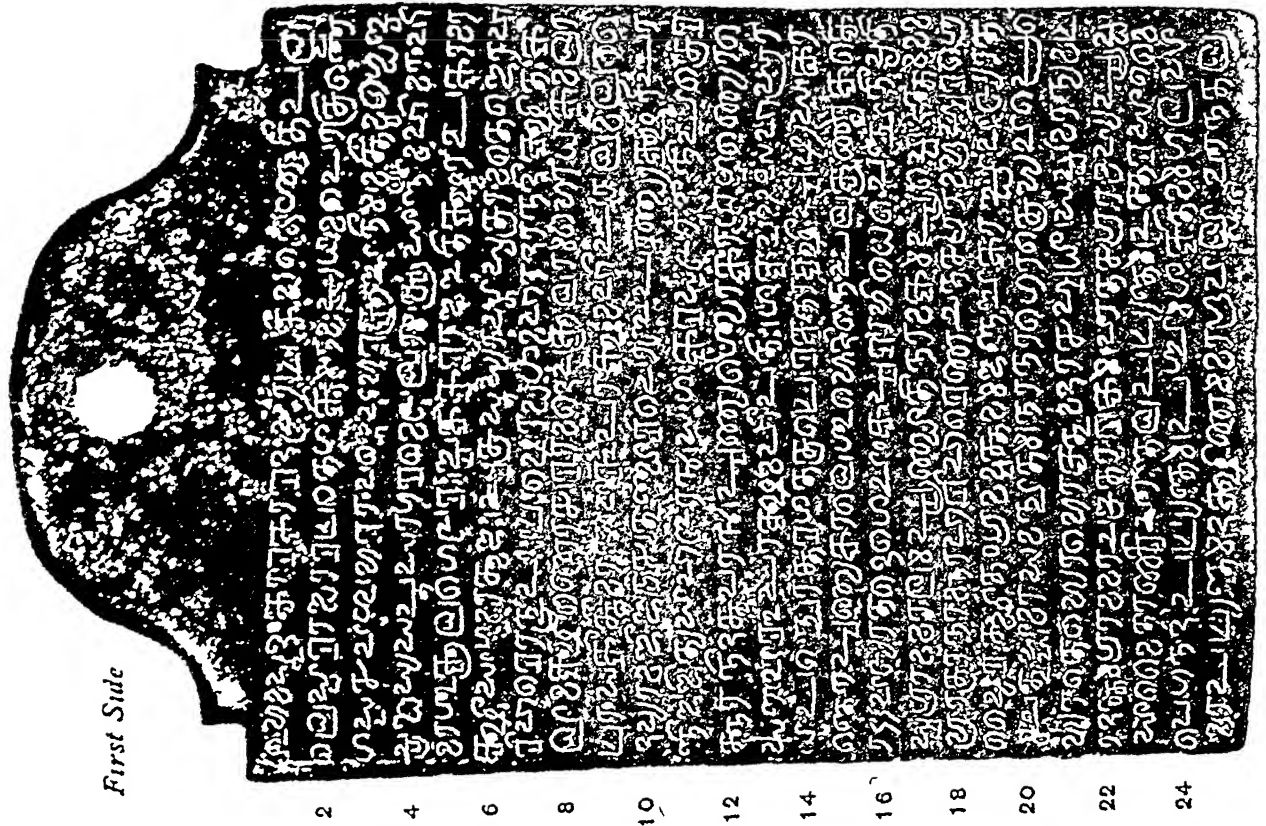
<sup>9</sup> Read भवद्भि

<sup>10</sup> In Kanarese characters

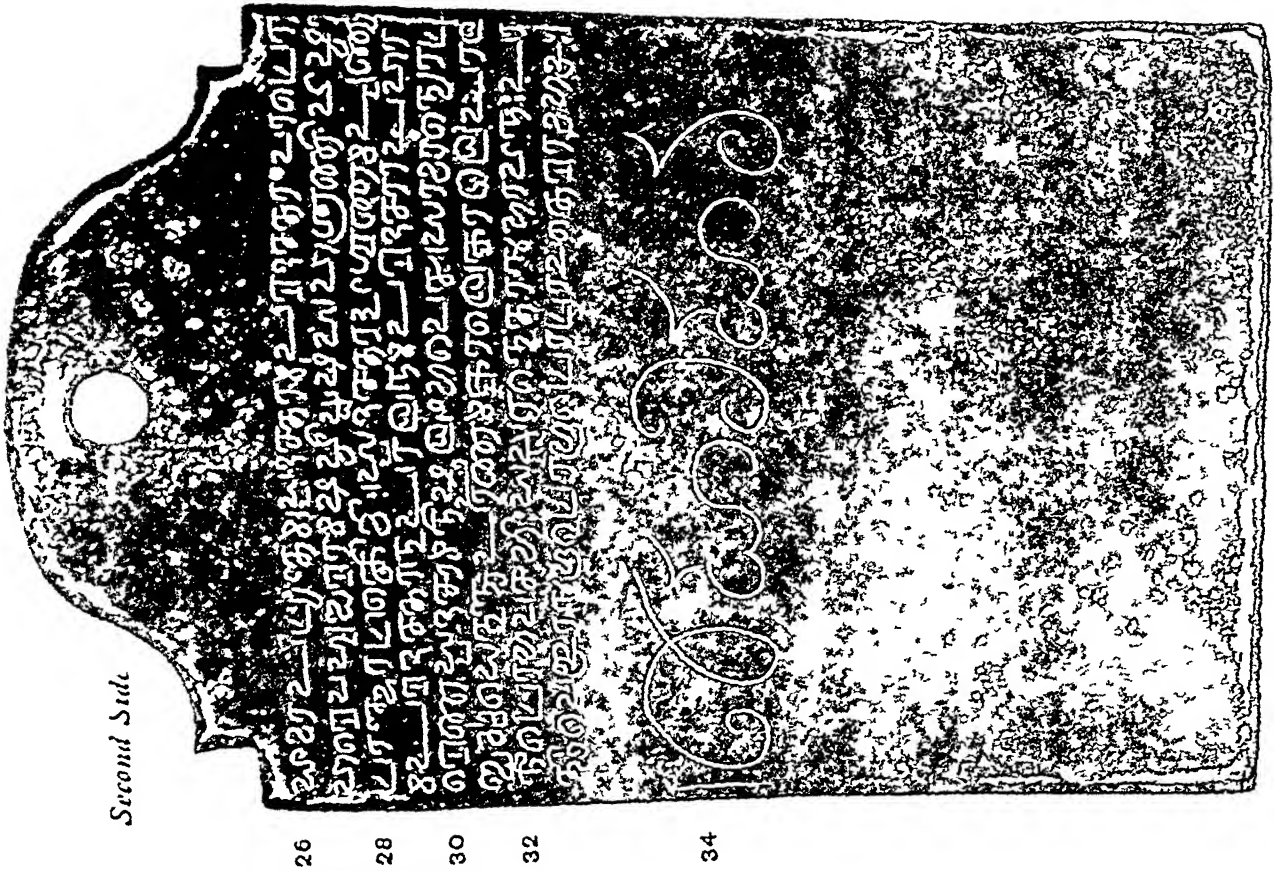
<sup>11</sup> *Samkarasakha* is synonymous with *śatapriya*, which, according to the Sanskrit dictionaries, means 'a crystal.' According to the Tamil dictionaries, *śivan* is used in the sense of 'cut-a-eye'



First Side



Second Side





(V 7) This prince Virūpaksha,<sup>1</sup> who was regarded as the foremost of the virtuous,—in the Śaka year one thousand three hundred and five,—

(V 8) On the lucky day of the auspicious time of the Pushya-samkrānti in the Raktākṣan (year),—in the country (*dēśa*) called Palakunrakkōtta, which is (*also*) called (*after*) Chumkapura;—

(V 9) In the district (*anṛiṣṭ*) of Cheñchi,—the excellent village called Ālampūndi, which had been previously granted by (*my*) brother Harihara (*and called*) after my (*i e* Jannāmbikā's?) name,—

(V 10) The excellent village,—which was claimed by the best of the Brāhmanas of that village (*and*) which was (*also*) called Jannāmbikābḍhi,—up to the four boundaries,—

(V 11) The wise (Virūpaksha) gave, for the enjoyment of those Brāhmanas of various *gotras*, (*the above*) village, which had been given by me (*i e* Jannāmbikā?), free of taxes, for as long as the moon and the sun (*shall endure*)

(Line 22) The eastern boundary of this village (*extends*) as far as Tānriēntala; the northern boundary as far as the Veganadi; the western [boundary] as far as the boundary of Śaktimangala, the southern [boundary] as far as the boundary of Mābhuvillēnātala.

[Lines 26 to 33 contain three imprecatory verses]

(L 31) Śri-Harihara

#### POSTSCRIPT.

I take advantage of this opportunity to publish a short inscription of Harihara II in Grantha characters, which is engraved at the entrance into the inner *prākāra* of the Kāmākṣī temple at Kāñchipuram, and which is dated in Śaka-Samvat 1315 expired, the Śrimukha *samvatsara*<sup>2</sup> It consists of a single Sanskrit verse, which records that king Harihara (II) provided a copper-door for the central shrine of the Kāmākṣī temple

#### TEXT<sup>3</sup>

- 1 यत्नरालोके शब्दादे परिणम[ति] शुभे श्रुतीमुखा-
- 2 पा[ठ]मासे शुद्धे पक्षे दशम्या रविसुतदिवसे सिच-
- 3 मे जैत्रतेजाः ॥ काञ्चयां कल्याणशोभी हरिहर-
- 4 नृपति[ः] प्राणवन्धु[ः] प्रजाना कामाक्ष्याश्रीविमान [व्य]तनुत
- 5 सु[हृ]ताम्भोनिधिस्ताम्रवन्धम् ॥

#### TRANSLATION.

On (*the day of*) the star Mitra (*i e* the *nakshatra* Anurādhā), on the day of the son of the sun (*i e* on Saturday), on the tenth *tithi* of the bright fortnight of the month of Āshādha of the Śrimukha (*samvatsara*), (*which was current*) after the auspicious Śaka year (*expressed by the chronogram*) śaktyālōka (*i e* 1315) had expired,<sup>4</sup>—king Harihara, whose might was

<sup>1</sup> The verb follows in verso 11

<sup>2</sup> Dr Hultzsch's *Progress Report* for February to April 1890, p. 4, No 29 of 1390, see *ante*, p 116, where reference is made to this inscription.

<sup>3</sup> From an inked estampage, received from the Editor

<sup>4</sup> Read श्री

<sup>5</sup> Instead of परिणमति one would expect परिपते

victorious, who was resplendent with good fortune, who was a relative (*as dear as*) life to (*his*) subjects, (*and*) who was an ocean of good deeds, provided the sacred shrine (*vimāna*) of (*the goddess*) Kāmākshī at Kāñchī with a copper-dool

### NO 33 — A STONE INSCRIPTION OF THE SINDA FAMILY AT BHAIRANMATTI

By J F FLEEF, I C S, PH D., C I E

Bhairanmatti<sup>1</sup> is a village ten miles east of Bâgalkôt, the chief town of the Bâgalkôt talukâ in the Bijâpur district, Bombay Presidency. The inscription is on a stone tablet, 7' 11½" high, which stands near a modern and insignificant shrine of the god Hanumanta, outside the village and towards the south.

The writing covers a space of about 2' 0½" broad by 5' 6" high near the top of the tablet, and, except towards the end, is in an excellent state of preservation — The sculptures above it, at the top of the tablet, are— in the centre, a *linga*, on the proper right, a seated figure, and a cobra standing on the tip of its tail, and, above them, a cobra coiled in a spiral, and the sun, and on the proper left, the bull Nandi, and, above it, a cow and calf, a crooked sword or dagger, and the moon — The characters are Old-Kanarese, and, as may be seen from the photograph of this record, from an estampage, published in my *Pâli, Sanskrit, and Old-Kanarese Inscriptions*, No 86, they furnish a fine specimen of rather ornate writing of the eleventh century A D. The average size of the letters ranges from ½" to ⅝" — The language is Old-Kanarese. There are two invocatory verses in the first two lines, and an imprecatory verse in line 56-57, and the record itself is in verse from line 10 to line 29 — In respect of orthography, the following points may be noticed (1) the vowel *ri* is represented by *ri* almost throughout, (2) the *visarga* has become *sh*, by *sandhi*, in *svash-karamndan*, line 27-28, and *âmtashkarana*, line 32, (3) *bh* is wrongly doubled, after *r*, by *bh*, instead of by *b*, in *garbhham*, line 11, and (4) there is much confusion between the sibilants,— *s* is constantly used for *ś*, *ś* occurs for *sh* in *visay-âdhirâja* l 35, and *sh* occurs for *s* in *shambhavê*, line 1, and in two other words in lines 8, 13.

The inscription is a record of a branch of the feudatory Sinda family, the members of which are called in it the Sindas of Bâgadage, *i.e.* of Bâgalkôt,<sup>2</sup> evidently, just before the time of the Sinda *Mahâmandalâsvayas* of Erambarage, *i.e.* Yelburga, some of whose records have already been published,<sup>3</sup> they held the subordinate government of much the same tract of country. The inscription was plainly written all at one and the same time. But it divides itself naturally into two parts.

As regards historical names, the first part, lines 1 to 50, tells us that in the time of the Western Châlukya king Taila II,<sup>4</sup> and in the Vikrita *samvatsara*, = A D 990-91, coupled with

<sup>1</sup> *Indian Atlas*, Sheet No 58,— 'Byrunmuttee'

<sup>2</sup> For this identification, see *Ep Ind* Vol II p 170

<sup>3</sup> *Jour Bo Br R As Soc* Vol VI p 219 ff

<sup>4</sup> I take this opportunity of publishing a revised table of the Western Châlukya dynasty of Kalyânapura, *i.e.* of the modern Kalyân in the Nizâm's Dominions. The numerals prefixed to some of the names indicate the members of the family who actually reigned, and the order in which they succeeded each other.





Śaka-Samvat 911 by mistake for 912 (expired),<sup>1</sup> there was a Sinda prince named Puhkālā,<sup>2</sup> son of Kammara or Kammayyarasa and Sagarabbarasi, to Puhkālā and Rēvakabbe there was born the *Mahāsāmanta* Nāgāditya, Nāgātya, or Nāgātīyarasa, to Nāgāditya and Poleyabbarasi there was born Polasinda, and to Polasinda and Bijjaladvī, daughter of the Khandava *Mandalēśvara*,<sup>3</sup> there was born the *Mahāmandalēśvara* Sēvyarasa. This latter person is mentioned as a vassal of the Western Chālukya king Sōmēśvara II. And this fixes the period A.D. 1069 to 1076 as the time when the inscription was put on the stone. But the antique expression *rājyam-geyye*, in line 4, shews that the opening part of it was taken from some record which had been drawn up more or less synchronously with the date that is given in connection with Taila II and Pulikāla. This part of the record registers the fact that in some unspecified year, on a Sunday combining the *uttarāyana-samkrānti* or winter solstice with the *Vyatipāta yoga*, the *Mahāsāmanta* Nāgāditya had granted to a priest named Paratraya-Simharāsibhatta a field, measuring one thousand *mattars* by the measuring-rod of Pattiya-Mattaura,<sup>4</sup> at the village of Kīriya-Siriura,<sup>5</sup> and that the *aruana*, or tax on the field, was twelve *gudyānas*.

The second part of the inscription, from line 50 to the end, registers a grant, at a village named Puradakēri,<sup>6</sup> which the same *Mahāsāmanta* Nāgāditya had made to a priest named Tījorāśipandita in the time of the Western Chālukya king Jayasīmha II, when the latter was reigning at Kollipāke, in the Śrīmukha *samvatsara*, Śaka-Samvat 955 (expired), = A.D. 1033-34,<sup>7</sup> and it adds that this priest, who was the *Āchārya* of the god Sindhēśvara, effected some repairs to the temple of that god.

A special point of interest in this record is the legendary account as to the origin of the Sinda family, and of its name. These Sindas claimed to belong to the Nāgavamśa or race of hooded serpents,—to carry the *nāga-dhvaja* or *phani-patākā*, i.e. the banner which line 41 of the text explains as bearing representations of the Nāga kings Ananta, Vāsugi (more properly Vāsuki), and Takshaka,—to use the *vyāghra-lāñchhana* or tiger-crest,—and to have the hereditary title of “lord of Bhōgāvati, the best of towns,” which place, in Hindu mythology, was the capital of the Nāga king Vasuki in Rasātala, one of the seven divisions of Patāla or the subterranean regions. And, by way of accounting for all these attributes, and for the family-name, the record tells us that the eponymous founder of the family was a certain “long-armed” Sinda, a human son of the serpent-king Dharanēndra, born at Ahichchhatra in the region of the river Sindhu, i.e. the Indus, and reared by a tiger. This Sinda is said to have married the daughter of a Kadamba prince,<sup>8</sup> and to have had by her three sons, who established the family of the kings of the Sinda race. They appear to have been the first of a line of thirty-one successive rulers. And after them, at unspecified intervals, there came another prince named Sinda, and then Kammaia or Kammayyarasa, the father of Puhkālā.

The eponymous “long-armed Sinda” figures in records of also another branch of the Sinda family, for instance, in an inscription of about A.D. 1165 at Harihar (*Pāli*, *Sanskrit*, and *Old-*

<sup>1</sup> By the mean sign system of the cycle, the Vikṛita or Vikṛiti *samvatsara* began on the 18th April, A.D. 918, in Śaka Samvat 911 current, and ended on the 14th April, A.D. 989, in Śaka Samvat 912 current (= 911 expired). But that system had then gone out of use in the part of the country to which this record belongs, and had been superseded by the southern luni-solar system, according to which the *samvatsara* in question coincided with Śaka-Samvat 913 current (= 912 expired).—Further details of the date,—the month, etc.—are not given.

<sup>2</sup> This name seems to represent the Kanarese *huli*, ‘tiger,’ and *kalu*, ‘foot or leg’.

<sup>3</sup> This seems to be a family or territorial designation, rather than a personal name. And, in fact, the dictionaries give the word *khandava* as the name of a region.

<sup>4</sup> This must be the modern Hattī Mattūr in the Karajgi tālukā, Dharvār district.

<sup>5</sup> This must have been a village, now non-existent, somewhere in the neighbourhood of Bhairanmatti,—possibly a hamlet of, or offshoot from, the modern Sirūr, which is about seven miles to the south-west.

<sup>6</sup> The maps do not shew any village of this name anywhere in the neighbourhood of Bhairanmatti.

<sup>7</sup> In this date, again, no further details are given.

<sup>8</sup> The passage gives one of the few instances of the word *kadamba* being written with the initial *d*.

*Canarese Inscriptions*, No 119, and *Mysore Inscriptions*, p 60), which describes him as born from the union of the god Śiva with the river Sindhu, and brought up by the king of serpents on tiger's milk, and says that, being told that Karahâta, the modern Karâd in the Sâtârâ district, was to be his residence, he went there, drove out the kings, acquired the earth for himself by the strength of his own arm, and so came to rule over many districts in the Karahâta Four-thousand province

TEXT <sup>1</sup>

- 1 Ōm<sup>2</sup> [||\*] Namas<sup>3</sup>=tunga-śiraś-chumbi-chandra-chāmara chāravô trailōkya-nagar-  
ārambha-mūla-stambhāya Sha(śa)m̐bhavô || Jayamty<sup>4</sup>=ā-
- 2 viśhkṛtam Viśhnôr=vvārāham kshōbhut-ārnnavam dakshin-ōnnata-damshttr-āgra-  
visrâ(śrâ)nta-bbuvanam vapu[h\*] || Ōm
- 3 Ōm Śrīpri(pri)thvivallabha mahārājādhrāja paramēsva(śva)ra para<sup>5</sup>mabhattārakam  
uttarōttaram-āge Tailapa-
- 4 yyam rājya-geyye [||\*] Sa(śa)ka-varsha 911 Vikri(kri)tam=emba  
samvatsara pravarttise [||\*] Ari-nri(nri)pati-kari-
- 5 kumbhi-kumbhasthala-vinirggata-karavāla-vimukti(ka)-muktāphal-ōchchhī (c h c h i) t a -  
samara-samghattana-labdhā-vīra-vi-
- 6 jaya-rājya-lakshmi-vaksha[h\*]sthala di(dri)shṭavisha-kula-tilaka phanā-mapi-  
karana-vibhāsura-Nāgavams(ś)-ōdbha-
- 7 va nāgadhveja-pratāpa vijaya-paṇeghōshana vyāghra-lāñcha(ñchha)na  
Bhōgāvatipura-paramēsva(śva)ra nannu-
- 8 g-āshra(śra)ya ranaramga-kēsari viśishta-jana-priya āśrita-jana-kalpavri(vri)ksha  
pusig=enippa sara-kri(kri)ta-
- 9 marimātam=anyaja-Manōja Sinda-Nārāyana nallargge-nalla dāmara-malla ākāmja-  
Śūdruka<sup>6</sup> śrī-
- 10 Pulikāla || Ōm [||\*] Dharanēmdr<sup>7</sup>-āhiśvaram<sup>8</sup> mānavabhava-nta-bhālōkamam  
nōrppen=end=ādaradum ta-
- 11 t-sanyamam pūnturisi vaniteyum tānum=ād=akkarindam bare garbbha(rbbha)m  
tōre tad-vallabhege paded=Ahichchha-
- 12 tradola puttidam bhāsara-tēj-ōdbhāsi Simdhū-nadrya kuruvadolu Simdan=  
emba[m\*] kumāra ||
- 13 Padedu<sup>9</sup> vimōhamam pulig=ahīśvaran=i śishu(śu)vam surakshitam nadap=ene  
panne(nna)g-ādhipatiyolu besa-ve-
- 14 ttu mahā-mahīsanam nadap=ene kumārakam<sup>10</sup> baled=il-ādḥika-sau(śau)ryyada  
dirggha-bāhuvam padē-
- 15 dano sanda Sinda-vishay-ādhipan=unnata-vīra-sā(śā)sana || Bharadindan<sup>11</sup>=nidu-  
dō(dō)la Sinda-vibhu kay[y\*]am

<sup>1</sup> From the original stone — There is a transcription of this record in Sir Walter Elliot's *Carnataka-Dēśa Inscriptions*, Vol I p 25

<sup>2</sup> Represented here, at the end of line 2, and at the beginning of line 3, by an ornate symbol, elsewhere, by a plain symbol — At the end of line 2, in the photograph, the symbol has been spoilt, in mistakenly trying to make the estampage clearer for reproduction

<sup>3</sup> Metro Ślōka (Anushtubh), and in the next verse

<sup>4</sup> Read *jayaty*

<sup>5</sup> This *akṣara*, *ra*, was at first omitted, and then was inserted above the line

<sup>6</sup> Read *ēkanga Śūdraka*

<sup>7</sup> Metro Mahāśrāgḍharā

<sup>8</sup> Read *dhīśvaram*

<sup>9</sup> Metro Champakamālā

<sup>10</sup> In *nadap=ene kumārakam* the metre is faulty, there is one short syllable too many

<sup>11</sup> Metro Mattābhavikridita



- 16 muchche kannam Kadambar=adhīsa priyadim tanūbhaveyan=iyalu lomdu tñn=â  
manô-
- 17 hari(rə)yolu kridisutt(t)-ippinam tane(na)yar=âdar=mûvar=â mûvarim pared=  
at[y\*]unna-
- 18 ta-Sindavamsa-mahubhri(bhri)t-samjatar=i lokadolu || Ant<sup>1</sup>=â mûvatt onda  
nischuntade Bâga-
- 19 dago-nîdan=alalu sēvyam Kantu-samānam puttīd=ananta gunam negardda  
Sindan=e[m\*]ba kuma-
- 20 [ra] || Nidu-dola Sindanam tan=edev-ariyade bamda Sindar=ānvāyam<sup>2</sup>  
Bâgadagoya
- 21 Sindarin=esedadu podaviyol=ene negarddan=alte Kammaran=emba || Dhare  
pogale nega-
- 22 lida Kammayy-arasamgam=anūna-vidita guna-gana-si(sī)l-âbharana-[â\*]bhûshita-  
Sagarabb-arasiga-
- 23 [m=a]sam=esyo puttīdam Pulikāla || Pulikāla-nri(nri)patiga[m\*] Śrī-lalanega  
dory-unpa
- 24 Rēvakabbegam=adam [sale\*] sad-gunade su-putta[m\*] kula-dīpakan=enisi  
puttīda<sup>3</sup> Nāgātya-nri(nri)pa ||
- 25 Kali-Nagāditya<sup>4</sup>-nri(nri)pamgam Poleyabbarasigam=anūna-guna gana-nīlayam  
kulam=esc-
- 26 e(ye) puttīdam srī-Polasimda[m\*] Sindavamsa(śa)-tilakam dhareyolu ||  
Khandava<sup>5</sup>-mandalēsva(sva)ra-tanū-
- 27 bhaye Bijjaladēva tayı jagan<sup>6</sup>-manda[na\*]n=âdi-rāja-charitam phani-  
ketana[n=a\*]nya-raja-vedanda-si(sī)rash-ka-
- 28 ramndan<sup>7</sup>=avamuktaka-bhupane tamde Simda-mārttāmdan=enalk=īdanbhaya<sup>8</sup>-paksha-  
visu(śu)dhadhano Sē-
- 29 vya-bhubhūja || Svasti Samadhigatapamchamahāsabda-mahāmamdalēsvara Bhôgā-  
vati-puravar-â-
- 30 dhīsvaran=Ahiçehhatrapura-dhāsmara-raksha daksha-dakshina-bhujādāmda Simda-  
mārttāmdan=anc-
- 31 ka-sastraśastra-parāvāra-parayanam mūrtti-Nara[ya\*]na Hara charana-smarana-pari  
32 nat-amtashkarana parama-mahāsvaram phanipatāk-śvaram ripu-mamdalika-daitya-  
vilaya-kara-
- 33 na parinat-Ōpēmdra nara-svarūpa-nāgēmdra sakala-kalā-kalita-vā lanā-lilā-lala-  
34 ma bhūja-bala-bhūma Bhūva[naika]malladēva-charana-kēli-durilalita-kalahamsa  
Sindavams-ottam-
- 35 sa sahitya-vidyā-vivēka-Vimchana vyāghra-lāmcchana Simda-viśa(sha)y-ādhrāja  
sahaja-rūpa-
- 36 Manoja trailōkya-varthita-kīrti Pātala-chakravartti vidha(da)gdha-vibudha-jana-  
stutyan=abhinava-Vi-
- 37 kramāditya karavāla-vidya-Sahadēva katakada-gōvam śrīman-mahāmamdalēsvara  
prabhu-Sevy-a-
- 38 rasaru || Svasti Samadhigatapa[m\*]chamahāsabda-mahāsāmamta ripu-nri(nri)pati-  
kari-kumbhu-kum-

<sup>1</sup> Metre Kanda, and in the next four verses

<sup>2</sup> In the second syllable, the short *a* has been lengthened for the sake of the metre

<sup>3</sup> Here, again, the metre is faulty, this word, or the preceding one, introduces one short syllable too many

<sup>4</sup> The metre requires *Nāgātya*, as in the preceding line

<sup>5</sup> Metre Utpalāhikā

<sup>6</sup> The metre requires *tay=jagan*

<sup>7</sup> Read *°karandan*

<sup>8</sup> Read *°id=ēn=ubhaya*

- 39 kumbhasthala<sup>1</sup>-vidāru(ra)n-ārunita-karavāla-sô(śô)bhita-dakshina-dôrdamda n = u b h a y a -  
bala-gam-
- 40 da ari-nri(nri)pa-samhāra-kāraṇa-Kulika dri(dri)shtivisha-kula-tilaka suvarṇna-  
chchhatra-traya-bhū-
- 41 shana vijaya-pareghôshana Bhôgāvati-puravar-êsva(śva)[ra]n=A[na\*]nta-Vā[su\*]gi-  
Takshaka-phani-patāk-êsva(śva)ra vyâ-
- 42 ghra-lāmchhana-Manôja Simdhu-vishay-âdhirāja sakala-bhuvana-bhavana-pa[ra]-  
nri(nri)pa-vantājana-kamda-
- 43 n=akalamka-Simda Simda-kula-tilaka śrī-Nāgāditya || Svasti Yama-niyama-  
svādhyāya-mo(mau)n âdhyān-ānu-
- 44 ssthāna(na)-parāyanar=appa Paratraya-Simharâsi(śi)bhattarargge<sup>2</sup> uttarāyana-  
samkrānti-ya(vya)tipāta-
- 45 Âdityavara-d-amdu Pattaya-Mattaurada damdinolu Kṛīya-Simurada sâyira  
mattar=ppola-
- 46 na[m\*] Simdêsva(śva)ra-dêvargge Nāgātīyarasa Paratraya-Simharâsi(śi)-  
gala kâla[m\*] karchchi kotta [i\*] ant=â sâyī-
- 47 ra mattarimg[e\*] aruvana gadyāna hanneradu [b]rahmach[â\*]ryyam-ullavaru  
sthānaman=âlvaru [||\*] î dha-
- 48 rmmamam kâdâtamge Gamge Geye Varanâsiy[olu sâ]yira kavileya kôdum  
kolagumam pom-
- 49 nol=kattisi sâsuvva[r\*]=ttapôdhanar[ggam] chat[urvvêda-pârâya]narigam kotta  
phala [i\*] î dharmmamam pûnd=ahidavamge sa-
- 50 hasra-kavileyumam [ta]pôdha[nar]umam [vadhi]sida pañcha-mahâpâtaka [||\*]  
Svasti Samastabhuvanâsra(śra)yam
- 51 śrī[pri\*]thivīallabham mahârājâdhirâjam [paramêśvaram paramabhattâ]raka[m]  
Châlukya-âbharanam śrīmaj-Jagadêka-
- 52 malladêvaru Kollipâkeya bid[i]nol[u su]kha-samka[thâ-vinô]dadim rājyam-gey-  
ye [i\*] Sa(śa)ka-varsha 955[ne\*]ya
- 53 Śrimukha-samvatsara pravarttise [i\*] Śrīman-mahâsâma[m\*]ta-Nāgātīy-  
a[ra]sam sri[ma]t-Têjôrâsi(śi)-pamditara
- 54 kalam kachchi Puradakêriya pogede . . . . . vargge  
bitta parisûtradol=âda damda-dô-
- 55 samu dêvargge [||\*] î dharmmamam=aruvargge[umdu]galu pratipâlis]uvaru [i\*]  
idan=ahidavamge kapileyum ta-
- 56 pôdhanarumam vadhi[da patakam=akku] [||\*] [Sva<sup>3</sup>-dattâm para-dattâm vâ yô]  
hariti(ta) vasundharâm sashtir-vvarsha<sup>4</sup>-sahasrâni
- 57 vishtayâm jâyatê kṛmih || Śrī-Sindêsvara-dêvar=âchâryya [Têjôrâsi-pa]nditaru  
jirn(nnn)-o-
- 58 dhbdh(âddhu)ava[m] puna[h\*]-pratishthe-mâdidaru [||\*] Mamgala-mahâ-śrī śrī-  
sri [||\*]

### ABSTRACT OF CONTENTS

After a standard invocation of Śiva under the name of Śambhu, and another of Vishnu as the Boar, the inscription commences — While the favourite of fortune and of the earth, the Mahurājâdhirāja, the Paramêśvara, the Paramabhattâra, Tailapayya (II) (line 3-4) was reigning, and when the Vikṛita samvatsara, which was the Śaka year 911, was current (l 4), (there was) the illustrious Pulikâla (l. 10), who was the ornament of the family of the

<sup>1</sup> In his word, the syllable *kum* has been repeated by mistake in passing from line 38 to line 39

<sup>2</sup> Read *bhattarargge*

<sup>3</sup> Metre *Ślôka* (Anushtubh)

<sup>4</sup> Read *śashtim varsha*

serpents (*lit* 'the family of those who have poison in their glances,'—*drishtivisha-kula*, l. 6), who was born in the Nāgavamśa, which is resplendent with the rays of the jewels in the hoods of the members of it, who had the dignity of the nāga-banner (l. 7), who had the crest of a tiger, who was the supreme lord of the town Bhôgāvati, who was a very Nārāyana among the Sindas (l. 9), and who, even unaided, was a very Śūdraka

There is then introduced Pulikāla's genealogy — Saying "I will behold the region of the earth which is so belanded by the sons of men," there came (*from the lower regions*) Dharanendra, the serpent-king (l. 10), leaving his army behind him out of respect,— both he and his wife, through the affection that existed between them, and then, on her becoming pregnant, there was born to his lady, at Ahichchhatra (l. 11-12) in the region of the river Sindhū, a prince named Sinda (l. 12), resplendent with lustrous glory Being much perplexed (*at the birth of a son in human form*), the serpent-king said to a tiger — "Carefully preserve this child in safety" (l. 13) Thereupon the tiger, preferring in turn his own request to the lord of snakes, said — 'Cause him to become a great lord of the earth' (l. 14) And so the boy was nourished and, becoming the lord of the Sinda country (l. 15) and practising exalted and brave precepts, developed long arms of prowess which surpassed everything else on the earth When the long-armed lord Sinda joined his hands and closed his eyes (*in respectful request*), the lord of the Kadambaras (l. 16) through affection gave him his daughter, and, he having taken her, during the time that he lived in dalliance with that charming woman, there were born three sons (l. 17), from whom there sprang those who were born as kings in the most exalted race of the Sindas (l. 18)

While they, thirty-one (*in succession*),<sup>1</sup> were governing the Bāgadage district with freedom from anxiety, there was born (*another*) prince named Sinda (l. 19)

Glorious on the earth, through the Sindas of Bāgadage (l. 20), is the lineage of the Sindas, which came without a break from the long-armed Sinda, and famous was he who was named Kammara (l. 21) Amidst the praises of the world, to Kammayyarasa and to his wife Sagarabharasi (l. 22) there was born Pulikāla (l. 23) To the king Pulikāla and to Revakabbe (l. 24) there was born king Nāgātya (l. 24) To the brave king Nāgātya and to Poleyabharasi (l. 25) there was born Polasinda (l. 26), an ornament of the Sinda race (*And his son is*) king Sēvya (l. 28-29), pure by both lines of descent, for, his mother was Bijjaladevi (l. 27), daughter of the Khāndava Mandālēśvara (l. 26), and his father was that sun of the Sindas, who had the banner of the hooded serpents

Hail! A Mahāmandalēśvara who has attained the *pañchamahāsabda*, the supreme lord of Bhôgāvati, the best of towns (l. 29), he whose right arm is skilful in protecting the Brahmanas of the town of Ahichchhatra (l. 30), the sun of the Sindas, a most devout worshipper of the god Mahēśvara (l. 32), the lord of the banner of hooded serpents, a very king of Nāgas in human form (l. 33), a *kalahansa*-bird whose feathers are ruffled by the play of the feet of Bhuvanaikamalladēva-(Sômēśvara II) (l. 34), the ornament of the Sindavamśa, the owner of the tiger-banner (l. 35), the king of the Sinda country, the emperor of Pātālī (l. 36), a very Vikramāditya in a new form, a very Sahadēva in the art of using the sword,— (*such is*) the illustrious Mahāmandalēśvara, the lord Sēvyarasa (l. 37)

Hail! A Mahāsāmanta who had attained the *pañchamahāsabda* (l. 38), a very Kūlika in effecting the destruction of hostile kings (l. 40), an ornament of the family of the serpents (*drishtivisha-kula*), decorated with three golden umbrellas, the lord of Bhôgāvati, the best of towns (l. 41), the lord of the banner of the hooded serpents Ananta and Vāsugi and

<sup>1</sup> This seems to be the meaning of the text But it is not clear why the neuter form of the numeral is used, instead of the masculine

Takshaka, a very Kāmadēva with his tiger-crest, the king of the Sindhu country (l 42),<sup>1</sup> the spotless Sinda (l 43), the ornament of the Sindakula,—(such was) the illustrious Nāgāditya

Hail! To Paratrāya-Simharāśibhatta (l 44), on a Sunday which combined the Uttarāyana-samkrānti and the Vyatipāta (yōga), having washed the feet of Paratrāya-Simharāśi, Nāgātyarasa gave, for the god Sindēśvara, a field, of the measure of one thousand *mattars* by the staff of Pattiya-Mattaura (l 45), of (the village of) Kiriya-Siriura. The *aruvana* on these thousand *mattars* is twelve *gadyānas*. And those who are in the state of being *Brahmachārins* shall manage the property

Hail! While the asylum of the universe (l 50), the favourite of fortune and of the earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Paramabhāṭṭāraka*, the ornament of the Chālukyas, the glorious Jagadēkamalladēva-(Jayasimha II) (l 51-52) was ruling, with the delight of pleasing conversations, at the camp<sup>2</sup> of Kollipāke; and when the Śrīmukha samvatsara (l 53), which was the 955th Śaka year, was current, the illustrious *Mahāsāmanta* Nāgātyarasa, having washed the feet of the holy Tējōrāśipandita, allotted to the god  
 . . . . . of Puradakēri (l 54) The  
 six *Gāvundus* shall protect this act of piety

Tējōrāśipandita (l 57), the *Āchārya* of the god Sindēśvara, restored such (parts of the temple) as had fallen into ruin

## No 34 — KUNIYUR PLATES OF THE TIME OF VENKATA II , SAKA-SAMVAT 1556

BY H KRISHNA SASTRI, BANGALORE

The copper-plates which bear this inscription, belong to a Brāhmana resident of the village of Kūnyūr in the Ambāsamudram tālukā of the Tinnevely district, and were sent to Dr Hultzsch for examination by M<sup>r</sup> T Varada Rao, Acting Head Assistant Collector of Tinnevely, in December 1890. I edit the inscription from two sets of ink-impressions, which were kindly made over to me by Dr Hultzsch, who has already noticed it briefly in his *Progress Report* for October 1890 to March 1891.<sup>3</sup>

The original consists of seven plates, measuring  $8\frac{3}{4}$  inches in height from the middle of the bottom to the middle of the semi-circular top, and  $6\frac{1}{2}$  inches in breadth between the two parallel sides, the height of which approaches to  $5\frac{1}{2}$  inches. The ring-hole, which is a little more than  $\frac{1}{2}$ " in diameter, is bored just  $\frac{3}{4}$ " below the rounded top. "The plates are strung on a ring with the seal which contains the figure of a boar facing the left, the legend *Śrī-Venkatēśa*, and representations of the sun and the moon" (*loc cit*). The first and last of the seven plates bear writing only on the inner side, while the rest are written on both sides. The second side of the first plate, where the inscription begins, is marked with the Telugu numeral 'one' to the proper right of the ring-hole, while the remaining plates are similarly and regularly numbered on their first sides. From the appearance of the impressions I infer that the original plates have raised rims, and that those letters at the beginning and end of lines, which are indistinct on the impressions, may be quite clear in the original.

<sup>1</sup> 'Sindhu' is possibly a mistake for 'Sinda'

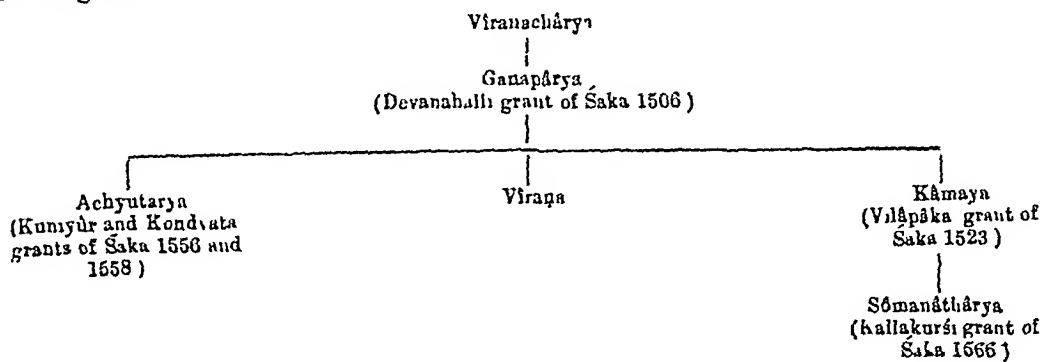
<sup>2</sup> Here we have *bidu*, 'a temporary residence, a halting place'. It seems to have not so strong a meaning as *niṣṭhādu*, of which of course it is a component

<sup>3</sup> Madras G. O. dated 10th June 1891, No 452, Public, p 6

As other grants of the third Vijayanagara dynasty, the present grant is written in the Nandināgarī alphabet. The writer has been very careless and quick, so much so, that the letters *ya*, *va*, *ḍa* and *ṭa* assume various forms and that, in conjunct consonants, the several parts are often not easily distinguishable. Several erasures and insertions are made, the most important of which are pointed out in the foot-notes. The writing on the whole of the first side of the sixth plate and on the latter part of the seventh is very small, evidently owing to want of space. A graphical peculiarity which I have noticed in this and in the Vilāpāka grant of Venkata I,<sup>1</sup> an impression of which Dr. Hultsch has kindly given me, is that the group *rya* is expressed by combining the full form of *r* with the secondary form of *ya*, but in four cases (in lines 9 and 15, and twice in line 255), the *r* is, as usual, written over the line. Other consonants following *r* are written in the usual style, with the exception of *rma* in line 170, where the secondary form of *m* is affixed to the full form of *r*. The vowel *ri* is never used at the beginning of words, but is then expressed by *ri*, *ru*, and even *r*<sup>2</sup> (lines 176, 182, 184 and 211). *Jña* is written as *gña* in two cases (lines 11 and 143). The prefixing of *y* and *v* to certain vowels, the interchange of the dental and palatal sibilants, the insertion of superfluous *anusāras*, *usargas* and punctuation-marks, the assimilation of consonant-groups, and similar vulgarisms are not uncommon in this and other grants of the third Vijayanagara dynasty. Comparatively speaking, the present inscription is on the whole correct.

The language is Sanskrit verse in various metres. The poetry is of the poorest possible kind and deserves that name only because it conforms to the laws of metrics. Line 249, which is in Telugu prose, is engraved on the upper margin of plate vii and was evidently inserted after the engraving of the whole grant had been finished.

The composer of this inscription and of the Vilāpāka,<sup>3</sup> Kondyāta,<sup>3</sup> and Kallakurśi<sup>4</sup> grants of Venkata I, Venkata II, and Ranga VI is stated to have been one and the same person, *viz* Rama, the son of Kāmakōṭi and grandson of Sabhāpati, while the engravers of these four grants were Kamayāchārya (the son of Ganapaya and younger brother of Virana), Achyutārya (the son of Ganapārya and grandson of Viranacharya), and Somanātharya (the son of Kāmaya and grandson of Ganapayarya). It thus appears that Achyutārya, Virana and Kamayāchārya were brothers. The engraver of the Devanahalli grant of Ranga II<sup>5</sup> was Ganaparya, the son of Virana. Evidently the descendants of Viranāchārya were the hereditary engravers of the grants of the kings of the third Vijayanagara dynasty. Their relations are shown in the following table.



The inscription may be divided into four parts — I a genealogy of king Venkata II of the third Vijayanagara dynasty (vv 1-37), II the date of the grant and the description of the granted village (vv 38-48), III a genealogy of Tirumala of the Nāyaka dynasty (of

<sup>1</sup> See *Ind. Ant.* Vol XIII p 125, note 4.

<sup>2</sup> *Ind. Ant.* Vol XIII p 125 ff.

<sup>3</sup> *ibid* p 153 ff.

<sup>4</sup> *Mysore Inscriptions*, p 252 ff.

Madhurâ) (vv. 49 to 54), and IV the information that the previously mentioned village was granted by Venkata II at the request of Tirumala to a number of Brâhmanas, and a list of their names, etc. (vv. 55-118). The inscription ends with some additional clauses regarding the grant, three verses (121-126) referring to Venkata II, the composer and the engraver, five of the usual imprecatory verses, and the name of the god *Śrī-Venkaṭeśa*.<sup>1</sup>

The first part of the inscription opens with invocations of the god Venkatēśa (line 1), the feet of Râma (verse 1), and the god Vishvaksēna (verse 2). The genealogy begins with the Moon (verse 3) and some of his mythical descendants (verse 4). The next verse contains a number of royal names which the composer appears to have introduced in order to connect his patron with certain well-known ancient dynasties. Thus Nanda is the representative of the dynasty which was subverted by the Mauryas, Chalukka and Râjanarēndra, of the Chalukyas, and Bijjaēndra, of the Kalachuris. Vira-Hemmâlhrâya, the lord of Mâyâpurî, is probably identical with the Kalachuri king Permâdi (Śaka-Samvat 1050).<sup>2</sup> The fourth after Hemmâlî is reported to have been Tâta-Pinnama (verse 6), with whom the regular genealogy begins. The only difficult point in this long list of kings is the relation of Ranga, the father of Venkata II., to his predecessors. Dr. Hultzsch has conclusively shown<sup>3</sup> that the word *pûrîam*, 'formerly,' in verse 24 of the subjoined inscription refers to Râma II., and that Dr. Oppert's arrangement of the third Vijayanagara dynasty<sup>4</sup> is opposed to facts. One alteration has to be made in Dr. Hultzsch's table,<sup>5</sup> as recognised by Dr. Oppert,<sup>6</sup> Ranga VI was not the son of Gôpala, but the son of China- or Pina-Venkata, and the adopted son of Gôpala.<sup>7</sup> In the annexed genealogical table, the Arabic figures prefixed to names show the order in which the latter are mentioned in the copper-plate grants.

The second of the kings of the accompanying table, Sômidēva, is said to have taken seven forts in a single day from an unnamed enemy (verse 6). Pinnama II is styled the "lord of the city of Âravatî" (verse 7). His son, Bukka, is said to have "firmly established even the kingdom of Sâluva-Nrisimha." From this statement we may conclude that he was the minister of the third king of the second Vijayanagara dynasty, Nrisimha or Narasimha, whose inscriptions are dated in Śaka-Samvat 1404 and 1418,<sup>8</sup> and who bore the surname Sâluva.<sup>9</sup> Regarding Bukka's son, Râma I, we learn from two other grants<sup>10</sup> that he took the fort of Avanigurî from Sapâda or Sapâta, whose army consisted of seventy thousand horse, drove away Kâsappodaya or Kâsapudaya, and captured the fort of Kandanavôli. Both Muhammadan historians and European travellers inform us that Râma II was the powerful minister of the puppet king Sadâśiva, the last representative of the second Vijayanagara dynasty, whose sister he took in marriage as we learn from an inscription of Sadâśiva.<sup>11</sup> Râma II and his youngest brother Venkatâdri lost their lives in the famous battle of Tâlikôta on the 23rd January, A.D. 1565. The second brother, Tirumala I, continues to acknowledge the nominal authority of Sadâśiva in four inscriptions near Vêlûr in the North Arcot district, which are dated on the 5th February, A.D. 1567.<sup>12</sup> He is said to have transferred the seat of government to Pennakonda in that very

<sup>1</sup> This is the name of the image of Vishnu on the hill of Tirumalai near Tirupati in the Chandragiri talukâ of the North Arcot district.

<sup>2</sup> See Dr. Fleet's *Kanarese Dynasties*, p. 58 f.

<sup>3</sup> *Ind. Ant.* Vol. XIII p. 153, and Vol. XV p. 147 f.

<sup>4</sup> *Madras Journal of Literature and Science* for the year 1881, p. 277, and *Ne Sutor Ultra Crepidam*, pp. 28 and 81.

<sup>5</sup> *Ind. Ant.* Vol. XIII p. 155.

<sup>6</sup> See the two first quotations in note 4.

<sup>7</sup> The words *वत्सलीमवापसधुन* in *Ind. Ant.* Vol. XIII p. 158, plate III b, line 10 f. must be written as one.

<sup>8</sup> *Ep. Ind.* Vol. I p. 362, note 5.

<sup>9</sup> *South Indian Inscriptions*, Vol. I Nos. 116 and 119.

<sup>10</sup> *Ind. Ant.* Vol. XIII p. 129, verses 10 and 11, and foot-notes.

<sup>11</sup> *Ind. Ant.* Vol. XIII p. 151 f.

<sup>12</sup> *South Indian Inscriptions*, Vol. I p. 69 ff. and *Ind. Ant.* Vol. XXII p. 136.



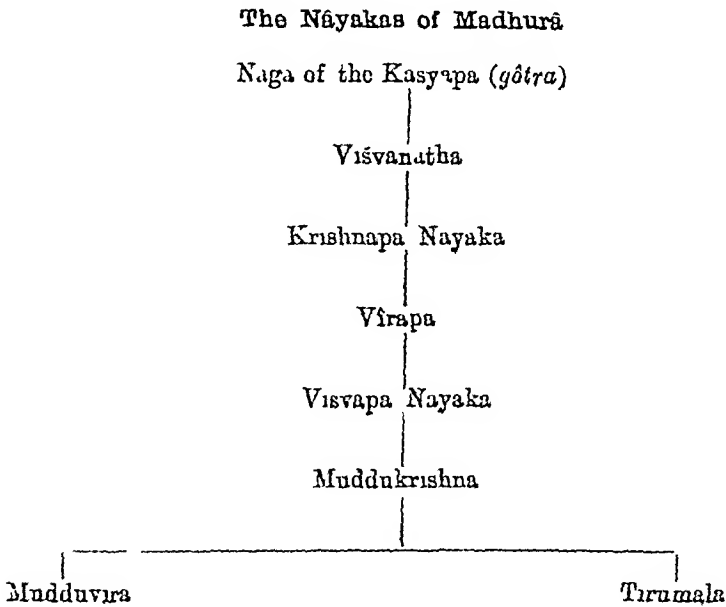




year<sup>1</sup> His second son, Ranga II, is actually called king of Penugonda (verse 19) The same town was the residence of Venkata II, to whose time the subjoined inscription belongs (verse 32)

The description of the reign of Venkata II and the list of his *birudas* (verses 33-37) are altogether devoid of historical value, because they have been copied over from the inscriptions of his predecessors Thus, verse 33 of the Kūniyur grant (= verse 36 of the Kondyāta grant), which records that Venkata II was anointed by his family preceptor Tātayārya and that he destroyed the Yavanas (i.e. the Muhammadans), is already applied to Venkata I in the Vilāpaka grant

The third part of the inscription (verses 49-54) supplies the following genealogy of Tirumala Nāyaka (of Madhurā), who is well-known on account of the magnificent buildings with which he adorned his capital



"This pedigree agrees almost completely with that of the Nāyakas of Madhurā given by Mr Sewell,<sup>2</sup> with the only difference that the present inscription makes Muddukṛṣṇa the son of Viśvapa, while, according to Mr Sewell, he was the son of Viśvapa's elder brother"<sup>3</sup> A copper coin of Muddukṛṣṇa, the father of Tirumala, and three copper coins of Viśvanātha, the second in the pedigree, have been published by Dr Hultzsch<sup>4</sup> The two first Nāyakas of Madhura were originally generals of the king of Vijayanagara Having been despatched by their sovereign against the king of Tañjavur, they seized Madhurā and founded an independent dynasty<sup>5</sup> The present grant shows that they continued, at least nominally, to acknowledge the kings of the third Vijayanagara dynasty as their sovereigns

The second and fourth parts of the inscription (verses 38-48, and verse 55 to the end) contain the grant itself The date of the grant was the full-moon *tithi* of Vasākha in Śaka-Samvat 1558 (expired), the Bhāva *samvatsara* (A.D 1634) (verse 38f) Venkata II issued the grant in the presence of the god Venkateśa (verse 39), who is also invoked at the beginning and end of the inscription (lines 1 and 266) The object of the grant was the

<sup>1</sup> Dr Burdell's *South Indian Palaeography*, p 55, note

<sup>2</sup> *Lists of Antiquities*, Vol II p 200

<sup>3</sup> See page 236 above, note 3

<sup>4</sup> *Ind Ant* Vol XX p 308, No 38, and Vol XXI p 325, Nos 14 to 16

<sup>5</sup> Mr Sewell's *Lists of Antiquities*, Vol II p 200 f

village of Kûmyûr (verse 46), which was surnamed Muddukrishnâpuram (verse 45) evidently after Muddukrishna, the father of the donor, Tirumala. The village was situated in the Viravanallûru-mâghânî, in Mulli-nâdu, in Tirvadi-râjya (verse 41), to the south of the Tâmrarnî river and of Bhrântamangala, to the east of Kârukurchi, and to the west of Śêravanmahâdêvi (verse 42f). According to verse 119, it was situated on the bank of the Kurnâta (i.e. Karnâta) canal, and according to verse 122, "on the western bank of the canal which flows to the south." The Map which accompanies the *Tinnevelly Manual*, shows two of the boundaries of Kûmyûr, viz. Shêrmâdêvi (Śêravanmahâdêvi) and, to the west of it, Karaikurchi (? Kârukurchi), both situated in the Ambâsamudram tâlukâ and to the south of the Tâmrarnî river. The *mâghânî* in which Kûmyûr is stated to have been situated, was evidently named after Viravanallûr, a village to the west of Karaikurchi. The term Tirvadi-râjya is perhaps derived from the Tamil *tiruvadi*, "the sacred feet" (of the king). The Karnâta canal on which Kûmyûr was situated, reminds of the "Kannadiyan channel,"<sup>1</sup> but the two can hardly be identical as the "Kannadiyan channel" does not appear to extend as far east as Karaikurchi and Shêrmâdêvi.

In the list of donees occur many names of Tamil origin. Most of these are derived from the designations of certain temples of Vishnu and Śiva in Southern India. Thus, Alagâdri is called after the sacred hill of Alagar in the Madura district, Venkatâdri,<sup>2</sup> Venkatapati, Vêngadatt-appa, Timm-aiasu, Tirumala, Tiruvêngada, Vadamala and Śîshâdri are derived from different names of the temple on the hill at Tirupati in the North Arcot district, Varadabhatta owes his name to the Varadarâja (Arulâla-Perumâl) temple at Little Kâûchi in the Chingleput district, Ranga and Rangarâja refer to the temple at Śrîrangam in the Trichinopoly district, and Ahôbala is the name of a village in the Karmul district, which contains a famous shrine of Narasimha. Among the names connected with Śaiva temples, Ârûra is derived from Tiruvârûr in the Tanjore district, and is commonly applied in Tamil literature to Sundaramûrti, one of the sixty-three Tirutondai or Śaiva devotees, Kanakasabhâpati is a name of the god at Chidambaram in the South Arcot district, and Chidambaiâvadhânin is called after the same place, Chokkanâthamakhin and Chokkâvadhânin are derived from Chokkanâthasvâmin, one of the names of the god at Madhurâi, Kâlahasti is the name of a famous place of pilgrimage in the North Arcot district, and Arunagiri and Arunâdri are Sanskrit names of Tiruvannâmalai in the South Arcot district. Among the remaining Tamil names, Periyatiruvadi is synonymous with Periyâlvâr, the name of one of the twelve principal saints of the Vaishnavas. Âlvâr (i.e. âlvâr in Tamil) is an epithet which the Vaishnavas add to the names of their *gurus*, and nâyanâr, the first member of Nâmârbhatta, is an honorific title affixed to the names of Śaiva devotees.

### TEXT<sup>3</sup>

#### First Plate

- 1 श्रीवेङ्कटेशाय नमः । यस्य सपत्नीपुण्ये-
- 2 न नारीरत्नमभूत्सिला<sup>4</sup> । यदुपास्य सुमनसां
- 3 तद्वस्तुद्वयमाश्रये । [१\*] यस्य द्विरद्वक्तायाः पारिष-
- 4 द्याः परश्शत । विघ्नन्निघ्नति भजता विष्वक्सेन

<sup>1</sup> *Tinnevelly Manual*, p. 41, and No. 3 on the Map.

<sup>2</sup> The vowel of the first syllable of the word *Vêngadam* is long in the original Tamil, but shortened in the Kanarese derivative *Venkata*, see *Ind. Ant.* Vol. XX p. 308, note 16.

<sup>3</sup> From two sets of ink impressions, received from the Editor.

<sup>4</sup> Read भूच्छिला

- 5 तमात्रवे । [२<sup>\*</sup>] जयति क्षीरजलधेर्जात सव्येक्षण<sup>1</sup> ह-  
 6 रेः । आतवन चक्षीराणाममरायुष्कार सहः । [३<sup>\*</sup>] पीयस्त-  
 7 स्य पुरुरवा बुधसुतस्तस्यायुरस्यात्मजस्रज-  
 8 [क्षे] नहुषो ययातिर[भ]वत्तस्माच्च पूरुस्ततः । तद्वशे  
 9 भरतो बभूव नृपतिस्तत्त्वतस्तौ शतनुः<sup>2</sup> (I) तत्तुर्यो विज-  
 10 योभिन्नग्युदभूतस्मात्परीक्षिततः । [४<sup>\*</sup>] नंदस्तस्याष्ट-  
 11 भोभूत्समजनि नवमस्तस्य रागश्चक्षिक्छापत्त<sup>4</sup>  
 12 त्सम[<sup>5</sup>] श्रीपतिरुचिरभवद्राजपूर्वो नरेंद्र<sup>6</sup> । तस्यासी-  
 13 दिज्जिह्वो दशम विह<sup>7</sup> नृपो वीरहंसाक्षिरायस्ताती-  
 14 ईको<sup>8</sup> सुरारौ क्षतनतिरुदभूतस्य मायापुरीशः । [५<sup>\*</sup>] त-  
 15 त्तुर्योजनि तातपिन्नममहीपालो निजाखोकनचस्त[<sup>9</sup>]-  
 16 मिन्नगणस्ततोजनि हरन् दुर्गाणि समाहितात् । अह्ने<sup>7</sup>  
 17 केन स सोमिदेवनृपतिस्तस्यैव जज्ञे सुतो (I) वीरो रा-  
 18 धवदेवराडिति ततः श्रीपिन्नमोभूत्पः<sup>8</sup> । [६<sup>\*</sup>] आरवी-  
 19 टिनगरीविभोरभूदस्य बुद्धधरणीपतिस्तुतः ।  
 20 एन<sup>9</sup> साकुवन्सिधिरान्यमप्येधमानमहसा<sup>10</sup>

*Second Plate, First Side*

- 21 स्थिरीकृत । [७<sup>\*</sup>] स्व कामिनी[<sup>\*</sup>] खतनुकातिभिरा-  
 22 क्षिपती (I) बुद्धावनीपतिलको बुधकल्पशा-  
 23 खी । कस्याणिनीं कमलनाभ<sup>11</sup> इवाभ्दिक्कन्या (I) वल्लांवि-  
 24 कासुदवहद्दुमान्यसीला<sup>12</sup> । [८<sup>\*</sup>] सुतेव कलशाबुधे-  
 25 स्सुरभिक्काशुग (I) माधवात्कुमारमिव शकरात्कुलम-  
 26 हीभृत<sup>13</sup> कन्यका । जयतममरप्रभोरपि शचीव बुद्धा-  
 27 धिपा[च्छ्रु]त<sup>13</sup> जगति वल्लमालभत रामराज सुत । [९<sup>\*</sup>] श्री-  
 28 रामराजचित्तिपस्य तस्य चितामणेरर्थिकदवका-  
 29 ना । लक्ष्मीरिवाभीरुहलीचनस्य लकाब्बिकामुष्य [म]हि-  
 30 यलासीत् । [१०<sup>\*</sup>] तस्याधिकैस्समभवत्तनयस्तपोभि[<sup>\*</sup>] श्री-

<sup>1</sup> Read सव्येक्षण

<sup>4</sup> Read रागश्चक्षिक्छापत्त<sup>0</sup>

<sup>7</sup> Read अह्ने<sup>0</sup>

<sup>10</sup> Read वृसिह

<sup>2</sup> नृ is corrected from बु

<sup>5</sup> Read इह

<sup>8</sup> Read 'भूत्प'

<sup>11</sup> Read इवाभि

<sup>3</sup> Read शतनुमात्तुर्यो

<sup>6</sup> Read 'पीको

<sup>9</sup> Read येन

<sup>12</sup> Read श्रीलान्

<sup>13</sup> च्छु seems to be a correction from प, which the engraver had written a second time by mistake Read

- 31 रंगराजनृपतिश्शशिवंशदीपः । आसन् समुल्ल-  
 32 सति धामनी<sup>1</sup> यस्य चित्र नेत्राणि वैरिसुद्रुशां<sup>2</sup> च निर-  
 33 जनानि । [११<sup>4</sup>] सतीं तिरुमलांबका<sup>3</sup> चरितलीलयारुंध-  
 34 तीप्रथामुपि<sup>4</sup> तितित्तया वसुमतीयशो रुंधती<sup>5</sup> । हि-  
 35 मांशुरिव रोहिणीं हृदयहारिणीं सद्गुणैरमोदत  
 36 [स]धर्मिणीमयमवाप्य वीराग्रणीः । [१२\*] रचितनय-  
 37 विचार रामराज च धीर वरतिरुमलराय वें-  
 38 कटाद्रीक्षितोऽं । अजनयत स येतानानुपूर्व्या कु-  
 39 मारा(।)निह तिरुमलदेव्यामेव राजा महोजाः<sup>8</sup> । [१३\*] सक-  
 40 लभुवनकटकानरातीन् समिति निहत्य स राम-

*Second Plate, Second Side*

- 41 राजवीरः । भरतमनुभगीरथादिराजपथि-<sup>9</sup>  
 42 तयशा<sup>1</sup> प्रशशास चक्रजूव्या<sup>10</sup> । [१४\*] त्रिषु श्रीरगच्चा-  
 43 <sup>11</sup>परिवृ[ढ]कुमारेष्वधिरण विजित्यारिच्चापान्<sup>12</sup>  
 44 तिरुमलमहारायनृपतिः । महौजास्त्रांमाज्ये सु-<sup>13</sup>  
 45 मतिरभिषिक्तो निरु[प\*]मे प्रशास्त्युर्वी<sup>14</sup> सर्वामपि  
 46 तिसृषु<sup>14</sup> मूर्तिष्विव हरिः । [१५\*] <sup>15</sup>यशस्विनामग्रसरस्य  
 47 यस्य पद्मभिषेके श्रुति<sup>16</sup> पार्थिवेदोः । दानांबुपू-  
 48 रैरभिषिच्यमाना देवीपद भूमिरियं दधाति । [१६\*]  
 49 सामादयो विधिसुखादिव सत्यवाचः सामाद्युपा-  
 50 यनिवच्चा युव<sup>17</sup> सांयुगीनात् । रामादयो दशरथादि-  
 51 व राजमौलेः<sup>18</sup> तस्मादमेययशसस्तनया बभूवुः । [१७\*] रा-  
 52 जा ततोभूद्रुषुनाथनामा श्रीरगराय[:\*] श्रितपारि-  
 53 जातः । श्रीरामराज[:\*] <sup>19</sup>शिशुरांशुरुर्व्या(:) विख्य[।\*]तिमान्  
 54 वेंकटदेवरायः । [१८\*] श्रीरगरायस्सहजेषु तेषु पार

<sup>1</sup> Read धामनि.

<sup>2</sup> Read सुद्रुशा

<sup>3</sup> Read तिरुमलांबिका

<sup>4</sup> Read प्रथामपि

<sup>5</sup> The whole of this *pāda* seems to have been erased and written afresh, and the श्री of यशो is written above the line

<sup>6</sup> Read एटाद्रि

<sup>7</sup> Read एता°

<sup>8</sup> Read महौजा

<sup>9</sup> Read प्रथि°

<sup>10</sup> Read सुव्या

<sup>11</sup> The ढ of परिवृढ seems to be an imperfect correction from ड

<sup>12</sup> Read आपास्त्रि°

<sup>13</sup> The ५ of सु runs into the ३ of पि at the end of the next line

<sup>14</sup> Read तिसृषु

<sup>15</sup> Read यशस्वि°

<sup>16</sup> Read सति

<sup>17</sup> Read द्व

<sup>18</sup> Read मौलेक्षमा°

<sup>19</sup> Read शिशिरायु°

- 55 गतो नीतिपयःपयोधेः । अष्टासु दिक्षु प्रथितस्व ले[भे]  
 56 पद्मभिषेकं पेनुगोडराज्ये । [१८\*] अथ श्रीवेंकटपति-<sup>1</sup>  
 57 देवरायो नयोज्वलः<sup>2</sup> । अवनीमशिषक्कीर्त्या दि[शो] द-  
 58 श विशोभयन् । [२०\*] तज्जग्रायसस्सुरदुमलज्जावहच-<sup>3</sup>  
 59 रितरामराजविभोः । जातस्तिरुमलराज[:\*] ख्यात[:\*]  
 60 श्रीरगरायोपि । [२१\*] तयो[:\*] श्रीरगरायस्य तन[या] वि-

*Third Plate, First Side*

- 61 नयाधिकाः । अजायत दयावत[:\*] श्रुतवतो<sup>4</sup>  
 62 यशस्विनः । [२२\*] श्रीरगरायनृपतिस्तनयेषु तेषु  
 63 पार गिरामधिगतः कविपुगवाना । रत्नेषु कौ-  
 64 स्तुभ इवावुधिसभवेषु श्रीरामरायनृपतिसुचि-  
 65 [र] व्यलासीत् ॥ [२३\*] पूर्वं विश्रुतरामराजनृपतेः श्रीराम-  
 66 भद्राकृतैः (i) कल्याणीदयशालिनस्तनुभवा[:\*] पच प्रपचा-  
 67 वने । इच्छा नीतिपथानुगास्समभवन् श्रीरामगाकामि-  
 68 नो (i) गोर्वाणालय[भूरु]हा इव बुधश्रेणीष्टदानोत्सुकाः । [२४\*] आ-  
 69 [ज्ञ]विजितसुग्रीवा (i) प्राज्ञावनकृताग्रहाः ।<sup>5</sup> [२५\*] विख्यातचर्ये-  
 70 षु नृपेषु तेषु श्री[र]गराजशिशिराशुरुर्वा । विश्व-  
 71 त्रये विश्रुतकीर्तिरासीत् सौरेषु शालेधिव पारि-  
 72 जात । [२६\*] यज्ञेरीधनभाकृतिश्रवणतो भीत्या महत्या  
 73 रणे<sup>6</sup> (i) प्रत्यर्थिद्वितिपै पलायनपरै<sup>7</sup> सुक्ता लु[ठ]-  
 74 त[:\*] अमात् । काताराभरणीभवति कलशच्छत्रध्व-  
 75 <sup>10</sup>[ज]काचिता(i)न्युन्माजैत्यधिभूपदानि तदनुव्रज्जा-<sup>11</sup>  
 76 [भि]या कि ह्या । [२७\*] श्रीरगराजस्य तपोविशेषे [स]-  
 77 <sup>12</sup>तोषणशेषगिरीश्वरस्य । कारुण्यभूम्ना कम[नी]-  
 78 यशोभौ पुत्रावहता<sup>13</sup> पुरुहंतभोगौ । [२८\*] पेदवेक[टं]-  
 79 द्रपिनवेंकटाधिराडितिनामकौ प्रकृतिपालनो-  
 80 त्सुकौ । खरदूषणप्रहृतिदक्षिणाबुभौ<sup>14</sup> ददत प्रमो-

<sup>1</sup> Read पति

<sup>4</sup> Read श्रुतवतो

<sup>6</sup> The inscription omits the following half verse — सर्वे ते विबुधशाला गुणै रचिरविश्रद्धा ॥

<sup>7</sup> Read विद्युत

<sup>10</sup> Read °गाडाचिता°

<sup>12</sup> Read पुत्रावभूता

<sup>2</sup> Read नयोज्वल

<sup>5</sup> Read विद्युत

<sup>8</sup> Read रण

<sup>11</sup> Read °व्रज्जा

<sup>14</sup> Read दक्षिणाबुभौ

<sup>3</sup> Read द्रुम

<sup>9</sup> Read परैसुक्ता

<sup>13</sup> Read °तोषिण

## Third Plate, Second Side

- 81 दमिव रामलक्ष्मणौ । [२६\*] श्रीशाली पेदवेंकट-  
 82 द्रुपतिर्ज्येष्ठो<sup>1</sup> वयोभिस्तयोः (i) श्रीर्यदायगभी-  
 83 रथाधृतिकलाः पूर्वैश्च सर्वैर्गुणैः । यस्यारातिनृ-  
 84 पालभेदनकलायात्रासु सेनारजःपूरैर्भूर्जलधि-  
 85 भवेदिति हरिश्चित्तेश्च<sup>4</sup> धत्ते स्थितिं । [३०\*] श्रींगारराज्या[स्त्र]-  
 86 ददिव्यमूर्त्याः वंगारमाचारमया समेतः । विभात्य-  
 87 शौ वेंकटभूमिपालः शच्चेव<sup>6</sup> शक्तो रमयेव श्रीरिः । [३१\*] श्री-  
 88 रंगराजेद्रकुमारकेस्मिन् वीरोत्तमे वेंकटदेवरा-  
 89 ये । पट्टाभिषिक्ते पेनुगोडराज्ये तदाभिषिक्ता[\*] सुधियो-  
 90 पि हेन्मा<sup>7</sup> । [३२\*] यथा रघुकुलोद्बह[\*] स्वयमसंधतोऽजानिन[र]  
 91 स्वगोत्रगुरुणा सुधीतिलकतातयार्येण यः । यथावि-  
 92 धि यशस्विना विरचिताभिषेक[\*] क्षण[र\*]द्विभिद्य यवना-  
 93 शरान्विजयते प्रशासन्महर्षी । [३३\*] वारासिगांभीर्यविशे-  
 94 षधुर्यश्चौरासिदुर्गेकविभाळवर्यः<sup>9</sup> । पराष्टदिग्मा[य]-  
 95 मनःप्रकामभयंकरः<sup>10</sup> शार्डधरातरंगः । [३४\*] सार[वी]-  
 96 ररमया समुत्तसन्<sup>11</sup> आरवीटिपुरहारनायकः [i]  
 97 कुडलीश्वरमहाभुज[\*] अयन् सडलीकधरणीवराह-  
 98 ता । [३५\*] आच्यगोत्रजानामग्रसरो भूभुजासुदारय-  
 99 शाः ।<sup>12</sup> [३६\*] सोय नीतिजितादिभूपतितत्सुचामशाखी  
 100 सुधी(i)सार्थाना भुजतेजसा स्ववशयन् कर्णाट[शि]-<sup>13</sup>  
 101 द्वासन । आ सेतोरपि<sup>14</sup> चाहिमाद्रि विमतान् संहृत्य]

## Fourth Plate, First Side

- 102 शासन्मुदा (i) सर्वोर्वी<sup>15</sup> प्रचकास्ति वेंकटपतिश्री-  
 103 देवरायाग्रणीः ॥ [३७\*] वितुबाणकळवंदुगणिते शक-

<sup>1</sup> Read द्रुपतिर्ज्येष्ठो<sup>2</sup> In the original, the r of rya is doubled, read श्रीर्यदाय<sup>3</sup> Read रता<sup>4</sup> Read हरिश्चित्तेश्च<sup>5</sup> Read शङ्कर<sup>6</sup> Read शच्चेव<sup>7</sup> Read हेन्मा.<sup>8</sup> Read वारासि<sup>9</sup> The व of वर्यः is imperfectly executed and looks almost like दा<sup>10</sup> Read शार्ड<sup>11</sup> Read समुत्तसन्नारवीटि<sup>12</sup> Just as the Kallakursi grant, the inscription omits the following half verso which is found in the Kondrāta and Vilāpika grants — अतिविरुद्धरुग्धरी सतिगुरारटमगधसान्यपद ॥<sup>13</sup> Read कर्णाटसि<sup>0</sup><sup>14</sup> The र and च of रपि चा<sup>0</sup> seem to be corrected from other letters<sup>15</sup> Read सतु

- 104 वल्लरे । भावाभिदानके<sup>1</sup> वर्षे मासि वैशाखनामनि । [३८\*] पचे  
 105 वल्लचे पुण्यर्चे पौर्णमास्या<sup>2</sup> महातिथौ । श्रीवैकटेश-  
 106 पादाजसन्निधौ त्रेयसान्निधौ । [३९\*] नानाशाखाभि[ध]ागो-  
 107 चसूत्रेभ्यः शास्त्रवित्तया । विख्यातेभ्यो द्विजेद्रेभ्यो वेद-  
 108 विद्मो विशेषतः ॥ [४०\*] श्रीमत्तिर्वडिराज्यस्य मुळिङ्गनाडु इति  
 109 नृत<sup>3</sup> । श्रीमहोदयवन्नूत्तमाघाणि [५\*]ति शोभित । [४१\*] तान्नपनीम-<sup>4</sup>  
 110 हानद्या(ः) दक्षिणस्या दिशि<sup>5</sup> स्थित । कारुक्कुचिमहाग्रामात्  
 111 प्राच्यां दिशि च सस्थित । [४२\*] [अ]तमगलसीमा[या] दक्षिणाशासु-  
 112 पायित । श्रीशेखरवन्महादेविग्रामात्मचिमत[.]\* स्थित । [४३\*] पर्व-  
 113 तोदल्लहामार्गादुत्तराशासुपायित । कारुक्कुर्चा<sup>6</sup> पचद-  
 114 शकुल्याया क्षेत्रयुग्मग । [४४\*] [ग्र]ाम च सर्वसस्याब्ज द्विषष्टिग-  
 115 णसयुत<sup>7</sup> । सुदुक्किणापुरमिति प्रतिनाम्ना सुशोभितं ॥ ४५\*]  
 116 कूनियूरिति विख्यात गृहाराभोपशोभित । सर्वसा-  
 117 न्य चतुस्त्रीमासहित च समंतत । [४६\*] निधिनित्येपपा-  
 118 पाणसिद्धसाध्यजलान्वित । अचिण्यागामिसयुक्त ग-  
 119 णभोज्य सभूरुह । [४७\*] पुत्रपौत्रादिविर्भोज्य<sup>8</sup> क्रमादाचद्रता-  
 120 रता । [४८\*] <sup>10</sup>आसीत्कास्यपसततेर्धनतपस्वतुष्टविश्वेश्वरस्वै-  
 121 रानुग्रहभाजनादुणनिधे श्रीनागपृथ्वीपते । विद्वन्-  
 122 डलवाच्छितार्थकृतिभूर्धन्यादयन्या महावीराणा धु-  
 123 रि विश्वनाथधरणीलक्ष्मदत्तो मानितः । [४९\*] तस्यादजाय-  
 124 त धनेशसमानधर्मा धर्मानुशासितधरातलजीव-  
 125 लोक । आख्यानुरूपविलितारिन्टपालमौळिर्विख्या-

*Fourth Plate, Second Side.*

- 126 तिमान्<sup>11</sup> जगति <sup>12</sup>क्षयपनायकैः । [५०\*] तस्याजनिष्ट  
 127 ततकोर्तिमहस्रमेत (i) श्रीवीरपेद्रधरणीतल[श्री]-  
 128 तभानु<sup>13</sup> । आ[मो]दयन्<sup>13</sup> कुवलयस्य तथा बुधानामाल-  
 129 वन शिथिलितारिमनोविनोदः । [५१\*] तस्योदभूद्विश्वपना-  
 130 यकैद्र (i) प्रतीपभूपालतमसुधांशः । श्रीसुदुक्किणप्र-

<sup>1</sup> Read भावाभिधानके

<sup>2</sup> Read पौर्णमास्या

<sup>3</sup> Read दिशि

<sup>4</sup> Read तान्नपनीम

<sup>5</sup> Read कारुक्कुर्चा

<sup>6</sup> Read सयुतम्

<sup>7</sup> Read <sup>10</sup>आसीत्कास्यप

<sup>8</sup> Read <sup>11</sup>नामजगति

<sup>9</sup> Read <sup>12</sup>क्षयपनायकैः

<sup>10</sup> Read <sup>13</sup>आसीत्कास्यप

<sup>11</sup> Read <sup>12</sup>क्षयपनायकैः

<sup>12</sup> Read <sup>13</sup>आसीत्कास्यप

<sup>13</sup> Read <sup>14</sup>आसीत्कास्यप

<sup>14</sup> Read <sup>15</sup>आसीत्कास्यप

<sup>15</sup> Read <sup>16</sup>आसीत्कास्यप

<sup>16</sup> Read <sup>17</sup>आसीत्कास्यप

<sup>17</sup> Read <sup>18</sup>आसीत्कास्यप

<sup>18</sup> Read <sup>19</sup>आसीत्कास्यप

<sup>19</sup> Read <sup>20</sup>आसीत्कास्यप

<sup>20</sup> Read <sup>21</sup>आसीत्कास्यप

<sup>21</sup> Read <sup>22</sup>आसीत्कास्यप

<sup>22</sup> Read <sup>23</sup>आसीत्कास्यप

<sup>23</sup> Read <sup>24</sup>आसीत्कास्यप

<sup>24</sup> Read <sup>25</sup>आसीत्कास्यप

<sup>25</sup> Read <sup>26</sup>आसीत्कास्यप

<sup>26</sup> Read <sup>27</sup>आसीत्कास्यप

<sup>27</sup> Read <sup>28</sup>आसीत्कास्यप

<sup>28</sup> Read <sup>29</sup>आसीत्कास्यप

<sup>29</sup> Read <sup>30</sup>आसीत्कास्यप

<sup>30</sup> Read <sup>31</sup>आसीत्कास्यप

<sup>12</sup> To the क of क both १ and २ are attached in the original

<sup>13</sup> Read आसीत्कास्यप or आसीत्कास्यप

- 131 भुरस्य जज्ञे प्रतापवान् मेरुसमानधैर्यः । [५२\*] तस्यास्तां  
 132 'सुहुवीरप्रभूतिरुमलभूपालकौ नदनौ द्वौ (i) मीनाक्षी-  
 133 सुदरेशस्थिरतरकरुणापूरधारानिधानौ । आकैला-  
 134 साद्रिसेतुप्रथितनिजयशोद्भासमानौ<sup>2</sup> यदीयाप्याज्ञा रा-  
 135 ज्ञा किरीटस्फुरितमणिमयालंकृतिर्माननीया । [५३\*] अथ  
 136 तिरुमलभूपो मन्त्रिमुखैरनेकैः (i) सकुतुकमभिषिक्त-  
 137 स्त्वंराज्याधिपत्ये [1\*] समधिककृपयासौ सुदरेसस्य<sup>3</sup>  
 138 लब्ध्वा 'धरणिवलमशेष राजते भूतलेंद्रः । [५४\*] येतस्य<sup>4</sup> पर-  
 139 दुर्वारभुजविक्रमशालिनः । भोगे भूलोकसुत्राम्णस्यागे  
 140 भूकल्पशाखिनः । [५५\*] करीन्द्रारोहमात्रेण गिरीन्द्रारूढविद्भि-  
 141 षः । लघिते नगरे जेतु 'लघितार्णववैरिणः । [५६\*] कन्यान्व-  
 142 'स्वनभूदानैः कालक्षेप मितन्वितः<sup>5</sup> । जयतचंद्रकदर्प-  
 143 जयसौंदर्यशालिनः<sup>6</sup> । [५७\*] श्रीमत्तिरुमलेंद्रस्य विग्नमिम-<sup>10</sup>  
 144 नुपालयन् । श्रीवीरवेकटपतिमहारायमहीपतिः । [५८\*]  
 145 [स]हिरण्यपयोधारापूर्वक दत्तवान् मुदा ॥ वृत्ति-  
 146 मंतोत्र हित्यते<sup>11</sup> विप्रा वेदांतपारगाः । [५९\*] वेंकटाद्रीं[द्व]-<sup>12</sup>  
 147 तनयो भारद्वाजी च याजुषः । क्षेत्र स लब्धवाने[क]

*Fifth Plate, First Side.*

- 148 रघुनाथाभिथो<sup>13</sup> मखी । [६०\*] लक्ष्मीनृसिंहयज्वे-<sup>14</sup>  
 149 द्र(ः)सुत[ः\*] श्रीवल्लभगोत्रजः । लक्ष्मीनरहरिर्यज्वा द्व-  
 150 'र्त्तिमर्धाधिकामगात् । [६१\*] गोत्रे हरितसे जात. प्राप्तस्ति-  
 151 'मरसात्मजः । वेंकटाद्रिद्विजोप्येकां वृत्ति याजुषिकोत्तमः [॥ ६२\*]  
 152 ग्रात्रेयगोत्र[ः\*] सप्राप्तोप्याश्वलायनसूत्रवान् । सदाशिव-<sup>17</sup>  
 153 सुतः क्षेत्र त्रिपाद ध्रुवमीश्वर. । [६३\*] श्रीरगराजपुत्रः कन-  
 154 कसभापतिरतोव मेधावी । <sup>18</sup>कौसिककुलप्रभूतोऽह्म[ः\*]-  
 155 <sup>19</sup>वृत्तिद्वय यजुर्वेदी । [६४\*] <sup>20</sup>प्रतीतकौसिकान्ववायसिधुवधुच-

<sup>1</sup> Read प्रभु

<sup>4</sup> Read धरणितल°

<sup>7</sup> Read स्पर्श

<sup>10</sup> Read विग्नमि°

<sup>13</sup> Read °मिधी

<sup>16</sup> Read °सिम्हरसा°

<sup>19</sup> To the द of इ both रः and ः are attached in the original

<sup>2</sup> Read यशोभासमानौ,

<sup>5</sup> Read एतस्य

<sup>8</sup> Read वितन्वत .

<sup>11</sup> Read लिख्यते

<sup>14</sup> Read नृसिंह

<sup>17</sup> Read सदाशिव

<sup>3</sup> Read सुन्दरेशस्य

<sup>6</sup> Read वृद्धिताणव

<sup>9</sup> Read सौन्दर्य

<sup>12</sup> Read °द्रीन्द्र

<sup>15</sup> Read वृत्ति°

<sup>18</sup> Read कौशिक

<sup>20</sup> Read कौशिका°



- 156 द्रमाक्षिर धरातले रिषा<sup>1</sup> दुरधर<sup>2</sup> स वधुमान् । अन-  
 157 तभटन[दनो]पि चाय्यभटभूसुरस्त्रिपादयुक्तवृत्ति-  
 158 पचक समेत्य शोभते । [६५\*] <sup>3</sup>काश्यपान्वयजः श्रीमानापस्त-  
 159 वो च लब्धवान् । तिरुमलार्यसुतो मल्लुभट्टो वृत्तिं स ए-  
 160 किका । [६६\*] मारुभट्टसुतो भारद्वाजी याजुषिकोत्तमः । वैक-  
 161 टाद्रीवर<sup>4</sup> श्रीमान्वृत्तिमेकां समश्नुते । [६७\*] अरुणाद्रिसुतो भा-  
 162 रद्वाजी <sup>5</sup>रुग्वेदवानय । यत्नप्यभूसुरः क्षेत्रं प्राप्तवानर्ध-  
 163 मत्र तु । [६८\*] <sup>6</sup>काश्यपान्वयजो लब्ध्वा यजुर्वेदी विराजते । आंतीश्व-  
 164 रो महान्वृत्तिमर्धामपलयात्मभूः । [६९\*] आश्वलायनसूत्रो-  
 165 य भारद्वाजान्वर्ध<sup>7</sup> सुत । श्रीवैकटपतेरिकां वृत्तिं नागर-  
 166 सोऽश्नुते । [७०\*] भारद्वाजकुलोद्भूतोऽप्यर्ध<sup>8</sup> याजुषिकोत्तमः । क्षेत्रे-  
 167 च रघुपतेः सूरुरगगादिरिह्याश्नुते । [७१\*] श्रीवत्सगोत्रगोवि-  
 168 दसुतो घटलयाभिधः । <sup>9</sup>रुग्वेदवानय प्राप्य त्रिपादा वृत्ति-  
 169 मेधते । [७२\*] आत्रेयगोत्रजोऽष्टगृह्यात्सामवेदाब्धिपारगः<sup>10</sup> । श्री-  
 170 निवासात्मजो वृत्तिद्वय(ः) नरहरिर्महान् । [७३\*] आत्रेयगोत्रजः(-)  
 171 सोमनाथो याजुषिकोत्तमः । नरसभट्टपुत्रोऽयं क्षेत्रे-

*Fifth Plate, Second Side*

- 172 णार्धेन राजते । [७४\*] अनतभट्टपुत्रोऽसौ श्रीनिवासी-  
 173 तिधार्मिकः । <sup>11</sup>कौसिकान्वयजोऽप्येक(ः)क्षेत्रं याजुषिको-  
 174 गृहीत्<sup>12</sup> । [७५\*] <sup>13</sup>काश्यपान्वयभूषायमापस्तवी महायशः ।  
 175 वैकटय्यसुतः क्षेत्रं <sup>14</sup>सिधयोऽप्येकम(ः)श्नुते । [७६\*] वसवावधा-  
 176 निनः पुत्रो नागादीक्षितशेखरः । भारद्वाजी च ऋक्छाखी क्षेत्रे-  
 177 चमर्धं प्रपेदिवान् । [७७\*] जातो हरितसे वशे यजुर्वेदी समेदवा-<sup>15</sup>  
 178 न् । काळहस्त्रिसुतः क्षेत्रं त्रिपादं <sup>16</sup>ध्रुवमगयः । [७८\*] वत्सगोत्र-  
 179 भव सत्यापाठसूत्रोऽपि चैककः । श्रीनल्लपेरुमाळ्स्सु-  
 180 रारुरः क्षेत्रमश्नुते । [७९\*] सजातः काश्यपे<sup>17</sup> श्रीमान् यजुःशा-  
 181 खी समेदवान्<sup>18</sup> । <sup>19</sup>नरसिह्यात्मजः क्षेत्रं पादत्रयमहो-

<sup>1</sup> Read ऋचा धुरधर

<sup>4</sup> Read टाद्रीवर.

<sup>7</sup> Read न्वयी

<sup>10</sup> Read गृह्यात्साम.

<sup>12</sup> Read काश्यपान्वयभूषीय

<sup>15</sup> Read ध्रुव

<sup>19</sup> Read नरसिह्या.

<sup>2</sup> Read भट

<sup>5</sup> Read रुग्वेद

<sup>8</sup> Read ऽप्यर्ध

<sup>11</sup> Read कौशिका.

<sup>14</sup> Read सिद्धयी

<sup>17</sup> Read काश्यपे.

<sup>3</sup> Read काश्यपा

<sup>6</sup> Read काश्यपा

<sup>9</sup> Read रुग्वेद

<sup>12</sup> Read गृहीत्

<sup>13</sup> Read समेदिवान्

<sup>15</sup> Read समेदिवान्.

- 182 बलः । [८०\*] <sup>1</sup>काश्य[पा\*]न्वयजो वृदावननायसुतोत्तमः । ऋत्स्का-<sup>2</sup>  
 183 षी <sup>3</sup>नङ्गनाभट्टः चेचमर्धं स लब्धवान् । [८१\*] सिगपे-  
 184 माङ्गनदनीय (1) वैगङ्गत्तप्पभूसुरः । चेचद्वयं च ऋत्वे-  
 185 दो अयत्यात्रेयगोचजः । [८२\*] यजुर्वेदविदां येष्टो<sup>4</sup> भारद्वाज-  
 186 जुप्तोज्जवः । पेद्दिभट्टसुतो नीलकण्ठी <sup>5</sup>वृत्त्यार्धयाचति । [८३\*] श्री-  
 187 वत्सगोनभूः श्रीमानभट्टजो याजुषोत्तमः । श्रीमान्<sup>6</sup> तक्ष्मण-  
 188 शास्त्रीद्रः<sup>7</sup> चेचमर्धं समश्नुते । [८४\*] आपस्तवी च <sup>8</sup>गौविन्ददोचि-  
 189 तिः<sup>9</sup> कौशिकान्वयः । <sup>10</sup>क्षिणभट्टोपि केदारमर्धं लब्ध्वा समेधते । [८५\*]  
 190 पेक्षभट्टसुत[स्त्रि]मावधानी<sup>11</sup> याजुषोत्तमः । भारद्वाजकु-  
 191 लोद्भुतो<sup>12</sup> वृत्तिमर्धं समेधवान्<sup>13</sup> । [८६\*] कौशिकान्वयवान्<sup>14</sup> लिगा-  
 192 वधानी मल्लुभट्टजः । आपस्तवी च केदारमर्धं प्राप्य वि-  
 193 शीभते । [८७\*] पुत्रो नरहरैरापस्तवि<sup>15</sup> शेषाद्रिभूसुरः । शाला-  
 194 वतसगोत्रीय<sup>16</sup> चेचद्वयमिहाश्रुते । [८८\*] भारद्वाजान्वये जातो यजु-  
 195 भट्टस्य नन्दनः । नारसिंहो यजुर्वेदो <sup>17</sup>वृत्तिमेकामिहाश्रुते । [८९\*] श्री-  
 196 (मान्)तिक्ष्मलभट्टोपि जातो हरितसे कुले । नागाभट्टसुत[ः\*]  
 197 चेचमेकं लब्ध्वा विजृम्भते । [९०\*] कौडिन्यवंशसम्भूतः क्षण-

*Sixth Plate, First Side.*

- 198 भागवतोत्तमः । केदारैण त्रिपादेन कुबेर इ-  
 199 व राजते । [९१\*] लिगावधानिनः पुत्रो भारद्वाजी च या-  
 200 जुषः । रामलिगावधानीन्द्रः चेचमेकामिहाश्रुते । [९२\*]  
 201 आत्रेयगोत्रजो गगाधरयज्वात्मजोऽश्रुते । यजुर्वेदो श्री-  
 202 निवासशास्त्रि<sup>18</sup> केदारमर्धकं<sup>19</sup> । [९३\*] शेषाद्रिनन्दनस्त्रिमावधा-  
 203 नी याजुषोत्तमः । भारद्वाजकुले जातस्त्रिपादा वृत्तिमश्रु-  
 204 ते । [९४\*] यजुयज्वसुतो लक्ष्मीनरसिहबुधोभहीत् । आपस्त-  
 205 [वी]<sup>20</sup> महानेकं चेचमात्रेयगोत्रवान् । [९५\*] <sup>21</sup>आत्रेयगोत्रजोऽप्याङ्गवारसुत[ः\*] श्री-

<sup>1</sup> Read काश्यपा°

<sup>4</sup> Read येष्टो

<sup>7</sup> Read शास्त्रीन्द्र

<sup>10</sup> Read क्षण°

<sup>12</sup> Read समेधिवान्

<sup>15</sup> Read °स्तवी

<sup>17</sup> Read वृत्ति°

<sup>19</sup> Read °मर्धकम्

<sup>21</sup> The three letters यगोत्र or अत्रेयगोत्र are written at the top of the plate, and the necessary insertion is indicated by a faint caret made above च

<sup>2</sup> Read ऋत्स्काषी

<sup>5</sup> Read वृत्त्या°

<sup>8</sup> Read गौविन्द

<sup>11</sup> Read °क्षिण्मा°

<sup>14</sup> Read कौशिकान्वयवार्त्तिष्ठा°

<sup>16</sup> The स of सगोत्री is written below the line

<sup>18</sup> Read शास्त्री

<sup>20</sup> Read आपस्तवी

<sup>3</sup> Read नङ्गना

<sup>6</sup> Read श्रीमानक्ष्मण

<sup>9</sup> Read °त' कौशिका°

<sup>13</sup> Read °लोद्भुतो

- 206 वेंकटेश्वरः । चैत्रमेक त्रिपाद च लब्धवानृग्विभूषणः । [६६\*] आचे-  
 207 यगोत्री<sup>१</sup> रुवेदी श्रीमानीश्वरनदनः । चैत्र कळ्पराण्यादत्रय  
 208 [प्रा]प्य समेधते । [६७\*] विश्वामित्रकुले जातो<sup>२</sup> रुक्माखी चायपो म-  
 209 हान् । अनंतकृष्णतनयो वृत्तिमर्धमिहाश्रुते । [६८\*] <sup>३</sup>पेरीयतिरुव-  
 210 डि[\*] श्रीमान्<sup>४</sup> चीकनायमखीद्रजः । धनजयान्व<sup>५</sup> चैत्रद्वय-  
 211 ग्वेदवानगात् । [६९\*] आचेयवश्यो<sup>६</sup> रुक्माखी नारायणकरात्मजः ।  
 212 श्रीरामभट्टः केदारमेकमासाद्य वर्धते । [१००\*] आपस्तवी भरद्वाज-  
 213 वश्यः शिगिरिनदनः । नारायणोप्यर्धवृत्तिं समेत्य धन-  
 214 दायते । [१०१\*] गिरियण्कुमारोयं श्रीवेंकटपतिर्महान् । श्रीव-  
 215 त्त्वगोत्री रुक्माखी<sup>७</sup> वृत्तिमेका प्रपेदिवान् । [१०२\*] लब्धारुणगिरिः  
 216 पुत्रः सूर्यनारायणीवृत्ति । <sup>८</sup>कौडिन्यव[प्र]जः चैत्रमेक या-  
 217 [जु]षिकोत्तमः । [१०३\*] तिरुवेंगडनायस्य पुत्रो वडमलोश्रुते । व-  
 218 त्त्वगोत्रभव[\*] चैत्रमेकं याजुषिकोत्तमः । तस्यानुजौ चैत्र-  
 219 मेक श्रीनिवेंकटनामकौ । [१०४\*] कौडिन्यगोत्रजीनतनारा-  
 220 यणसुतोश्रुते । रामाभट्टवरः चैत्रमेकं याजुषिकोत्तमः ।  
 221 तस्यानुजौ राघवश्च चैत्रमेकं स लब्धवान् । [१०५\*] यत्तयो र-  
 222 गयश्चैव वेंकटाद्रिश्च वेंकपः । चत्वारः चैत्रमेक तु वर्धते  
 223 [प्र]तिगृह्य<sup>९</sup> ते । [१०६\*] कौडिन्यवग्रजः सत्याषाढसूत्रस्त्वमेदवान्<sup>१०</sup> ।

*Sixth Plate, Second Side.*

- 224 वेंकटाद्रिवरः चैत्रत्रय गणपतेस्तुतः । [१०७\*] रघुना-  
 225 यमखी [व्या]सरायभट्टसुतोश्रुते । वृत्तिमेकां साम-  
 226 वेदी भारद्वाजकुलोद्भवः । [१०८\*] नारायणोत्तमभट्टसुतः स-  
 227 कृतिगोत्रजः । लब्धवानर्धकेदारं <sup>११</sup>श्रीवोधायनसूत्रवान् । [१०९\*]  
 228 धर्मराजो वत्त्वगोत्री पादचैत्रमिहाश्रुते । [११०\*] नारायणो  
 229 राघवस्य सुतो भार्गवगोत्रजः । प्राप्तवा[न]र्धकेदार धी-  
 230 मान्<sup>१२</sup> जैमीनिस्त्रवान् । [१११\*] आपस्तवी भरद्वाजवश्ये<sup>१३</sup> भास्कर-  
 231 रभट्टजः । सूर्यनारायणस्त्रीय वृत्तिमेका समश्रुते । [११२\*]  
 232 [शि]गिरिर्नदनश्चीकवाधानी याजुषोत्तमः । लोहिता-

<sup>१</sup> Read गोत्र रुवेदी

<sup>४</sup> Read श्रीमायीङ्ग

<sup>७</sup> Read रुक्माखी

<sup>१०</sup> Read ससेयिवान्

<sup>१२</sup> Read धीमात्रैमिनि.

<sup>२</sup> Read नात रुक्माखी

<sup>५</sup> Read <sup>८</sup>नवदी.

<sup>८</sup> Read कौडिन्य

<sup>११</sup> The धी of वोधायन is written below the line

<sup>१३</sup> Read वश्यो

<sup>३</sup> Read पेरीय

<sup>६</sup> Read वश्य रुक्माखी.

<sup>९</sup> Read प्रतिगृह्य.

- 233 न्वयभूरर्धो वृत्तिमासाद्य वर्धते । [११३\*] चिदंवरावधानी च  
 234 श्रीमान् 'वरदुभट्टजः । कौसिकान्वयवानापस्त[वि]<sup>२</sup> वृत्त्या-  
 235 धंयांचति । [११४\*] आत्रेयवशजो रामावधानी याजुषोत्तमः [१\*]  
 236 जगन्नाथकुमारोयमर्धं चेन्नमिहाप्तवान् । [११५\*] कौशिका-  
 237 न्वयजो रामचंद्रभट्टसुतोभ्युते । श्रीनिवासद्विजोप्ये[कं]  
 238 चेन्न याजुषिकोत्तमः । [११६\*] श्रीमानगस्त्यविबुधोप्यर्धवृ-  
 239 त्तिमिहाभ्युते । अर्धवृत्ति कौडवीटिरामलिंगबुधोय-  
 240 हीत् । [११७\*] आत्रेयगोत्रजः सर्वनाथो दीक्षितशेखरः । अ[र्धं]-  
 241 वृत्तिं समासाद्य ऋक्काखी<sup>३</sup> धनदायते । [११८\*] येते<sup>४</sup> सर्वे द्विजश्रे-  
 242 ष्ठाः पूर्वोक्तं ग्राममुत्तमं । 'श्रीकुर्नाटककुल्यायास्तोर[स्थ]-  
 243 तरुशोभित । [११९\*] भट्टवृत्तिं विना सर्वदेवदायसमन्वितं । क-  
 244 पटाजोलेसहितं तिरुतुवलयान्वितं । [१२०\*] मटप्परयुत कीळ्ळ-  
 245 ळिप्पळसमन्वितं । 'कारुक्कुचामर्धयुक्तपचमावुसमन्वि[त ।] [१२१\*]  
 246 तत्तद्विचु<sup>५</sup> स्थितश्रीमद्वामनांकितसीमकं । स्थितं दक्षिणवाहि-  
 247 न्याः कुल्यायाः पश्चिमे तटे ॥ [१२२\*] कारुक्कुर्चाः पूर्वनीचवाटिकाया-  
 248 स्तु पूर्वतः । सर्वमान्यतया लब्ध्वा जयत्याचद्रतारक ॥ [१२३\*]

*Seventh Plate.*

- 249 ग्रामदेवतकु कोनि विडिचिन चेन्नं अर्धं ॥  
 250 श्रीविकटपतिरायचित्तिपतिवर्थस्य  
 251 कीर्तिधुर्यस्य । शासनभिदं सुधीजनकु-  
 252 वलयचंद्रस्य [भू]महेंद्रस्य । [१२४\*] धीरविकटरायोक्ता<sup>६</sup> प्रा-  
 253 ह पौत्रस्सभापतेः । कामकोटिसुतो रामकविश्या-  
 254 सनवाङ्मय । [१२५\*] श्रीवीरणाचार्यवरेश्वरपौतो<sup>७</sup> वरा-  
 255 च्युतार्थो गणपार्थपुत्रः । सूक्त[१\*]लिखद्विकट-  
 256 रायमौलेः पद्यानि ह्यन्यथ शासनस्य । [१२६\*] दान-  
 257 पालनयोर्मध्ये <sup>१०</sup>दानात्त्रेयोनुपालनं । दाना(१)त्स्वर्ग-  
 258 मवाप्नोति पालनादच्युतं पदं [॥ १२७\*] स्वदत्ता[द\*]द्विगुणं पुष्टं  
 259 परदत्तानुपालनं [१\*] परदत्तापहारेण स्वदत्तं निष्पल<sup>११</sup>

<sup>१</sup> Read वरद.

<sup>४</sup> Read एते

<sup>६</sup> Read कारुक्कुर्चाः.

<sup>७</sup> Read पौत्री.

<sup>२</sup> Read कौशिकान्वयवानापस्तम्बी वृत्त्या°.

<sup>३</sup> Read ऋक्काखी.

<sup>५</sup> The five letters श्रीकुर्नाटक are written on an erasure. Read कर्षाटक

<sup>७</sup> Read तत्तद्विचु स्थित

<sup>१०</sup> Read दानाक्षयो.

<sup>६</sup> Read रायीश्या.

<sup>११</sup> Read निष्पल.

- 260 भवेत् । [१२८\*] स्वदत्ता परदत्ता वा वो हरेत वसुंधरा । षष्टिर्वर्ष-<sup>१</sup>  
 261 [स]हस्राणि विष्टा[यां\*]<sup>२</sup> जायते क्रिमिः । [१२९\*] येकैव<sup>३</sup> भगिनी लोके  
 सवेयामेव<sup>४</sup>  
 262 भूवुजा<sup>५</sup> । न भोज्या न करपाद्य[१\*] विप्रदत्ता वसुधरा । [१३०\*]  
 सामा[न्यो]-  
 263 य धर्मसेतु<sup>६</sup> नृपाणां काले काले पालनीयो भवद्भिः । सर्वान्-  
 264 तान् भाविनः पार्थिविदान्<sup>७</sup> (i) भूयो भूयो याचते रामचं-  
 265 द्रः ॥ [१३१\*]  
 266 त्रीवेकटेश<sup>८</sup> [॥\*]

## TRANSLATION.

(Line 1) Obeisance to the blessed Venkatêśa!

(Verse 1) I take refuge to that pair of objects which is to be worshipped by the gods, (and) at whose meritorious touch a stone became the best of women <sup>9</sup>(V 2) I take refuge to that Vishvaksêna whose more than hundred attendants, the elephant-headed (Ganêśa) etc, remove the obstacles (in the way) of (his) devotees <sup>10</sup>(V 3) Victorious is the luminary (viz the Moon) which rose from the milk-sea, (which is) the left eye of Hari (Vishnu), (which is) the support of the *chalôra* (birds), (and) which sustains the life of the gods

(V 4) The grandson of him (viz the Moon) (was) Budha's son Purûravasa, his (son was) Âyus, his son was Nahusha, from him was born Yayâti, (and) from him Pârnu In his race was born king Bharata, in his lineage Śamtanu, the fourth from him was Vijaya, from him was born Abhimanyu, (and) from him Parikshit

(V 5) The eighth (in descent) from him was Nanda, the ninth from this king was king Chalikka, the seventh from him was Narêndra (whose name was) preceded by Râja (i.e. Râjanarêndra), (and) who was devoted to Śrîpati (Vishnu), the tenth from him in this (world) was king Bijjaêndra, (and) the third from him was Vira-Hammâjûrâya, the lord of Mâyâpurî, who prostrated himself before Murârî (Vishnu)

(V 6) The fourth from him was king Tâta-Pinnama, at whose sight the crowd of enemies trembled, from him was born that king Sômidêva who took from the enemy seven forts in a

<sup>१</sup> Read षष्टि वर्ष<sup>४</sup> Read सवेयामेव<sup>७</sup> Read पार्थिवेन्द्रान्<sup>२</sup> Read विद्याया<sup>५</sup> Read भूवुजाम्<sup>८</sup> In Telugu characters.<sup>३</sup> Read एकैव<sup>६</sup> Read सेतुनृपाणा

<sup>९</sup> The two objects referred to in this verse are the two feet of Râma. It is said of him that, while he was on his way to Janaka's town with his brother Lakshmana and his preceptor Viśvâmitra, he trod upon a stone, which immediately turned into the body of a woman. This was Ahalyâ who had formerly been cursed by her husband, Gautama, for her misconduct, to remain a stone until the time when Râma should tread upon it, see the *Padmapurâṇa*, *Mahândâṭaka*, *Janakîpariṇaya*, and *Champûrâmyana*. The two white lines which form part of the Vaishnavya sectarian mark, are also intended for the feet of Râma and are consequently represented in pictures along with marks of royalty and high birth, such as pitchers, *chauris*, flags, etc. It is but natural that an inscription of a Vaishnavya king should begin with an invocation of the feet of Râma, as it is even now usual to insert wood cuts of Râma's feet at the beginning of Vaishnavya books.

<sup>१०</sup> Among Vaishnavas the god Vishvaksena is worshipped at the beginning of every ceremony, just as among the Śaivas the god Ganêśa, who is here represented as one of Vishvaksêna's attendants.

single day, his heroic son was king Râghavadêva, (and) from him was born the glorious king Pinnama.

(V 7) The son of this lord of the city of Âraviti was king Bukka, whose power was (continually) rising, (and) who firmly established even the kingdom of Sâluva-Nrisimha

(V 8) Just as Vishnu (married) Lakshmi, — Bukka, the ornament of kings (and) the kalpa tree to scholars, married the prosperous Ballâmbikâ, who surpassed the celestial nymphs by her personal beauty, (and) whose virtue was highly respected

(V 9) As Lakshmi (bore) Kâma from Mâdhava, as Pârvatî (bore) Kumâra from Śamkara, and as Śachi (bore) Jayanta from Indra, so did Ballamâ bear a son, Râmarâja, who was renowned in the world, from the lord Bukka.

(V 10) As Lakshmi to Vishnu, so to this glorious king Râmarâja, who fulfilled the desires of all supplicants, Lakâmbikâ was the queen

(V. 11) In consequence of (his) great austerities, there was born to him a son, king Śrirangarâja, the light of the race of the Moon, at whose brilliant splendour—O wonder!—the eyes even of the wives of (his) enemies became bright<sup>1</sup>

(V 12) Having wedded as (his) legal wife the virtuous Tirumalâmbikâ, who resembled Arundhati in good conduct, who at the same time surpassed the fame of the earth in patience, (and) who captivated (all) hearts by (her) good qualities,—that foremost among heroes felt as happy as the Moon (by the possession of) Rôhmi<sup>2</sup>

(V 13.) This powerful king begat by that Tirumaladêvi the following (three) sons in succession,—the wise Râmarâja, who was conversant with politics, the excellent Tirumalarâya, (and) king Venkatâdri.

(V 14) Having killed in battle all dangerous enemies in the world, this heroic Râmarâja, who resembled by his great fame Bharata, Manu, Bhagîratha and other kings, ruled the circle of the earth

(V 15) Among the three sons of king Śriranga, the wise (and) powerful king Tirumalamahârâya, as Hari among the trinity, having conquered hostile kings in battle (and) having been anointed to the matchless sovereignty, ruled the whole earth

(V 16) At the coronation of this moon among kings (and) foremost among the famous, this earth, being sprinkled with floods of water (poured out) at donations, occupied (as it were) the place of queen<sup>3</sup>

(V 17) Just as the Sâman and the other (three Vêdas were produced) from the mouth of the Creator, as peace and the other (three) expedients from the brave Satyavâch (?), (and) as Râma and (his three brothers) from Daśaratha,—(thus) from that excellent king were born (four) sons of great fame —

(V 18) From him were born a king called Raghunâtha; Śrirangarâya, (who was) a pârjâtâ (tree) to supplicants, the glorious Râmarâja, the moon of the earth, (and) the famous Venkatadêvarâya.

(V 19) Among these brothers, Śrirangarâya, who had crossed the milk-ocean of policy (and) who was renowned in the eight regions, was crowned to the kingdom of Penugonda.

(V 20) After (him) the wise (and) glorious Venkatapatidêvarâya ruled the earth, illumining the ten regions by (his) fame

<sup>1</sup> i.e. he killed his enemies. As widows are not permitted to use collyrium, the eyes of the relicts of his deceased enemies had a bright appearance, though filled with tears. Hence the wonder

<sup>2</sup> In this verse a *virodhâbhâsa alaṅkāra*, which does not admit of a literal translation, is hinted in the satiristic words *Arundhati* and *rundhattm*

<sup>3</sup> It is usual at a coronation ceremony to bathe both the king and the queen with water brought from various *śrîrâja*

(V 21) To his elder brother, the lord Rāmarāja, whose deeds put to shame the celestial trees, were born Tirumalarāja and the famous Śrīrangarāja

(V 22) Of these two, Śrīrangarāja begat sons who possessed great modesty, were full of compassion, learned (and) famous

(V 23) Among these sons of king Śrīrangarāja, the glorious king Rāmarāja, who was beyond the reach of the eloquence of the best poets, shone for a very long time, as the *kaustubha* among the gems produced from the sea

(V 24) Formerly, from the famous king Rāmarāja, who resembled the holy Rāmabhadra, were born,—as the (five) celestial trees from the milk-ocean,—five sons who were eager to gratify the desires of all scholars, who followed the path of policy, who were able to protect the world, (and) who possessed rising prosperity

(V 25) [All these] excelled Sugrīva in (the effectiveness of their) commands, were stubborn (only) in pleasing wise men, [were to be respected by the learned on account of (their) virtues, (and) had beautiful forms]

(V 26) Among these kings of famous deeds, Śrīrangarāja, a moon on earth, was celebrated in the three worlds, as the *pāryūṭa* tree among the celestial trees

(V 27) The horses which are abandoned in battle by hostile kings who have taken to flight in great terror on hearing the loud roar of his drums, are wallowing (on the ground) through fatigue. Is it through fear of their (the kings') being pursued that (these horses) are (thus) wiping away the foot-prints of (their) masters, which bear the (royal) marks of pitchers, parasols and flags, (and) which (now) adorn (only) the jungle?

(V 28) Through the great mercy of the lord of Seshagiri,<sup>1</sup> who was pleased with the great austerities of Śrīrangarāja, there were born to (him) two beautiful sons who were as happy as Indra

(V 29) Fond of protecting (their) subjects, (and) expert in slaying the cruel (*khara*) and the wicked (*dūshana*), (these) two (princes), named Peda-Venkatēndra and the lord Pīṇa-Venkata, gave delight (to the world), as Rama and Lakshmana (who slew the demons Khara and Dushana)

(V 30) Of these two the elder by years, prowess, liberality, profundity, firmness, scholarship and all other virtues (was) the glorious king Peda-Venkatēndra, in whose heart Hari (Viṣṇu) takes up (his) abode (because he is afraid) that (his proper abode) the ocean might become land by the clouds of the dust of (his) army during his expeditions (in which he practices) the art of destroying hostile kings

(V 31) United with (his) queen Bangāramāmbā, whose heavenly form is the abode of the kingdom of love, this king Venkata shines like Śakra (Indra) with Śachī, (and) like Śaṇi (Viṣṇu) with Rāmā (Lakshmi)

(V 32) When this son of king Śrīrangarāja,—Venkatadevarāja, the best of heroes,—was anointed to the kingdom of Penugonda, then were also the learned anointed (so abundantly presented) with gold

(V 33) Having been anointed according to the rule by his family preceptor, the famous Tātayārya, the ornament of the learned, just as (Rāma) the descendant of the race of Raghu himself by (Vasishtha) the husband of Arundhatī, (and) having destroyed in an instant the Yavanas, (just as Rāma) the demons,<sup>2</sup> he rules the earth victoriously

<sup>1</sup> This is another name of Tirumala, on which see page 238 above, note 1. The synonym Venkataśaila occurs in verse 34 of the Kalḷakura grant

<sup>2</sup> For the word *asura* in the sense of 'demon' see the *Atarakōśa*, 1, 62 — अस्त्रात्मकव्यादौ ऽसुरः पाशुरः.

(V 34.) He who resembles the ocean in great profundity, the only excellent conqueror of the fort (*durga*) of Chaurāsi, he who terrifies vehemently the hearts of the hostile kings of the eight directions, the favourite of Śārngadhara (Viṣṇu),

(V 35) He who is sporting with the powerful goddess of heroes, the lord (or, the central gem) of the necklace (*which is*) the town of Āraviti, he whose arm is as strong as (Śeṣha) the lord of serpents, he who is obtaining the title *Maṇḍalikadharaṇīvardha*<sup>1</sup> (i.e. the bear on earth among provincial chiefs),

(V 36) The foremost of the kings born from the Ātrēya *gōtra*, he whose fame is great,

(V 37) Bringing the throne of Kārṇāta into his power by the strength of (*his*) arm, (*and*) joyfully ruling the whole earth after (*he*) has destroyed (*all*) enemies from (Rāma's) bridge up to the snowy mountain,—this glorious prince, Venkatapati, the foremost among kings, who surpasses all ancient kings in wisdom, (*and*) who is Sutrāman's (Indra's) tree to (i.e. fulfils the desires of) the crowds of wise men, is resplendent

(V 38) In the Śāka year reckoned by the seasons (6), the arrows (5), the arrows (5), and the moon (1), (i.e. 1556), in the (*cyclic*) year called Bhāva, in the month named Vaiśākha,—

(V 39) In the bright fortnight, under an auspicious star, on the sacred full-moon *tithi*, in the blissful presence of the lotus-feet of the blessed Venkatēśa,—

(V 40) (*The king gave*)<sup>2</sup> to excellent Brāhmanas of various *śākhās*, names, *gōtras* and *sūtras*, who were celebrated for learning in the *Śāstras* (*and*) deeply versed in the Vēdas,—

(V 45-48) A village, famed by the name Kūṇiyūr, rich in all grain, consisting of sixty-two shares (*gana*), adorned by the surname Muddukrishnāpuram, adorned with houses and gardens, free of taxes (*sarvamānya*), up to the four boundaries all round, accompanied by treasures, deposits, stones, actuals, outstandings and water, with the *akṣhīnī* and the *āgāmin*, to be enjoyed in shares (*gana*), with the trees, to be successively enjoyed by the (*donees'*) sons, grandsons, etc., as long as the moon and stars (*exist*),—

(V 41) Situated in the prosperous Tīrvadi-rājya, in Mulli-nādu, in the prosperous Viravanallūru-māghāni,—

(V 42) Situated to the south of the great river Tāmraparnī, and to the east of the great village Kārūkurchi,—

(V 43) To the south of the boundary of Bhrāntamangala, to the west of the prosperous village of Śēraṇmahādēvi,—

(V 44) (*And*) to the north of a high road (*which is*) to the north of a hill,—comprising (?) two fields (*kṣhētra*) on the fifteenth (?) canal at Kārūkurchi

(V 49) (*The son*) of the glorious prince Nāga,—who was a descendant of the Kāśyapa (*gōtra*), the object of the spontaneous favour of (*the god*) Viśvēśvara who was pleased by (*his*) severe austerities, a treasury of virtues, (*and*) the best of those who grant the object of (*their*) desires to the crowd of scholars,—was Viśvanātha, a Samkrandana (Indra) on earth, who was honoured on earth as the foremost of great heroes

(V 50) From him was born a chief of Nāyakas, Kṛishnapa, who was renowned in the world, who seized the diadems of hostile kings in conformity with (*his*) name,<sup>3</sup> who governed the inhabitants of the earth with justice, (*and*) whose (*liberal*) disposition resembled that of (Kubēra) the lord of wealth

(V 51) To him was born a moon on earth, the glorious prince Virapa, who was surrounded by the splendour of spreading fame, who delighted the circle of the earth (*or the night-lotus*),

<sup>1</sup> The title *Dharanīvardha* had been previously borne by Immadi-Nṛsiṃha (of Vijayanagara), see *South-Indian Inscriptions*, Vol. I p. 137, No. 116.

<sup>2</sup> The name of the king and the verb follow in verse 58 f

<sup>3</sup> i.e. who was a worthy namesake of the ancient Kṛishna.



who was the support of scholars (*or of gods*), (*and*) who destroyed the inward pleasure of (*his*) enemies (*or of bees*)<sup>1</sup>

(V 52) To him was born a chief of Nāyakas, Viśvapa, a moon to the darkness (*which were*) hostile kings To him was born the brave (*and*) glorious lord Muddukrishna, who resembled (*the mountain*) Meru in firmness

(V 53) He had two sons, the lord Mudduvira and prince Tirumala, who were the receptacles of the continuous stream of the deep compassion of (*the goddess*) Minākshī and (*the god*) Sundaresa,<sup>2</sup> who were resplendent with their fame which spread from the Kailāsa mountain to (Rama's) bridge, and whose respected command (*resembled*) an ornament of splendid jewels in the diadems of kings

(V 54) Then, having been eagerly anointed to the sovereignty over the whole kingdom by many chiefs of ministers, (*and*) having obtained the whole surface of the earth through the great compassion of (*the god*) Sundaresa, prince Tirumala shines (*like*) an Indra on earth

(Vv 55-59) Sanctioning the request of this glorious prince Tirumala,—the strength of whose arm was hard to be resisted by the enemies, who was a Sutrāman (Indra) on earth in happiness, who was a *kalpa* tree on earth in liberality, whose enemies ascended high mountains as soon as he ascended (*his*) mighty elephant, who surpassed the enemy of the ocean (*ie* the submarine fire) in attacking a town for conquest, who spent the time in gifts of brides, food, gold and land, (*and*) whose beauty surpassed that of Jayanta, the Moon, and Cupid,—the glorious king Vira-Venkatapatimahārāya joyfully made (*the above*) grant with libations of water (*poured*) over gold<sup>3</sup> (*The names of*) the Brāhmanas, deeply versed in the Vēdas, who received shares of this (*grant*), are written (*here*) —

(Vv 60-118.) List of donees

Donee's name	Relation	Śākhā	Gōtra	Sūtra	Number of shares
Raghunātha	Son of Venkatādri	Yajus	Bhāradvāja		1
Lakṣmīnārāyaṇa	" Lakṣmīnārāyaṇa		Śrīvatsa	.	1½
Venkatādri	" Timmarasa	Yajus	Haritasa <sup>4</sup>		1
Isvara	" Sadāśiva . .		Ātrēya	Āśvalāyana	½
Kaṇakasabhapati	" Śrīrangaraja .	Yajus	Kausika		2
Ayyabhaṭṭa	" Anantabhaṭṭa .	Rich	Do	.	5½

<sup>1</sup> The letters *ra* and *la* or *ja* are interchangeable in such *alamkāras*, see the commentary on Subandhu's *Vasavadattā*, verse 1 — लदीयाना ववयोरभेदी रलयोरभेदय

<sup>2</sup> These are the names of the god at the Madhurā temple and of his consort

<sup>3</sup> The Hindū Śāstras consider a charity inefficient, if not accompanied by a *dakṣiṇā*, see the *Bhagavadgītā*, xvii 13, and the *Chandakauśika* Gold is invariably chosen for this purpose, for at every gift the following *anushṭubh* verse is recited —

हिरण्यगर्भगर्भस्य धूम योजं विभावसीः ।

चगन्तुपुण्यफलदमतत्रयानि प्रयच्छ मे ॥

Accordingly, during the performance of the sixteen great *dānas*, people who can afford it, keep a piece of gold generally a *fanam*, in their hand, pour water over it into the donee's hand, and then offer the piece as *dakṣiṇā*. In the case of poor people, a silver or copper coin takes the place of the gold piece

<sup>4</sup> [This erroneous form is developed from the expression *Harita sagotra*, 'a member of the *gōtra* of the Haritasa.' Similar cases of popular etymology are *surpa*, *sapatna*, *Pramōdita* and *Pramōdita* (*South-Indian Inscriptions*, Vol I p 109, note 2), and *gurata* (*ibid* Vol II p 251, note 3) — E H ]

## List of donees— continued

Donee's name.	Relation	Sakha.	Grāha.	Sūtra	Number of shares
Mallubhaṭṭa . . .	Son of Irumala . . .	.	Kāśyapa	Āpastamba .	1
Venkaṭāḍṛi . . .	" Mārubhaṭṭa . . .	Yajus .	Bhāradvāja	.	1
Yallappa . . . . .	" Arunāḍṛi . . .	Rich	Do	..	½
Bhrātīśvara . . .	" Appalaya . . .	Yajus	Kāśyapa	.	½
Nāgarasa . . . . .	" Venkatapati . . .	.	Bhāradvāja	Āvalāyana	1
Aḷgāḍṛi . . . . .	" Raghupati . . .	Yajus	Do	..	½
Ghaṭalaya . . . . .	" Gōvinda . . .	Rich	Śrīvatsa	.	½
Narahari . . . . .	" Śrīnivāsa . . .	Shwan	Ātrēya .	.	2
Sōmaśātha . . . . .	" Narasambhaṭṭa . . .	Yajus .	Do	..	½
Śrīnivāsa . . . . .	" Anantabhaṭṭa . . .	Do.	Kausika	.	1
Siddhaya . . . . .	" Venkatayya . . .	.	Kāśyapa	Āpastamba	1
Nāgādīkshita . . . . .	" Basavādhānu . . .	Rich .	Bhāradvāja	.	½
Angaya . . . . .	" Kalahasti . . .	Yajus	Haritasa	.	½
Ārūri . . . . .	" Nallaperumāl . . .	..	Vatsa	Satyashādha	1
Abōbala . . . . .	" Narasimha . . .	Yajus	Kāśyapa	.	½
Nainārbhaṭṭa . . . . .	" Byṇḍāvananātha . . .	Rich	Do.	.	½
Vṅgadattappa . . . . .	" Singaperumāl . . .	Do. .	Ātrēya	..	2
Nīlakant̥ha . . . . .	" Peddibhaṭṭa . . .	Yajus .	Bhāradvāja	.	½
Lakshmapaśāstrin . . . . .	" Sōmābhaṭṭa . . .	Do	Śrīvatsa	.	½
Gōvindādīkshita . . . . .	.	...	Kausika .	Āpastamba	½
Kṛishnambhaṭṭa . . . . .	.	.	.	.	½
Timmāvadhānin . . . . .	Son of Perubhaṭṭa . . .	Yajus	Bhāradvāja.	.	½
Lingāvadhānin . . . . .	" Mallubhaṭṭa . . .	.	Kausika	Āpastamba	½
Sēshāḍṛi . . . . .	" Narahari . . .	...	Śālāvata	Do.	2
Nārasimha . . . . .	" Yallubhaṭṭa . . .	Yajus .	Bhāradvāja	..	½
Tirumalabhaṭṭa . . . . .	" Nāgābhaṭṭa . . .	...	Haritasa	...	1
Kṛishnabhāgavata . . . . .	...	.	Kaundinya	..	½
Rāmalingāvadhānin . . . . .	Son of Lingāvadhānin . . .	Yajus .	Bhāradvāja	..	1
Śrīnivāsaśāstrin . . . . .	" Gangādharaṇyavan . . .	Do	Ātrēya	...	½
Timmāvadhānin . . . . .	" Sēshāḍṛi . . .	Do .	Bhāradvāja.	.	½
Lakshminarasimha . . . . .	" Yalluyavan . . .	...	Ātrēya	Āpastamba	1
Venkatēśvara . . . . .	" Alvār . . .	Rich	Do	.	1½

## List of donees—concluded

Donee's name	Relation	Sakia	Gótra	Units	Value of land
Kalapparan.	Son of Ísvara	Rich	Átija		1
Ayyapa	„ Anantakrishna	Do	Vishakha		1
Periyatiruvadi	„ Chokkaváthamakhin	Do	Dhanam, ya		-
Rámabhatta	„ Nárdayana	Do	Átija		1
Nárdayana	„ Śingiri		Bhaskarāja	Átija	1
Venkatapati	„ Giryappa	Rich	Shivata		1
Sūryanárdayana	„ Arunagiri	Yajus	Kaundinya		1
Vadamala	„ Tiruvengada	Do	Vata		1
Srin	} Younger brothers of Vadamala	Do	Do		1
Venkata					
Rámabhatta	Son of Anantanárdayana	Do	Kaundinya		1
Rághava	Brother of Rámabhatta	Do	Do		1
Yallaya	}				
Rangaya					1
Venkatádra					
Venkapa					
Venkatádra	Son of Ganapati		Kaundinya	Śūdras	1
Raghonathamakhin	„ Vyásardayabhatta	Siman	Bhaskaraja		1
Nárdayana	„ Anantabhatta		Samaptha	Íśvara	1
Dharmaraja			Vata		1
Nárdayana	Son of Rághava		Bhaskara	Jagati	1
Sūryanárdayana	„ Bhaskarabhatta		Bhaskaraja	Átija	1
Chokkavádhānin	„ Śingiri	Yajus	Lohita		1
Chidambaravádhānin	„ Varadabhatta		Kaundinya	Átija	1
Rānivádhānin	„ Jagannatha	Yajus	Átija		1
Srinivāsa	„ Rāmachandrabhatta	Do	Kaundinya		1
Agastya					1
Rāmalinga of Kōncavīp					1
Sarvanātha		Rich	Átija		1

<sup>1</sup> See Kōncavīda in the list of donees on page 10 above lines 2 & 3.

<sup>2</sup> This total, if added to the half of a gold coin used in lines 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

(V 119-123) Let them all be victorious as long as the moon and the stars (*exist*), those chiefs of the twice-born who obtained as a tax-free gift (*sarvamānya*) the above-mentioned excellent village, adorned by trees growing on the bank of the prosperous Kārnātaka canal, excluding the shares of learned Brāhmanas (*Bhaṭṭa*), including all the gifts to temples (*dēvadāya*), with the *lapaṭā-jāle*, with the *tirutuvālaya*, with the *maṣappara*, with the *kālekkalippala*, with five and a half *māṇus*<sup>1</sup> in Kārukurchi, with its boundary (*stones*) on all sides marked with (*the image of*) the blessed Vāmana (*avatāra*), situated on the western bank of the canal which flows to the south, and to the east of a small garden which is on the east of Kārukurchi.

(Line 249) Half a field (*kshētra*) was purchased and given to the village deity (*grāma-dēvatā*)

(V 124) This (*is*) an edict of the best of kings, the famous (*and*) glorious Venkaṭapati-rāya, who is a moon to the lotuses (*which are*) learned men, (*and*) a Mahendra on earth

(V 125) At the command of Vira-Venkatarāya, the poet Rāma, the son of Kāmakōti (*and*) grandson of Sabhāpati, composed the text of (*this*) edict

(V 126) The excellent Achyutāya, the son of Gaṇapāya (*and*) grandson of the illustrious (*and*) excellent Viranāchāya, correctly wrote the fine verses of the edict of Venkata, the diadem of kings

[Verses 127-131 contain the usual imprecations]

(Line 266) Śrī-Venkatēśa.

## No. 35 — DUDIA PLATES OF PRAVARASENA II

By F. KIRLHORN, PH D., LL D., C.I.E., GOTTINGEN

These plates were sent to Dr Hultzsch by Mr H Consens, Superintendent of the Archaeological Survey of Western India, who had received them from Mr W Montgomerie, Settlement Officer, Chhindwara, Central Provinces. They belong to "Bharatsa and others, Gonds, at Dudia in the Aser pargana of the Chhindwara district" I edit the inscription which they contain from excellent impressions, supplied by Mr. Consens and Dr Hultzsch

These are four well preserved copper-plates, each of which measures  $7\frac{1}{2}$ " long by  $3\frac{1}{8}$ " broad. The second and third plates are inscribed on both sides, the first plate is so on one side only, and the fourth is blank and merely serves to protect the writing on the second side of the third plate. The plates are quite smooth, their edges having been neither fashioned thicker nor raised into rims, but the writing, nevertheless, is in an excellent state of preservation throughout. About  $1\frac{1}{4}$ " distant from the middle of the proper right margin, each plate has a hole, about  $\frac{7}{16}$ " in diameter, for a ring on which the plates were strung. This ring is between  $\frac{1}{4}$ " and  $\frac{1}{8}$ " thick, and  $3\frac{7}{8}$ " in diameter. The two ends of the piece of copper of which it is formed are flattened off, and contain holes for a rivet, which has been lost. On the ring slides a copper band,  $\frac{3}{4}$ " broad, which is bent into a ring of  $\frac{7}{8}$ " by  $1\frac{1}{8}$ " in diameter, and the two ends of which are soldered together. Through the soldered part a hole is drilled, which corresponds to a hole in the centre of a circular seal, and a rivet, which also is lost now, must have held the copper band and the seal together.<sup>2</sup> Owing to the loss of the two rivets,—the ring, the copper band and the seal are now quite loose. The seal is  $3\frac{1}{8}$ " in diameter, and has across its surface a legend in four lines, which will be given below.—The weight of the four plates is  $3\frac{1}{4}$  lbs,

<sup>1</sup> The Tamil word *maru* or *mā* means 'one twentieth (of the land measure called *ṛṣi*)'

<sup>2</sup> Compare Dr Fleet's description of the Siwanī plates, *Gupta Inscriptions*, p 244

that of the ring, the copper band and the seal,  $\frac{1}{2}$  lb., total,  $3\frac{1}{2}$  lbs.—The size of the letters is about  $\frac{1}{4}$ ". The characters belong to the southern class of alphabets, and furnish another good illustration of the 'box-headed' variety of the Central-Indian alphabet, of which we find several specimens in Dr Fleet's *Gupta Inscriptions*. They are, in fact, almost identical with the characters of the Siwani grant, in Plate xxxv of Dr Fleet's volume, and the only letter, the form of which essentially differs in both inscriptions, is *l*, as may be seen, *e g*, from the representation of the words *amala-jala* in line 5 of both grants. As regards the present plates, it may be mentioned that we have here two forms of *n* (*e g* in *sūnōḥ sūnōḥ*, l. 3), of *b* (*e g* in *brihaspati*, l. 1, and *Darbbhamalakā*, l. 16), and of the superscript *ṛ* (*e g* in *śrāmī*, l. 3, and *Namiddāsā*, l. 29, *ba'wardā*, l. 19, and *līḥitām*, l. 23), and that the inscription offers instances of the signs for final *t*, *n*, and *m* (*e g* in *drishṭam* and *Pracarapur[d]t*, l. 1, and *vasundharān*, l. 27)—The language is Sanskrit, and, excepting the legend on the seal which is in the Anushtubh metre, and one of the ordinary imprecatory verses, here ascribed to Vyāsa, in lines 27-28, the inscription is in prose. As regards orthography, what will probably strike the reader most, are the frequent non-observance of the rules of external *sandhi*, and the equally frequent employment of short vowels (particularly *a*) instead of long ones. Of changes permitted in grammar, I would specially point out the doubling of *k* before *r*, *e g* in *parākkrama*, ll. 4 and 25, and *śarva-kkriyābhū*, l. 22, the similar doubling of *th* and *dh* before *y* in *Bhāgavatthy-amala*, l. 5, and *śarcc[ā\*]ddhyakaka*, l. 13, the doubling of *v* after *anuvāra* in *paradattā[m] vva*, l. 27, and *śamvatsarā*, l. 23, and the use of the *upadhman'ya* in *bhūmśh=pañcha*, l. 16, and *rājñāḥ=Prarurā*, l. 3 of the seal.—The text contains several compounds which cannot be justified by the rules of grammar, and also a number of wrong forms, for some of which the official who drew up the grant may be held responsible, while others undoubtedly are due to carelessness on the part of the writer or engraver. The phraseology of the formal part of this charter, as well as of the others issued by the same donor, in some respects<sup>1</sup> differs considerably from that of other copper-plate inscriptions, and exhibits (in lines 19-21) some revenue-terms which have not been met with elsewhere, and of which no satisfactory explanation can as yet be offered.

The inscription is one of the *Vakāṭaka Mahārāja Pravaraśena II*. It has been written by one Goladāsa (l. 29), and is dated (in ll. 28-29) on the tenth day of the fourth fortnight of the rainy season in the twenty-third year (of the *Mahārāja's* reign), while *Namiddāsa* was the *Sēnāpati*. And its object is, (in ll. 13-18) to record the grant, in the *Ārammi* province or district (*rājya*)<sup>2</sup> of 25 *bhūmīs*<sup>3</sup> (of land) at *Darbbhamalaka*, in the *Chandrapura samgamilā*,<sup>4</sup> to one *Yasṣharya* of the *Kauśika gōtra*, and of 60 *bhūmīs* (of land) at the village of *Karmakāra*, in the *Hiranyapura bhōga*,<sup>5</sup> to one *Kālīśarma*n of the *Kaundinya gōtra*. Beyond this, the inscription yields no information whatever that has not been furnished already by the *Chammak* and *Siwani* grants,<sup>6</sup> which were issued by the same *Pravaraśena II* in the 18th year of his reign. Like those other inscriptions, it opens with the word *drishṭam*, which I take to be employed simply as a term of good omen,<sup>7</sup> the more so because it is not accompanied here by any other word of auspicious import, and, as is the case with the *Chammak* grant, this charter also professes to be issued from *Pravarapura*. The inscription then, up to line 12,

<sup>1</sup> Compare especially lines 13-14, 18-21, and 24-26

<sup>2</sup> Compare the similar use of the word *rājya* in other inscriptions, *e g* page 145 above

<sup>3</sup> See *Gupta Inscriptions*, p. 241, note 9

<sup>4</sup> *Chandrapura-samgamilā* probably means a tract of land near the confluence of two rivers at, or in the neighbourhood of, *Chandrapura*.

<sup>5</sup> This word, which is used also elsewhere as a territorial term, is quite clear in the original. In line 18 of the *Siwani* plates we find *bhōga* (if this be really the reading intended) used apparently in the same sense.

<sup>6</sup> See *G.-F.'s Inscriptions*, p. 235 ff. and p. 243 ff.

<sup>7</sup> See p. 240, note 2. Professor Bühler is inclined to take *drishṭam* in its literal sense and to translate it by 'seen,' the word indicating, according to his view, 'that the copy of the grant given to the donees had been seen, and was acknowledged to be correct, by the minister or by the keeper of the records,' see *Ep. Ind. Vol. I.*

gives the genealogy of Pravarasēna II, exactly as it is given in the two other inscriptions, only omitting some insignificant epithets. The following lines, up to the word *kīrttayāmah* in line 25, in which the donor issues his orders regarding the grant to the officials of the Ārammi district, specifies the time-hallowed conditions under which the land, given by him, is granted, threatens with punishment those who might molest the donees, etc, agree with lines 21-35 of the Chammak grant, except that they contain some various readings, the most important of which will be pointed out below. Then follow, in line 25, an order apparently addressed to feudatories or subordinates, and a request to future rulers, to respect this donation, followed by an imprecatory verse. And the inscription ends with the date and the name of the writer, given above. The legend on the seal also is the same as in the other inscriptions, but worded less correctly.

The date of this inscription does not admit of verification, and all I can say about it is, that in accordance with Dr Fleet's identification<sup>1</sup> of the *Mahārājādhirāja* Dēvagupta, who is mentioned in line 11 as the father of the mother of Pravarasēna II, this record would have to be assigned to about the beginning of the 8th century A.D. Compared with the dates of the Chammak and Siwanī grants, which cite the bright fortnights of the lunar months Jyāishtha and Phālguna, the present date is remarkable in being referred to the fourth fortnight of the rainy season, equivalent, in all probability, to the bright half of the month Bhādrapada.

The localities mentioned in this inscription I am unable to identify. Chandrapura may perhaps be the modern Chandpur, which lies to the south of Siwanī and to the west of the Wēn-Gangā river, but none of the maps at my disposal shows in its neighbourhood any of the other places referred to in this inscription.<sup>2</sup>

### TEXT<sup>3</sup>

#### First Plate

- 1 Drishtam [[\*] Pravarapur[ā]t<sup>4</sup> agnishtōm-[ā\*]ptōryāṁ-ākthya-shōdaśy-atirātra-  
vājapēya-brihaspati-
- 2 sava-sadyaskra-chaturaśvamēdha-yājīnah<sup>5</sup> Vishnavriddha-sagōtrasya samratah<sup>7</sup>  
Vākātakānām=ma-
- 3 hārāja-śrī-Pravarasēnasya<sup>8</sup> sūnoh sūnōh atyanta-Svāmī-Mahābhairava-bhaktasya  
amsa-bhāra-sa-
- 4 nnivēśita-Śi[va]ling<sup>9</sup>-ōdvahana-Śiva-sūparitushta-samutpādita-rājāṁśānām=parakk 1 a -
- 5 m-ādhyagata-Bhāgi(gī)ratthy-amala-jala-mūrdhābhishiktānām=daśaśvamēdh - ā v a b h r i -  
ta(tha)-snātānām=Bhā-
- 6 rasivānām=mahārāja-śrī-Bhavanāga-dauhitrasya<sup>10</sup> Gautamiputrasya putasya  
Vākāta-
- 7 kāmām=mah[ā\*]rāja-śrī-Rudrasēnasya sūnoh atyanta māhīśvarasya saty-[ā\*]rjjava-  
kārunya-

<sup>1</sup> See *Gupta Inscriptions*, Introduction, p. 15.

<sup>2</sup> [Hiranyapura might be the modern "Hirapur," S S E of Sāgar — E H.]

<sup>3</sup> From impressions, supplied by Mr Cousens and Dr Hultzsch.

<sup>4</sup> Here and frequently below, the rules of *sandhi* have not been observed.

<sup>5</sup> Originally *atirotra* was engraved, but it has been altered to *atirātra*.

<sup>6</sup> The first *akṣhara* of this word is really more like *ch* in the original.

<sup>7</sup> Read *samrajah*, for *samrājō*, the Chammak plates have *samrad*, the Siwanī plates *sashroḥ*.

<sup>8</sup> Read *śrī*, which may be the reading of the original.

<sup>9</sup> Of the *akṣhara* *va*, in brackets, either only a small portion was actually engraved, or the *akṣhara* has been almost completely effaced.

<sup>10</sup> Read *śrī*.

2

[illegible]

410

8  
10  
12

216

14  
16  
18



[illegible]

ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 अथ श्रीकृष्णार्जुनसंवादे श्रीकृष्ण उवाच ॥  
 द्रुपद उवाच ॥ १ ॥

Seal

2

4

ॐ नमो भगवते वासुदेवाय  
 श्रीगणेशाय नमः  
 ॐ नमो भगवते वासुदेवाय  
 श्रीगणेशाय नमः



## Second Plate, First Side

- 8 śauryya-vikkrama-naya-vinaya-māhātmya-dhmatva-pātragatabhaktitva-<sup>1</sup>dharmmaviyaya-  
 tva-manonairmmaly-[a<sup>2</sup>]di-gu-  
 9 nai[h<sup>3</sup>] samuditasya varsha-śatam=abhivarddhamāna<sup>3</sup>-kōśa-danda-sādhana-santāna-  
 putra-pautrinah Yudhishtira-vritter=Vvā-  
 10 kâtekân[ā<sup>4</sup>]m=maharaja-śrī-Prithivishēna(na)sya sūnōh bhagavataś=Chakkrapānē[h<sup>5</sup>]  
 prasād-opā[r<sup>6</sup>]jita-śrī-samudra-  
 11 yasya Vākātakānām=mahārāja-śrī-Budrasēnasya<sup>3</sup> sūnōh mahārājādhiraja-  
 Dēvagupta-  
 12 sut[a]yah<sup>4</sup> Prabh[ā]vatiguptāyām=utpannasya Vāk[ā<sup>5</sup>]takānām=mah[a<sup>6</sup>]rāja-śrī-  
 Pravarasēnasya  
 13 vachanat Ārammi-rajyē asmatsantakās=sarvv[ā<sup>7</sup>]ddhyaksha-nyōga-nyuktāh  
 ajñasañchārī-kula-

## Second Plate, Second Side

- 14 putr-[ā<sup>8</sup>]dhikritāh bhataś=chhātraś=cha<sup>5</sup> vyushatapūrvvamay=ajñāyajñā-  
 payitavy[a]h [i<sup>9</sup>] Vīditam=astu va(vō) yath=ēh=āsmābhi-  
 15 r=atmano dharmm āyur-bbalam-aivaryya-vivriddhaye<sup>5</sup> ih=āmutra hit-ārttham=ātm-  
 anugrahāya vajrayake<sup>7</sup> dharmma-sthānē Chandrapura-  
 16 sangamikayah<sup>8</sup> Darbbhamalakē bhumh=pañchaviśā[m]<sup>9</sup> Kausika-sagōtr[ā<sup>10</sup>]ya  
 Yaksharyāya Hiranyapura-bhōgē  
 17 Karmmakāra-grāmē bhumē<sup>10</sup> shashti Kaundinya(nya)-sagōtrāya Kāśarmmāya<sup>11</sup>  
 apurvva-datya<sup>12</sup> udaka-pu(pu)rvva-  
 18 m=atisrishtāh<sup>13</sup> [i<sup>14</sup>] Uchitās=ch=āsyā<sup>14</sup> pūrvva-rāj-ānumatām chāturvvidya-grāma-  
 mayyadā<sup>15</sup> parihār ārtthan(m)=vitarāmas=ta<sup>16</sup>  
 19 tad=yathā akarādāyinyan<sup>17</sup> abhatachchhatraprāvēśya<sup>18</sup> apāramparagōbalivardda  
 apushpakshira-

<sup>1</sup> Read -dhmattra patragatabhaktitva- Instead of *patragata* the Chamnak plates actually have *Lalragata*, while the Siwanī plates, too, read *patragata*

<sup>2</sup> The actual reading of the original may perhaps be =abhitra<sup>2</sup>

<sup>3</sup> Read śrī-

<sup>4</sup> Read *sutayam*, which is the reading of the Chamnak plates. Before *Dēvagupta* one misses the word *śrī-* which the other plates have.

<sup>5</sup> Read =chhātraś=cha *visruta pūrvvay=ajñay=ajñapa<sup>2</sup>* The other plates both have *visruta* instead of the meaningless *vyushata*-

<sup>6</sup> Read *bbal aivaryya-*

<sup>7</sup> Read *vajrayakē*

<sup>8</sup> Read *\*kayan*

<sup>9</sup> Between the *aksharas* *riś* and *hya* another *akshara*, perhaps *e* or *cha*, was originally engraved, but the hole of the impression shows that it has been struck out again. One would have expected *bhūmayah* (or *bhūtnam*) *pañchavīsatiś*

<sup>10</sup> Read *bhūmayah* (or *bhūtnam*) *śashthi*

<sup>11</sup> Read *Kāśarmmarāś*

<sup>12</sup> Read *ap. vva datya*

<sup>13</sup> Read *\*srishtāh*

<sup>14</sup> Read *uchitān cā* The word *asya* must be taken to refer to the two pieces of land, mentioned before, collectively

<sup>15</sup> Read *-māryyadān* The Siwanī plates have nothing corresponding to the sentence *uchitās=ch=āsyā vitarāmas*, the Chamnak plates have it but omit from it the word *parihārārttham*

<sup>16</sup> Originally *\*taramoh sta* was engraved, but the sign of *essarga* has been struck out. At the commencement of the next line the concluding *ta* of this line is erroneously repeated

<sup>17</sup> The dual is used here and below, rather ungrammatically, because these adjectives refer to the two pieces of land, spoken of before

<sup>18</sup> Read *\*chchhatraprāvēśya*, and, in the next word, *\*vardda*. The four terms beginning with *apāramparagobalivardda* and the term *saliplo, aliplo* in 121 I am unable to explain.

## Third Plate; First Side

- 20 sandôhau avâ(châ)râsanacharmmângârau<sup>1</sup> |<sup>2</sup> alavana(na)klinnakkṛñikhanakau |  
 sarvvavê(vi)shti-parihâra-pari(rî)hritau |  
 21 sanidhis=sôpanidhi<sup>3</sup> | sakli(kli)ptôpakli(kli)ptau | âchandrâdityakaliyau  
 putrapautrânugâmî<sup>4</sup> [i\*] bhuñjatâ<sup>5</sup> na kênachi-  
 22 vyâghâtam=karttavayah [i\*] sarvva-kkriyâbhis=samrakshitavyah<sup>7</sup> parivarddhayitavyas=  
 cha [i\*] Yas=ch=âsmach-chhâsanâ(na)m=agana(na)ya-  
 23 mânê(na)h svalshâ(lpâ)m=api paribâdhâ[m]<sup>8</sup> kuryyât=kârayita<sup>9</sup> vâ tasya  
 brâhmanair=vvêditasya sadanda-  
 24 nigrahan=kuryyâmah<sup>10</sup> [i\*] Asmîs=cha<sup>11</sup> dharmm-âdara-karanê atît-ânêka-raja-  
 dattâm<sup>12</sup> sañcittana-pampâlana[m\*]  
 25 kṛta-puny-ânukīrtana-parihâr-ârtthan=na kīrttayâmah sankalp âbhidyôdha-<sup>13</sup>  
 parâkkram-ôpajât[â\*]n=varttamânâ-

## Third Plate, Second Side

- 26 n=âjñâpayâmah<sup>14</sup> êshyatat-kâla-prabhavishnu-gauravâmd=<sup>15</sup> bhavishyân=vijñâpayâmah  
 [i\*] Vyâsa-gîtas=ch=âtra ślôkah |<sup>16</sup>  
 27 pramânikarttavayah |<sup>17</sup> Sva-dattâm=para-dattâ[m] vvâ yô harêta vasundharân(m) |  
 gavâ[m\*] âta-sahasrasya hattu(ntu)r=ha-  
 28 ratî dushkṛitam |(l)| Samvvatsarê trayôvîtsatimê<sup>18</sup> varsh[â\*]-pakshê chaturthê  
 divasê daśamê sênâpatau |<sup>19</sup>  
 29 Namidâsê | likhitam Gôladâsêna ||

## The Seal

- 1 <sup>20</sup>Vākātaka-lalâmasya |<sup>21</sup>  
 2 kkramaprâpya-nripasīyam-<sup>22</sup> |  
 3 râjñah=Pravarasēnasya |<sup>23</sup>  
 4 sâsanam ripu-sâsanam |(l)|

<sup>1</sup> The actual reading of the original looks rather like °rmânrgarau

<sup>2</sup> The signs of punctuation in this line and in the next are superfluous

<sup>3</sup> Originally °nidhau was engraved, but it has been altered to °nidhi. Instead of the preceding sanidhis read sanidhi

<sup>4</sup> Read, in accordance with the rest, °gâminau

<sup>5</sup> Read bhuñjatâm.

<sup>6</sup> Read d=vyâghâtah. The Chammak plates have kênachi vyâghâtari

<sup>7</sup> Read, here and in the next word, °tavyau

<sup>8</sup> In the original this sign of anusvara is placed above the following Lu

<sup>9</sup> Read, with the Chammak plates, karayita. One would have expected kârayêd=va

<sup>10</sup> Read kuryyâma

<sup>11</sup> Read asmîs=cha. For the following word, the reading of which is quite certain, the Chammak plates have dharmm atara karanê, which I do not understand, and the Siwani plates, dharmm-âdhikaranê. As pointed out by Dr Fleet, dharmm adara karanê is what Dr Bhagvanlal Indraji proposed to read

<sup>12</sup> Read °râja datta-sañcittana-, which clearly is the reading intended in the Chammak plates

<sup>13</sup> Read âbhidyoga (?) The other plates have nothing corresponding to the sentence sankalp-âjñâpayâmah. The choice of the verb âjñâpayamahi, contrasted with the following vijñâpayâmah, appears to show that the words sankalp-ôpajâtân refer to feudatories or subordinates of the mahârâja

<sup>14</sup> Read êshyat. The original looks as if the engraver first had engraved correctly êshyatâkâla-, and had inserted the superfluous ta after vards. The Siwani plates have êshyantâkâla

<sup>15</sup> Read gauravêd=

<sup>16</sup> This sign of punctuation is superfluous

<sup>17</sup> Metre Ślôka (Anushtubh)

<sup>18</sup> Read trayôvîtsatimê or, correctly, trayôvîtsatitamê

<sup>19</sup> This sign of punctuation is superfluous

<sup>20</sup> Metre Ślôka (Anushtubh)

<sup>21</sup> This sign of punctuation is superfluous

<sup>22</sup> Read °prâpi nripasīyah

<sup>23</sup> This sign of punctuation is superfluous.

## No 36 — RAJOR INSCRIPTION OF MATHANADEVA,

[VIKRAMA-]SAMVAT 1016

BY F. KIELHÖRV, PH.D., LL.D., C.I.E., GÖTTINGEN

The stone which bears this inscription was found, about eighteen years ago, near the temple of Nilāntha Mahadeva, among the ruins of the city of Pāranagar which are to the south of the village of Rājōr or Rājōrgadh, on a lofty range of hills in the Rājgadī district or the Alwar State in Rajputāna, about 28 miles south-west of the town of Alwar,<sup>1</sup> and it is now preserved at Alwar itself. The inscription was first published by the late Dr. Rajendralal Mitra, in the *Proceedings of the Bengal Asiatic Society*, 1879, p. 157 ff., from a transcript prepared by Pandit Bhavananda and his brothers, of Alwar, and it has again been printed in the *Prāchīnāṇḍāvalī* of the *Kāvya-mālā*, Vol. I p. 53 ff., from another copy supplied by the same gentlemen. I now re-edit the inscription from rubbings which have been procured for me by Dr. Fleet.

The inscription contains 23 lines of writing which covers a space of about 1'5" broad by 1'3½" high, and is nearly throughout in a perfect state of preservation. The average size of the letters is about 1"². The characters are Nagari, they closely resemble those of the Harsha inscription of Vīgraharaja, published with a photo-lithograph in the *Epigraphia Indica*, Vol. II p. 116 ff. The language is Sanskrit, and, excepting four benedictive and imprecatory verses, here ascribed to Vyasa, in lines 18-20, and another verse in line 21, which gives the names of the composer, the writer and the engraver, the text is in prose. The inscription has been written and engraved very carefully. In respect of orthography, I need only note the employment of the letter *v* for both *ṣ* and *b*, the doubling of *t* and *d* in the conjuncts *tv* and *dv*, and the occasional use of the sign of *avagraha*. As regards lexicography, lines 11-12 contain a number of revenue-terms, the exact import of which is not apparent, and some other words of unknown or doubtful meaning (*pravani*, *tatti*, *chōllikā*, etc.) occur in lines 6, 16 and 17, and 22 and 23.

The inscription (in lines 1-3) refers itself to the reign of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara*, the illustrious Vijayapālādēva, who meditated on the feet of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara*, the illustrious Kṣhīpālādēva, and is dated, in words and figures, on Saturday, the 13th of the bright half of Māgha of the year 1016. On this day the *Mahārājādhirāja Paramēśvara*, the illustrious Mathanādēva, of the Gurjarapratihāra lineage, and a son of the *Mahārājādhirāja*, the illustrious Sāvata, residing at Rājyapura, (in lines 3-13) informs his officials, the *gamāgamikas*<sup>2</sup> and others, and the *mahattaras*, *mahattamas*, merchants, *pravani*<sup>3</sup> and other inhabitants of the village of Vyāghrapātaka, pertaining to the Vamsapātaka bhōga which Mathanādēva held possession of, that on the occasion of the installation (of the image, or the consecration of the temple) of the god Lachchhukēśvara Mahādēva (Śiva), so named after his mother Lachchhukā, he has granted to the god (or his temple) the village of Vyāghrapātaka,—‘up to its proper boundaries,

<sup>1</sup> See Sir A. Cunningham's *Archæol. Survey of India*, Vol. XX pp. 124-126. I have no doubt that Major Puckle's rightly believed Rājōr or Rājōrgadh (i.e. Rājyapura) to be the old name of Pāranagar, and it seems to me highly probable that ‘the holy temple of Nilāntha Mahādēva, which is the most famous place of pilgrimage in this part of the country,’ and which Sir A. Cunningham has assigned to the 10th century A.D., is the very temple that is referred to in the inscription here edited.

<sup>2</sup> The concluding word *śrī Mathanah* is in somewhat larger characters.

<sup>3</sup> Compare, e.g., *Ind. Ant.* Vol. XV p. 306, l. 35, Vol. XVII p. 11, l. 14.

<sup>4</sup> I am unable to explain this word, but would compare with *vaṇik pravani* *promukha* the expression *vaṇik-arādhak-purōga*, which is met with elsewhere. *Pravani* occurs in *pravani kara*, the meaning of which also is not apparent, compare *Ind. Ant.* Vol. XV p. 10, note 58.

the grass and pasture land, with the *ulranga*, with its rows of trees, with its water, with the *bhōga* and *mayuta*<sup>1</sup> income, with all customary and not customary, fixed and not fixed receipts, the shares of all sorts of grain, the *khala-bhikshā*,<sup>2</sup> *prasthaka*, *śhāndhaka*, *mārganaka*, the fines, ten offences,<sup>3</sup> gifts, treasures and deposits, the *aputrikādhana*<sup>4</sup> and *nashṭibharaṭa*, and together with all neighbouring fields, cultivated by the Gūrjaras,—for the purpose of defraying the expenses of bathing (the god) three times a day, of unguents, flowers, incense, *naivēdya* offerings, lights and oil, of applying white-wash and red lead, of repairing what may become damaged or broken, of public shows and putting on the sacred thread, and of paying labourers, gardeners, etc' Lines 13-15 shew that the administration of this grant, in the first instance, was entrusted to the holy ascetic Ōmkāraśivāchārya (a disciple of Rūpaśivāchārya, who again was a disciple of Śrīkanthāchārya), a member of the Sōpuriya line or school (of devotees) started at Āmardaka, and inmate of the Nityapramuditadōva maṭha at Rājyapura, which was connected with the Gōpālādēvitadāgapāli maṭha at Chhāttraśiva.<sup>5</sup> And the donor (in lines 13-17) exhorts his successors not to obstruct, but rather always to assist the ascetic's disciples and disciples' disciples in the management of the property<sup>6</sup> for the benefit of the god (or his temple). Lines 18-20 quote four of the customary benedictive and imprecatory verses, and the main part of the inscription ends, in line 21, with another verse, according to which this charter (*śāsana*) was composed<sup>7</sup> by Dēdda, written by his son Sūnaprasāda, and engraved by Hari.

Lines 22-23 then record certain additional taxes or tolls, the proceeds of which were to be made over to the same deity (or temple) jointly with the god Vināyaka (Ganēśa, whose image or shrine was) set up in the lower grounds<sup>8</sup> adjoining four chapels on one side (of the temple of Lachchhukēśvara). So far as I understand this passage, these taxes were three *vimśopakas*, as customary in the market, on every sack<sup>9</sup> (of agricultural produce) brought for sale to the market,<sup>10</sup> two *palikās*<sup>11</sup> from every *ghaṭaka-kūpaka* of clarified butter and oil, two *vimśopakas*

<sup>1</sup> As the inscription is written and engraved very carefully, I do not think that the word *mayuta* of the text is likely to be a wrong reading, but its meaning is not apparent.

<sup>2</sup> The exact meaning of this and the following terms I do not know. *Khala bhikshā*, 'the alms of the threshing floor,' occurs again in *Ep Ind* Vol II p 179, v 42, and *khālaka* I find as a revenue-term in *Ind Ant* Vol XVIII p 114, l 55. *Marganaka* occurs (in *abhinava mārgganaka*) *ibid* Vol XVIII p 83, l 20.

<sup>3</sup> As we find in other inscriptions *sadaśāparādhadanda* and *sadandadaśāparādhā* used as synonymous expressions, I believe that the words of our text, too, are intended to denote 'the fines for the ten offences,' whatever these may be. For another explanation of *danda daśāparādhā*, the correctness of which appears to me doubtful, see *Journ Bo As Soc* Vol XVIII p 253, note 1.

<sup>4</sup> This term—'the property of a daughter who is not a putrikā'—and the following *nashṭibharaṭa* (or perhaps *nashṭabharaṭa*) I am again unable to explain.

<sup>5</sup> So far as I can see, the text in line 14 is not quite correct, for the word *sambaddha*, in my opinion, is meant to refer, not to *śrī-Rājyapurē*, but to the following *śrī Nityapramuditadōva maṭhā*. The difficulty could of course easily be removed by altering *sambaddha* to *sambaddhē Gopālidēvī tadagu-pāli maṭha* would be 'the maṭha on the margin of the tank of Gōpālīdēvī.' To this religious establishment that at Rājyapura apparently was subordinate.

<sup>6</sup> Here we have the otherwise unknown word *tatti*, in l 16 in the phrase *tattim kurvataḥ kārayatō vā*, apparently expressing the sense of the ordinary *bhūjyatō bhōjayatō vā*, and in l 17 in the compound *tatti sandhaya*, 'rendering assistance in the proper management (?)'.

<sup>7</sup> This clearly is the meaning of the word *krītarāṇ* in l 21. The name Dēdda occurs also in one of the Khajurāhō inscriptions, see *Ep Ind*, Vol I p 129, v 47.

<sup>8</sup> The word *jagat* occurs in *Ind Ant* Vol XIV p 160, l 15. In the *Archaeol Survey of India*, Vol XX p 125, it is stated that the date Samvat 1010 is clearly legible on a figure of Ganēśa in the large temple of Nilakantha at Pāraṅgar (Rajōr).

<sup>9</sup> Compare, e.g., *Ep Ind* Vol II p 240, l 56, *gōṇim prati vimśopakam*, and, for *vimśopaka*, *ibid*. Vol I p 166.

<sup>10</sup> I am not certain about the meaning of the word *haṭṭadana* in l 22. It may perhaps be equivalent to *mandapikā* or *śulka mandapikā*, 'a custom house,' which occurs in similar passages of other inscriptions.

<sup>11</sup> Compare *Ep Ind* Vol I p 166. As regards the following *ghaṭaka kūpaka*, I can only say that *ghaṭa* by itself means 'a jar, a pitcher, a measure equal to one or to 20 *drōṇas*,' and *kūpaka* 'a leather oil vessel.'

per mensem for every shop, and fifty leaves from every *ohôllikâ*<sup>1</sup> (of leaves) brought from outside the town.—The inscription concludes with the words 'the illustrious Mathana,' representing the signature of the donor

In the *Indian Antiquary*, Vol. XIX p 23, I have already had occasion to shew that the date of this inscription, for the expired Vikrama year 1016, corresponds to Saturday, the 14th January, A D 960 This date enables us to prove, with a fair amount of certainty, that the sovereign Vijayapâladêva, to whose reign the inscription professes to belong, was a king of Kanauj. In the *Epigraphia Indica*, Vol II p 235, I have attempted to shew that the three kings Vijayapâladêva, Râjyapâladêva and Trilôchanapâladêva, who are mentioned in the Bengal Asiatic Society's plate of Trilôchanapâla, edited by me in the *Indian Antiquary*, Vol XVIII p 33 ff, were rulers of Kanauj, and as that plate, for Trilôchanapâladêva, gives us a date corresponding to the 26th June, A D 1027, there would, so far as regards the two dates, be no objection to identifying the Vijayapâladêva of the plate with the Vijayapâladêva of the present inscription (of the year A D 960) And such an identification is supported by the fact that the Vijayapâladêva of this inscription is here stated to have been preceded by Kshitiapâladêva. For we know that a king of this name, also called Mahîpâla and Hêrîmbapâla, was actually ruling at Kanauj in A D 917-18, forty-two years before the date of our inscription<sup>2</sup> It is true that, according to the large Siyadônî inscription,<sup>3</sup> Kshitiapâladêva of Kanauj in A D 948 had been succeeded (not by Vijayapâladêva, but) by Dêvapâladêva, but this would seem to be no very formidable objection to the proposed identification For it might either be said that Vijayapâladêva was a younger brother of Dêvapâladêva, in which case the omission of the elder brother's name from the present inscription would not be without precedent, or we might assume that Dêvapâladêva and Vijayapâladêva are two names of one and the same king, an assumption in favour of which it might be urged that each of the three predecessors of Dêvapâladêva—Bhôja, Mahêndrapâla, and Kshitiapâla—also bore each at least one other name For the present, then, I do identify the Kshitiapâladêva and Vijayapâladêva of this inscription with the sovereigns of the same names, known to us from the Siyadônî inscription and the plate of Trilôchanapâla; and consider the *Mahârâjâdhîrâja Paramêsvara Mathanadêva*, who made the grant here recorded, to have been a feudatory or subordinate of the kings of Kanauj<sup>4</sup> Of this Mathanadêva and his predecessor Sâvata nothing is known to me from other inscriptions, and I have not found elsewhere any mention of the Gurjara-pratihâra clan or family, to which they are stated to have belonged The clan perhaps is identical with the *Vaḍagâḍhara-vamśa* ('the Bargujar tribe of Râjputa'), mentioned in line 8 of an inscription at Mâchâdî, of Vikrama-Samvat 1439,<sup>5</sup> of which a rough photo-lithograph was published in the *Archæological Survey of India*, Vol VI Plate xx.

Of the localities mentioned, Râjyapura, apparently Mathanadêva's capital, is of course Râjôr or Râjôrgadh, or rather Pâranagar, close to the modern village of Râjôr, where the inscription has been found; and the village of Vyâghrapâtaka is said to exist still, near Râjôr, under the name of Baghôr<sup>6</sup> The place Vamśapâtaka, which gave the name to the *bhôga* or district to which the village belonged, I am unable to identify Nor can I identify the places Âmarḍaka and Chhâttrasiva, which are mentioned in connection with the ascetics to whom the management of the grant was entrusted Chhâttrasiva ought to be looked for in

<sup>1</sup> This word I have not met with elsewhere Fifty leaves appear to be a usual tax, compare, e.g., *Ep Ind* Vol II, p 179, vv 41 and 42

<sup>2</sup> See *Ep Ind* Vol I p 171

<sup>3</sup> See *ibid* p 177, l. 28

<sup>4</sup> It may be mentioned that the feudatories of the kings of Kanauj, whose names occur in the Siyadônî inscription, also are styled *Maharajâdhîrâjas*—Compare also here a paper on the relation between the kingdom of Kanauj and Gujarat, in *Ind Ant* Vol III p 41 ff

<sup>5</sup> See *ibid* Vol XIX, p 31, no 43

<sup>6</sup> See the *Prâchînalâkhamalâ* of the *Kâtyamâlâ*, Vol I p 54, note

the neighbourhood of Râjôr, and the name Âmaradaka I have previously found in the word *Âmaradakârttha-nâtha*, the name or an epithet of a Śaiva ascetic who is mentioned in the inscription from Ranôd (Narôd), published by me in the *Epigraphia Indica*, Vol I p 351 ff

TEXT.<sup>1</sup>

- 1 Om<sup>2</sup> svasti || Paramabhattâraka-mahârâjâdhirâja-paramêśvara-śrî-Koṭipâladêva-pâdânudhyâta-paramabhattâraka-mahârâjâdhirâja-paramêśva-
- 2 ra-śrî-Vijayapâladêva-pâdânâm=abhipravaraddhamâna-kalyâṇavijayarâjyô <sup>3</sup>samvatsara-  
śatêśhu dasâsu shôdas-ôttarakêśhu Mâ-
- 3 ghamâsa-sitapaksha-ttrayôdasâyâm Śani-yuktâyâm-êvam sam 1018 Mâgha-sudi  
13 Śanâv-adya śrî-Râjyapur-âvasthitô mahârâjâdhirâja-
- 4 paramêśvara-śrî-Mathanadêvô mahârâjâdhirâja-śrî-Sâvata-sûnar=Ggurjjaraspratihâr-  
ânvyah kuśali <sup>4</sup>svabhôg-âvâpta-Vamśapôtaka-bhôga-samva(ba)ddha-
- 5 Vyâghrapâtaka-grâmê<sup>5</sup> samupagatân=sarvvân-ôva râjapurushân=niyogasthân=  
gamâgamikân<sup>6</sup>=niyuktak-ânnyuktakâms=tannivâsi-mahattara-mahattama-
- 6 vanik-pravani-pramukha-janapadâms=cha yathârham mânayati vô(bô)dhayati  
samâdîśati ch=âstu vah samviditam | tṛṇ-âgra-lagna-jalavindu-samsthân-â-
- 7 sthîrânî śarîra-sampaj-jivâtân=it=imâm samsâr-âsâratâm kîrtti-mûrttiś=cha  
kalpasthâyitâm jñâtva mayâ pittôr=âtmanaś=cha puṇya-yaśô-bhivṛi-
- 8 ddhayê<sup>7</sup> aṇik-âmushmika-phala-nimittam samsâr-ârṇava-taran-ârtham svargga-  
mârgg-ârggal-ôdghâtana-hêtôh sva-mâṭṛi-śrî-Lachchhukâ-nâm[n]a sri-  
Lachchhukêśvara-ma-
- 9 hâdêvâya pratyaham <sup>8</sup>snapana-samâlabhana-pushpa-dhûpa-naivêdya-dîpa-taila-sadhâ-  
sundûra-lâgana-khandasphutita-samârachana-prôkshanaka-pavitrakâ-
- 10 rôhana-karmmakara-vâtikâpâl-âdi-vyay-ârtham=uparîśûchita-Vyâghrapâtaka-grâmah sva-  
simâ-trina-yûti-gôka(cha)ra-paryantah sôddramgah savrikshamâ-
- 11 lâkulah sajalô <sup>9</sup>bhôga-mayut-âdâyâ[bhy]âm=apî samasta-sasyânâm bhâga-khala-  
bhikshâ-prasthaka-skandhaka-mârgganaka-danda-daśâparâdha-dâna-nidhi-nidhi-
- 12 n-âputtrikâdhana-nashṭi<sup>10</sup> bharat-ôchitânuchita-niva(ba)ddhâniva(ba)ddha-samasta-  
pratyâdâya-sahitas=tath=aitat-pratyâsanna-śrî-Gûrjjara-vâhita-samasta-kshêtra-sametaś=  
ch=âkṁchi-
- 13 tpragrâhyô=dya puṇyê=ham snâtva dêvasya pratishthâ-kâlê<sup>11</sup> udaka-pûrvvam  
parikalpya śâsanêna dattô<sup>12</sup> matv=avam=adya dinâd=ârabhya śrîmad-Âmaradaka-  
vimrggata-śrî-
- 14 Sôpuriya-samtatyâm śrî-Chchhâttraśivê śrî-Gôpâlîdêvitatâgapâlî-matha-  
samva(mba)ddha-śrî-Râjyapurê śrî-Nityapramuditadêva-mathê śrî-Śrîkṛthachârya-  
śishya-śrî-Rû-
- 15 paśivâchâryas=tachchhishya-śrîmad-Ômkâraśivâchâryasy=âskhalita-vra(bra)hmachâry-  
âvâpta-mahâmahimnah parama-yaśô-râśêh śishya-pratiśishya-kramêna<sup>13</sup> dêv-ô-

<sup>1</sup> From rubbings, supplied to me by Dr Fleet.

<sup>2</sup> Expressed by a symbol

<sup>3</sup> Read *samvatsara*

<sup>4</sup> This sign of punctuation is superfluous

<sup>5</sup> The name *Vyâghrapâtaka* is quite clear in the rubbings, both here and in line 10, below

<sup>6</sup> This word also is clear in the rubbings, and the reading is not *kramâgamikân*=

<sup>7</sup> Read *ddhaya*

<sup>8</sup> Read *trish-napana*

<sup>9</sup> The text is perfectly clear here in the rubbings The editor in the *Kôvyamâlâ* reads *sakalabhôgasamyutâ*<sup>9</sup> and proposes to alter this to *sakalabhôgasamyutâ*

<sup>10</sup> This may possibly have been altered to *nashṭa* in the original

<sup>11</sup> Read *-kâlâ*

<sup>12</sup> Read *dattah*

<sup>13</sup> Instead of *śrî-śishya* one would have expected *pratiśishya*

- 16 payog-arthan=tattim<sup>1</sup>=avyavachchhêden=âchandiârkkam yâvat=kurvatah kârayatô  
vâ smad-vamâsajair=anyatarair=vvâ bhâvibhur=bhûpâlaih kâla-kâlêshv=api  
paripamthanâ
- 17 nâ(na) lâryâ pratyut=âsmat-kṛta-prârthanayâ sadâ tattî-sânâthyam vôdhavyam ||  
Yatah saman=av=âyam punya-phal-âvâptir=anumamtavyâ | Uktam cha bhagavatâ  
pa-
- 18 ramarshina vêda-vyâsêna Vyâsêna || <sup>2</sup>Va(ba)hubhir=vvasudhâ bhuktâ râjabhih  
Sagar-âdibhih | yasya yasya yadâ bhûmis=tasya tasya tadâ phalam ||  
Âdityô Varn-
- 19 no Vayur=Vvra(bbra)hmâ Vishnur=Hutâsanah | bhagavân(ñ)=Śûlapânis=cha  
abhinandanti bhûmidam || Shashtim varsha-sahasrâni svarggê tishtati  
bhûmidah | âchchhêtâ ch=ânumam-
- 20 ti cha tany-âva narakam<sup>3</sup> vasêt || <sup>4</sup>Yaur=vvâmchhutam âsûradâdhitu-âubhra-  
kirtter=yais=ch=âmara-pranayinî-parirambhansaya | tê sâdhavô na hi haranti  
parina da-
- 21 tîam danâd=vadanti paripâlanam sâdhu || \* || Śâsanam<sup>5</sup> kritavân=Dêddô<sup>6</sup>  
likhitam tasya sūnunnâ | vyaktam Sûraprasâdêna utkirnam Harinâ tata  
ita || \*
- 22 Tathâ smushmai dēvāya pārśv[ê] dēvakulikā-chatushtayâ<sup>7</sup>gdhō-jagatyām<sup>7</sup>  
pratishthita-Vinâyaka-sahitāya [ha]tta-danê gônim<sup>8</sup> prati hatta-vyâvahârû(r)ka-  
vim [3] gha[taka]-kûpakam prati ghri-
- 23 tasya tailasya cha palik[ê] dvê 2 vithim prati mâsi [2(?)] vim 2 tathâ vahuh-  
pravishta-chôllikâm prati parmnânâm 50 êtad=dēvasya kritam=iti || \* ||  
Śrî-Maths[na]h ||

## No 37 — BHADANA GRANT OF APARAJITA,

SAKA-SAMVAT 919

By F KIELHOEY, PH D, LL D, C I E , GOTTINGEN

These plates are said<sup>9</sup> to have been found, in 1881, with the headman of 'Bhere,' a village about ten miles north of Bhiwandî, the chief town of the Bhiwandî tâlukâ of the Thâna district of the Bombay Presidency I edit the inscription which they contain from excellent impressions, prepared by Dr Fleet, to whom the original plates were lent by their present owner, Colonel A. F. Dobbs, late Madras Staff Corps

These are three copper-plates, the second and third of which are engraved on both sides, while the first is so on one side only Each plate measures about 10½" broad by 7¾" high Their edges were fashioned thicker, so as to serve as rims to protect the writing, and, with the exception of a few short passages on the first sides of the second and third plates, the inscription

<sup>1</sup> This word, *tattim*, and the word *tatti* in the next line are quite clear in the rubbings, and cannot be read in any other way The two previous editions of the text have *tatrim* in this line, and *tatir* or *tatra* in the next.

<sup>2</sup> Metre of this verse and of the two next verses Ślôka (Anushtubh)

<sup>3</sup> Read *narakê*

<sup>4</sup> Metre Yasantatilakâ. The construction in this verse is grammatically incorrect

<sup>5</sup> Metre Ślôka (Anushtubh)

<sup>6</sup> This word, instead of which the two published versions of the text have *dêddô*, is quite clear in the rubbings

<sup>7</sup> Instead of *gdhōjagatyām*, which is quite clear in the rubbings, the published texts have *râjadhânyâm*

<sup>8</sup> Read *gônim*

<sup>9</sup> See the *Bombay Gazetteer*, Vol. XIV p 50

really is in a state of excellent preservation. The plates are held together by a circular ring, about  $\frac{1}{4}$ ' thick and  $2\frac{1}{2}$ ' in diameter, which had not been cut when this record came into Dr Fleet's hands. The ends of the ring are socketed in a seal, of which the surface is circular, about  $2\frac{1}{8}$ " in diameter. This seal has, in high relief on a countersunk surface, a representation of Garuda, with the body of a man and the face of a bird, squatting full-front, with the hands clasped on the breast. The weight of the three plates is 224 tolas, and of the ring and seal,  $32\frac{1}{2}$  tolas, total,  $256\frac{1}{2}$  tolas. — The engraving is bold and good. The plates being substantial, the letters, though fairly deep, do not shew through on the reverse sides at all, the interiors of some of them shew marks of the working of the engraver's tool. — The size of the letters is about  $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. Up to nearly the end of line 39 the inscription, after the introductory *ôṃ ôṃ namô Vināyakāya*, has 24 verses, chiefly containing genealogical matter. The rest, being the formal part of the grant, is in prose, but includes in lines 49-50 and 74-82, a well-known verse on the vanity of this life and seven of the ordinary benedictive and imprecatory verses. As may be seen from the occasional omission of single *aksharas* and groups of *aksharas* (e.g. in lines 38 and 54) and from the frequent occurrence of wrong letters, the writer has done his work in a rather slovenly manner. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is frequently used for the palatal, and the palatal three times for the dental (in *ūsid*, l 3, *śakala*, l 37, and *śamvatsara*, l 54), and the dental nasal is employed instead of the guttural in the words *anka*, ll 5, 32, 54 and 89, and *Konkana*, l 56, and instead of the palatal in *kānchanam*, l 78. In respect of the language, it may be noted that the text in line 45 offers two *brūdas*, *Malagalaganḍa*, 'a conqueror of mountains (?)', and *Nannīsamudra*, 'a sea of truth,' which are not Sanskrit, and that it also contains some proper names with Kanarese endings, in lines 64 and 85-86. The word *dramma*, abbreviated to *dra*, which occurs in lines 88-89, is often met with in cognate inscriptions.

The inscription is one of the Śilāra<sup>1</sup> *Mahāmandalēśvara Aparājita*dēva. It clearly divides itself into two parts. The first part, up to line 39, gives the genealogy of Aparājita himself and of the Ratta (or Rāshtrakūta) kings, to whom the earlier Śilāra chiefs owed allegiance,<sup>2</sup> and the second part records the grant of the village of Bhādāna, made by Aparājita in Śaka-Samvat 919 in favour of (the temple of) the god (Sūrya under the name) Lōṇāditya, at Lavanātata.

Opening with the words 'ôṃ, ôṃ, adoration to Vināyaka,' the inscription first has two verses (one of which is well known to us from Rāshtrakūta inscriptions) invoking the protection of the gods Viṣṇu, Śiva, and Brahman. It then gives, in verses 3-12, the following complete list of the seventeen Rāshtrakūta kings from Gōvinda I to Kakkala<sup>3</sup> — 1, Gōvindarāja, 2, Karkarāja, 3, Indrarāja, 4, his son Dantivarman; 5, Karkarāja's son Kṛṣṇarāja; 6, Gōvindarāja, 7, his younger brother Dhruva; 8, his son Jagattunga, 9, Durlabha Amōghavarsha, 10, his son Kṛṣṇarāja, 11, Jagattunga's son Indradēva Nityamvarsha,<sup>4</sup> 12, his son Amōghavarsha, who is said to have ruled for one year, 13, his younger brother

<sup>1</sup> On the three branches of the Śilāra or Silāra or Silāhara family see Dr Bhagvanlal Indraji in *Journ Bo As Soc* Vol XIII pp 10-17. On the particular branch of the family to which Aparājita belonged, which ruled over the Northern Konkan, compare the *Bombay Gazetteer*, Vol XIII p 122 ff, and the inscriptions in the *Asiatic Researches*, Vol I p 357 ff, and *Ind Ant* Vol V p 276 ff, Vol IX p 33 ff, and Vol XIII p 193 ff.

<sup>2</sup> The inscription in this respect is like the Khārēpāṭan copper-plate inscription of the Śilāra *Mandalika* Rattarāja of Śaka Samvat 930.

<sup>3</sup> Compare Dr Fleet's *Dynasties of the Kanarese Districts*, p 31 ff, Dr Bhandarkar's *Early History of the Dekkan*, p 47 ff, and especially Dr Bhandarkar in the *Journ Bo As Soc* Vol XVIII p 240 ff.

<sup>4</sup> So the name is written both in line 7 and in line 11. The Jagattunga, of whom Indradēva Nityamvarsha and Vaddigadēva (No 14) were sons, was a son of Kṛṣṇarāja (No 10), he did not rule himself. In the Khārēpāṭan plates also Indrarāja is mentioned immediately after Akālavarsha (our Kṛṣṇarāja, No. 10), and is described as his grandson (*naptā*).



Gōvindarāja Suvarnavarsha, 14, his paternal uncle, the (son of Jagattunga and) younger brother of Nityamvarsha, Vaddigadeva, 15, Krishnarāja, 16, Khottigadeva, and 17, Kakkala, a son of a prince Nirupama. It will be seen that this list agrees with the account given in Dr Bhandarkar's *Early History of the Deccan*, p 57, as amended by the same scholar in the *Journ Ro As Soc* Vol XVIII p 240 ff, and the only points new to us are the name Durlabha for the first Amoghavarsha (No 9), and the remark that the second Amoghavarsha (No 12) ruled for one year only<sup>1</sup>—This account of the Rāshtrakūtas, in verse 13, closes with the statement that (when the grant here recorded was made) the last king Kakkala had been overthrown by (the Western Chalukya) Tailappa, as a light is extinguished by a fierce wind, and that of the once flourishing Ratta rule there remained only the memory

Verses 14-24 then give the following genealogy of Aparājita himself, already known to us from other inscriptions: the mythical beings Jimūtaketu and his son Jimūtavāhana, 'the ornament of the Śilāra family,' Kapardin, Pulaśakti, his son Kapardin, Vappuvanna,<sup>2</sup> his son Jhañjha, his brother Goggarāja, his son Vajjadadeva, and his son Aparājita. What is new here, is, that Aparājita, according to verse 20, also bore the name Mrigānka<sup>3</sup>

After these verses, the proper object of the inscription is stated in prose, in lines 39-66 — 'After the down-fall of the Ratta rule,<sup>4</sup> consequent on the extinction of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēscara*, the glorious Kakkaladeva, who had meditated on the feet of the P M P, the glorious Khottigadeva, who in turn had meditated on the feet of the P M P, the glorious Krishnarājadeva, (kings) who formerly resided at the famous Mānyakhēṭaka,—the *Mahāsāmāntādhipati Mahāmāandalēśvara*, the glorious Aparājita-devārāja, who by virtue of his might has attained the *pañchamahāśabda*, and is adorned with such titles as "the supreme lord of Tagarapura, the Śilāra prince, he who is begotten in the lineage of Jimūtavāhana, who has a golden Garuda in his ensign, a great ocean of pride, a conqueror of mountains (<sup>2</sup>),<sup>5</sup> a god of love among heroes,<sup>6</sup> the possessor of innate knowledge,<sup>7</sup> the frontal ornament of the Western Region, a sea of truth, a sun of fierce splendour, *Śaṇṭaravijaya*,"<sup>8</sup> etc, . . . informs all persons as they may be concerned, the future occupants of the village (to be mentioned below), feudatories, *rājaputras* and heads of towns, and the chief and common people of the three (principal) estates, places of abode (*sthāna*), etc, that, . . . when the years from the time of the Śaka king were nine hundred and nineteen, on the fourth lunar day of the dark half of Āshāḍha of the current year Hēmalamba, and when he, the glorious king (*rājan*), happened to be staying at the famous Sthānaka, he, on the auspicious occasion of the Dakṣhīṇyana,—(i.e. the) Karkata-samkrānti,—having poured water into the

<sup>1</sup> Besides, verse 11 may possibly contain an allusion to the imprisonment of Krishnarāja (No 15) by one of his adversaries, see page 272 below, note 6

<sup>2</sup> It may be noticed that, by the strict wording of verse 17, the name Vappuvanna, which occurs in that verse, ought to be taken as another name of the second Kapardin, spoken of in verse 16. But the other inscriptions distinctly call Vappuvanna the son of the younger Kapardin.

<sup>3</sup> It seems impossible to take the word *mrigānka* in verse 20 in any other sense.

<sup>4</sup> As this event had taken place twenty-four years before the present grant was issued, the manner in which the formal part of the inscription commences shows, how long certain forms of speech when they have once become customary may be retained, even after the occasion for them has ceased to exist. The later known inscriptions of the Śilāra family contain no reference to the Rāshtrakūtas.

<sup>5</sup> With *malagala ganda* compare *malaparajū-ganda*, 'the hero among the hill chiefs', *Ind Ant* Vol XX. p 304, note 8 — [Perhaps *malagala* is meant for *malegala*, gen plur of *male*, 'a hill' — E. H.]

<sup>6</sup> With *ganda Kandarpa* compare, e.g., *Ratna Kandarpa*, ib Vol XII. p 256, and *ganda-Mahendra*, ib Vol XX p 269.

<sup>7</sup> *Sahaja-Vidyadhara* may also mean 'by nature a Vidyādhara,' compare *sahaja Makaradhara*, ib Vol XIX p 247, l 90.

<sup>8</sup> With this title, for which I cannot offer any suitable explanation, compare *Śaṇṭara siddhi*, page 208 above, note 5 — [The two *brudās* might mean 'one who is victorious' and 'one who is successful (even) on (an entirely dry like) Saturday' Compare the curious surname *Nidrārasāna vijaya*, page 71 above, note 1. — E. H.]

hands of the superintending people of the town of Gunapura (?), the merchants Ambû-śrēsthīn and Vāppaiya śrēsthīn, the priest (*bhōjaka*) Chēlappaiyu, the Brāhmana Gōvanaiya, and others, and having worshipped with pure faith Hari (Vishnu), Hara (Śiva), Hiraṇyagarbha (Brahman), Agni, and other gods,— gave the village of Bhādāna, in the Māhūrihāra *śhaya* of Konkana which contains 1,400 villages, . . . to (the temple of) the illuminator of the three worlds, the holy god Lōnāditya at Lavanētata, for the purpose of providing flowers, perfumes, lights, offerings of eatables, public shows, *etc*, and for keeping the doors and other parts (of the temple) in proper repair'

The village of Bhādāna, so granted, (according to lines 57-62) was bounded on the north by a *bhunnāra* (?) field of the village of Padigaha, on the west by (the village of) Āsachchhadi, on the south by the great river Murula, and on the east by the river Kumbhāri; and was given with its rows of trees, up to its proper boundaries, with the *udranga* and *parikara*,<sup>1</sup> with the exception of what had been previously given to gods and Brāhmanas, but together with (the fines imposed for the commission of) certain great and lesser offences,<sup>2</sup> and with the privilege that it was not to be entered by the irregular or regular troops

Lines 66-82 contain the usual injunction to preserve this grant intact, threaten with spiritual punishment those who might interfere with its provisions, and quote seven of the ordinary benedictive and imprecatory verses. The inscription then (in line 82) continues thus — 'In confirmation of the above, the *Mahāmandalēśvara*, the glorious Aparājita-dēvarāja, has it put down (here) by the writer's hand that this is his decree, (in the words) "such is my decree, that of the glorious Aparājita-dēvarāja," (issued) while by the glorious king's<sup>3</sup> appointment the illustrious Sangalaiya is *Mahāmātya*<sup>4</sup> and the illustrious Sīhappaiya *Mahāsāndhivigrahika*<sup>5</sup>. This charter<sup>6</sup> has been written at the direction of Sangalaiya (?) by his son and deputy Annappaiya. It is deposited at Sthānaka. Everything without exception that is written here, be it right or wrong, should be regarded as authoritative'

Lines 87-89 then record an additional settlement by which the town (it is not clear which town<sup>7</sup>) was to give every year 260 *drammas*, I do not understand for what exact purpose. And the inscription ends with the words 'bliss, great fortune'

The date of this inscription is not quite regular. In Saka-Samvat 919 expired, which by the southern luni-solar system was the Jovian year Hēmalamba, the Dakṣiṇāyana (Karkata) Samkrānti took place 22 h 13 m after mean sunrise of the 24th June, A.D. 997, during the second *tithi* of the dark half of the *amānta* Āshādhā, and the fourth *tithi* of the dark half of the same Āshādhā commenced 0 h 43 m and ended 21 h 52 m after mean sunrise of the 26th June, A.D. 997. Judging by a large number of other dates, any rite specially connected with the Samkrānti should in this case have been performed on the 25th June, and this day should have been described in the text as the second of the dark half, both because the second *tithi* ended on it, 3 h 7 m after mean sunrise, and because the Samkrānti took place during that *tithi*. As no week-day is given, it is impossible to say whether the 25th or the 26th June, A.D. 997, is the exact day of the grant.

<sup>1</sup> This word is used here as elsewhere for the more common *uparikara*; compare, *eg*, page 169 above, note 7.

<sup>2</sup> The first half of line 61 of the text I do not fully understand; *kumāri-sāhasa* (if this be the correct reading) would of course be 'violence offered to a girl.'

<sup>3</sup> The term of the original (in line 84) is *śrīvaśīrudaka rāja*, 'the king who has *śrī* as his *biruda*.' Compare the expression *śrīvaśīrudamka* (?), used with reference to Aparājita in *As. Res.* Vol. I p. 357, last line of the lithograph, and *Ind. Ant.* Vol. IX p. 34, l. 33.

<sup>4</sup> *ś* *c* 'great minister'

<sup>5</sup> *ś* *c* 'great minister for peace and war,' a Sīhappaiya is mentioned as minister for peace and war in the Bhāṇḍap grant of Chittirājādēva of Saka-Samvat 948, *Ind. Ant.* Vol. V. p. 278.

<sup>6</sup> *c* *s* the original of it, of which the copper plates furnish a copy.

<sup>7</sup> In all probability it was Gunapura.

Of the localities and rivers mentioned in the inscription, Bhādāna-grāma clearly is the village of 'Bhadana' or 'Badana' of the maps, about nine miles east by north from Bhiwandi. Two miles north of it is the village of 'Padgha' or 'Padghe' or 'Padgheh,' the Padigaha-grāma of the grant, and east of it is a small river, the 'Kumbhari' or 'Kombaree,' the Kumbhari of the inscription. This river flows into the Uthās, which, flowing generally from north-east to south-west, might fairly be called the southern boundary of Bhādāna, and is no doubt the great river Murula of the grant. The maps do not shew anything corresponding to the ancient village of Āsachchhadi, which was on the west of Bhādāna — Lavanētata is the modern village of Lōnād, six miles south-east of Bhiwandi and half a mile north of the Uthās river, a place where there are many ruins of ancient temples,<sup>1</sup> and Sthānaka or Śrī-Sthānaka of course is the town of Thāna. The town of Gunapura (?) and the place from which the Māhūrī-hāra rishaya was called, I am unable to identify.

TEXT.<sup>2</sup>

## First Plate

- 1 Om<sup>3</sup> ||[\*] Om namō Vināyakāya || Sa<sup>4</sup> vò=vyād=Vēdhasā dhā[ma] yan-  
nabhi-kamalam kritam [\*] Haraś=cha yasya kâ-
- 2 nt-ēmdu-kalayā kam=alamkritam || [1\*] Kurvantv=āmnāya-pūtāni Vēdhasā  
vadanāny=alama(m) [1\*] charāchāra-ja-
- 3 gat-srīṣṭi-nāma-dhāmāni vah su(su)bham || [2\*] <sup>5</sup>Āśī(sī)d=Gōvīndarājah  
kshutipa[ti\*]-tilakah Karkkarāja-
- 4 s=tatō=bhūd=bhū-bharttā śr-Īndrarāja[h\*] punar=abha[va]d=atō Dantivarm=ēti  
sūnuh [1\*] khyatah śrī-Krishnarāja[h\*]
- 5 kshapita-ripur-abhūt=Karkkarājasya sūnuh<sup>6</sup> tasmād=Gōvīndarājas=tad=anu tad-  
anujah śrī Dhruv-ankō(nko)=dhi-
- 6 rajah || [3\*] <sup>7</sup>Jagattumgā(gō)=mgajas=tasya gūgōttudgō<sup>8</sup>=bhavat=tatah | Durlabhō=
- mōghavarshasā(ś=cha) Krishnarājapa(s=ta)-
- 7 tah sutah || [4\*] Jagattumg-āmgajah śrīmān=Indradēvas=tatō=bhavat [1\*]  
Nityamvarshō<sup>9</sup> bhuvo bharttā vikram-ōtum(ttum)-
- 8 ga-lakshutah || [5\*] <sup>10</sup>Jana-harsha-kritē varshan=ghana iva ghana-kanaka-vār-  
dhārābhī<sup>11</sup>=tasmād=Amōghavarshō
- 9 varsh-āvadhi rājya-bhājānō jatah || [6\*] <sup>12</sup>Tasy=ānujō Hārīr=iv=ō[ddh ?]u[ra ?]-  
bhūtala-śrīr=Gōvīndarāja-nara-
- 10 nātha-Suvarnnavarshah [1\*] sa[n-\*]na[m]dākā(kō)=chyuva(ta)-sudarsāna-chakra-  
chihnah s[m]hāsani guru-va(ba)lah purushōtta-
- 11 mō=bhūt || [7\*] Pitrivyah<sup>13</sup> Svarnnavarshasya Nityamvarsh-ānujās=chiram [1\*]  
kurvan=akamtaka[m] rāyam tapasā sāha-
- 12 sēna cha || [8\*] Tasmād=bhūpatēh<sup>14</sup> sūnur=Vaddigadāśvō nripō=bhavat [1\*]  
Rajarājō su(ma)nōhārī Manmathō=

<sup>1</sup> See the *Bombay Gazetteer*, Vol XIV p 211 ff<sup>2</sup> Expressed by a symbol<sup>3</sup> Metre Sragdharā<sup>4</sup> Metre Ślōka (Anushtubh), and of the next verse<sup>5</sup> So this name is clearly written both here and below<sup>6</sup> Metre Giti.<sup>7</sup> Metre Ślōka (Anushtubh), and of the next verse<sup>8</sup> The reading is quite clear here in the original, but there must be something wrong in the text. Instead of<sup>9</sup> tasmād=bhūpatēh one would have expected Jagattumgasya. The Khārēpātan plates in line 13 also describe Vaddiga as Jagattumga tanujah<sup>10</sup> From impressions prepared by Dr Fleet.<sup>11</sup> Metre Ślōka (Anushtubh); and of the next verse<sup>12</sup> Read sūnu=ta<sup>o</sup><sup>13</sup> Read gun dttungō<sup>14</sup> Metre Vasantatilakā.

- 13 pi cha drīṣyatē || [9\*] Atha<sup>1</sup> gatavati tasmin=Vaddigē[m\*]drē narōdra<sup>2</sup>  
 suvimalam=api Śambhōr=dvā(dddā)ma suja<sup>3</sup>  
 14 vidhātum [i\*] kanaka-kalasa-dhārā-dhauta-pāt=ēva<sup>4</sup> kanyā tad=anu narapati-śrīh  
 Kṛṣṇarājā samāgāt || [10\*]  
 15 <sup>5</sup>Asminn=astamitē visau(bhau) vidhi-vasā(śā)d=ākṛānta-bhūmandalē lōk-āhlādini  
 sa(śa)ttru-pamjara-ru-  
 16 dhi<sup>6</sup> shrō(prō)tkṛīṣhta-rōchishmatī [i\*] sītāsāv=īva su(śn)bhra-pu[m\*]ja-dhavalē  
 rājādhirājē tatah śrīmat-Khoṭṭi[ga]-  
 17 dēva ity=abhidhayā rājya-sthitō bhūpatih || [11\*] <sup>8</sup>Tad=anu Madana-mūrti[m\*]  
 bhūgya-sō(sau)bhāgya-bhāja[m]  
 18 bhavana-bhavana-dīpam suprasūta-prasūti[m i\*] Nirupa[ma\*]-nripa-sūnum  
 Kakkalāsam(śam) naiēmdram narapa-

Second Plate, First Side

- 19 ti-kṛta-sēvam rāja-lakshmīr=jagāma || [12\*] <sup>9</sup>Tasmin=narēmdrē nripati-pradiyē(pē)  
 prachanda-T[ai]lappa-[sa]-  
 20 mīranēna samprāpitē=iyōti[r=alam?]<sup>10</sup> vivriddhē ka[th-āva]bhāsē<sup>11</sup> satī Ratta-  
 rājyē || © || [13\*]  
 21 <sup>12</sup>Jimūtakētu-tanayō[s]vatatāra yō=smin<sup>13</sup> Jimūtavāhana itī prathitah prithivyām  
 [i\*] Śi[īā]-  
 22 ra-vamsa(śa)-līlakah sva-śarīra dānāt=trātā hi lōkam=anaghaś=cha Garutmatah  
 sah<sup>14</sup> || [14\*] <sup>15</sup>Abhavad=a[hi]-  
 23 ta-marddī tasya vamsē(śē) Kaparddī dalita-ripu-kadamva(mba)h prānīnām piāna-  
 dah sah || (i) samera-sarana(ni)-  
 24 gōptā kāmū(?nta)-kāntāsu Kāmah sujana-vadanapadm-ōnnidra-bhāsvān=atam[dra]h  
 || [15\*] Vipula-matī[r=udī]rnnah  
 25 Karnnavat=svarnna-varshah sapulaka-Pulāsaktir=ddharma-yuktas=tatō=bhūt || (i)  
 abhavad=tha na dīnas=tasya sūnuh Kapa-  
 26 rddī jita-para-va(ba)la-dand-ākhandā-prithivī tarandah || [16\*] <sup>16</sup>Jhamjha-nāmā  
 sutas=tasmād=Va[ppu]vannād<sup>17</sup>=abhūd=asau || (i) udi[tō]-  
 27 ditatā yēna vamsāsya prakatīkṛtā || [17\*] Bhrātā<sup>18</sup> tatō vivu(bu)dha-ratna-  
 gun-aika-kōśah pūjyah payōdhir=iva ra-  
 28 kshita-gōtra-pakshah | lakshmī-nidhih Sagararāja-patha-pravrittah śrī-Goggirāja  
 itī sa[t\*]tva-samāśrayō=bhū-  
 29 t || [18\*] <sup>19</sup>Pād-ākṛānta-kṛi(mṛi?)t-āri-vaigga-vanūtā-vyākshipta-nidrā-sukhah sa śrī-  
 Vajjadadēva-bhūpatir=abhūt=tasyā-

<sup>1</sup> Metre Mālinī

<sup>2</sup> Read narēmdrē

<sup>3</sup> Read śubhram (?)

<sup>4</sup> Read gatr=śva

<sup>5</sup> Metre Śārdūlavikṛitā

<sup>6</sup> This reading is quite clear in the original, but I doubt its being correct. In the place of *rudh*, I should have expected a substantive, expressing that from which Kṛṣṇarāja derived additional splendour. Perhaps we should read *ruchi*, and assume that Kṛṣṇarāja had been imprisoned by one of his opponents.

<sup>7</sup> Read śīdāśīdā=

<sup>8</sup> Metre Mālinī

<sup>9</sup> Metre Upajāti

<sup>10</sup> I am very doubtful about the correctness of the two *aksharas* in these brackets. The first of them is nearly illegible, and the second looks rather like *ta* or *tā*.

<sup>11</sup> I should have expected here *kathā dvāśśhē*.

<sup>12</sup> Metre Vasantatilikā

<sup>13</sup> Read =smin=Ji<sup>2</sup>

<sup>14</sup> [These words allude to a legend which is told in the *Kathāsaritsagara*, taramga xxii, and which forms the subject of the drama *Nagānanda* — E H.]

<sup>15</sup> Metre Mālinī, and of the next verse

<sup>16</sup> Metre Ślōka (Anushtubh)

<sup>17</sup> The second *akshara* of this name, which I read *ppu*, might possibly be read *tpu*.

<sup>18</sup> Metre Vasantatilikā — The first word looks in the original rather like *śratō*.

<sup>19</sup> Metre Śārdūlavikṛitā

[illegible]

20  
 22  
 24  
 26  
 28  
 30  
 32  
 34  
 36



[illegible]

*[The text in this block is extremely faded and illegible due to poor scan quality.]*

- 30 tmajo bhûbhujah ||(1) dān-ānamdita-vandi-vrinda-vadanair=āva(ba)ddha-kôlāhalô  
yasya tyāga-mahôtsava-vri(vya)-  
31 [ti]karô n=ādy=āpi vi[śr]āmyati || [19\*] <sup>1</sup>Anavarata-dāna-śīlah pratāpavān=nīti-  
vid=yasô(śô)-nilayah | sū-  
32 nus=tasya Mrigānka(nka)h śrīmān=Aparājitô jārah || [20\*] <sup>2</sup>Krūr-ārati-Yamah  
sukīrtti-bhavanam kalpa-dru[ma]h prâ-  
33 rthinām sthānam nētra-mu(su)khasya vai(dhai)rya-jaladhuh saukhyasya kand-  
āmkurah [i\*] sad-vidyâ-nīlayah kalâ-ma[dhu]-sa-  
34 rin=nītau cha Vāchaspathi sadva(ddha)rma-druma-bhûmir=uttama-matir=Lakshmi-  
nivās-āsyadah<sup>3</sup> || [21\*] <sup>4</sup>Vis[rita]-ma[t]i-  
35 vivêk<sup>5</sup> dharma-tannishtha-chittī<sup>6</sup> vai(vi)[vu(bu)]dha-jana-nishēvyah  
sa(sa)ttrunô(mâ)ttr[â\*] savairyah [i\*] sakala-guna-ni[vâ]sah  
36 prārthnām pûrit-āsô(śô) nīpuvara-kari-si[m]hō rāja-dhuryah prasiddhah || [22\*]  
Rachura-sutanu-bhāsah(sa)-prô[lla]-  
37 sat-sanni[vê<sup>7</sup>]sah(śô) nirupama-nīja-kīrtti(tti-)[vy]āpta-lôkatrayô yah [i\*] api  
śa(sa)kala-kalānām=ā[śra]yô

*Second Plate, Second Side*

- 38 nukka(śha)lamkô mahita-charita-bhāgyah sādhit-āsēsha-sa(śa)ttrah || [23\*] Yasya<sup>8</sup>  
pratāya(pa)-tāpita dushtâ sa<sup>7</sup>  
39 na vidyatê sa(śa)ttrah [i\*] bhūyô(pô)=nyô rāja gunair=mahitair=āstām tad-  
abhyadbikah || © || [24\*] Iti pûrvam śrī-Mā-  
40 nyakhētak-āvāsita-paramabharpû(ttâ)raka-maharāj[â\*]dhirāja-p a r a m ē ś v a r a - ś r ī m a t -  
Krishnarājadēva-pâ-  
41 danudhyāta-paramabhattāraka-mahārājādhirāja-paramēśvara-śrīmat-Khottigadēva-pādānu-  
dhyā[ta\*]-  
42 paramabhattāraka-mahārājādhirāja-paramēśva (śva)ra śrīmat-Kakkaladēva-samjāta-vyapâ-  
ya-nashta-bhrashta-  
43 Ratta-rājyê sva-têjô-nubhāvât samadhyatapamchamahāśavda(bda)-mahāśāmant-  
ādhipati-Tagarapura-pa-  
44 ramēśva(śva)ra Śilāra-narēmdra-Jimûtavāhan-ānvayaprasûta-Suvarnagar u d a d h v a j -  
Ābhūmānamahôdadhi-Ma-  
45 lagalaganda-Gandakamdarppa-Sahajavidhyādhara-<sup>9</sup>Aparadīgvadhūtilaka-Nannīsam u d r a -  
Pratāpamārtta-  
46 nda-Sanivāravijay<sup>9</sup>-ādī samastarājāvalīsamalamkṛta-mahāmandalēśva (ś v a ) r a - ś r ī m a d -  
Aparāji-  
47 tadēvarājah sarvvānn=ēva<sup>10</sup> yathāsamva(mba)dhyamānna(na)kān(n=) āgāmi-grāma-  
bhōktri-sāmanta-rājapu-  
48 tra-purapati-tri(tri)vargga-sthāna-prabhriti-pradhān-āpradhāna-janô(nā)n pranati-pūjā-  
samādai(dē)śaiḥ samanu-  
49 vō(bo)dhayaty<sup>11</sup>=astu vah samviditam yathâ || Chalâ<sup>12</sup> vibhūtiḥ kshana-bhamgi  
yanvanam Kṛtānta-dant-āntara va-

<sup>1</sup> Metre Āryā.

<sup>2</sup> Read *aspadam*

<sup>3</sup> Read *virākô* and *-chittô* I believe *tannishtha* to be used here in the sense of *tatpara*

<sup>4</sup> Metre Āryā

<sup>5</sup> Read *-Śani*

<sup>6</sup> Metre Vamśastha

<sup>7</sup> Metre Śārdūlavikṛdita

<sup>8</sup> Metre Mālīni

<sup>9</sup> Read *-dushāsya samô* (?)

<sup>10</sup> Read *sarvvānn=ēva*

<sup>11</sup> Read *-dushāsya samô* (?)

<sup>12</sup> Read *-dushāsya samô* (?)

<sup>13</sup> Originally *°yati* or *°yaty* was engraved, but the sign for *°* is struck out.

<sup>14</sup> Metre Vamśastha

- 50 rtti jīvita[m \*] tath=āpy=avajūā para-lōka-sādhanā nrinām=ahō vismaya-kārī  
vê(chô)shittam || saka-
- 51 lam=êtad=asâratay=ādhishtitam yinasva(śva)ra-svabhāvam dharma êv=aikah  
sahāyah sâ(sâ)sva(śva)tas=ch=ai(ô)ti kī(vi)-
- 52 chumty=āsmābhīr=ayam pītrōr=[ai\*]hik-āmushmika-phal-āvāptayê(ya) ātmanas=cha  
punya-yasô(sô)-bhīriddha-
- 53 yô ||<sup>1</sup> Sa(śa)kanripa-kāl-âtita-samvatsara-<sup>2</sup>sa(śa)têshu navasu(sv=)  
êkōnavimsaty-uttarêshu pravarttamā-
- 54 na-Hêmalamva(mba)-samvatsar-<sup>3</sup>anta Āshādha-va(ba)hula-chatusyām(rthyām=)  
anka(nka)tō=pi samvat<sup>4</sup> 919 Āshādha-vadī<sup>5</sup> 4
- 55 śrī-Sthānakê samavasthitasya śrīmatō iājñah prastāvô samjāta-dakshināyana-  
karkkata-sa[m]krānti-
- 56 parvvanī su(su)bh-ābhūdāya-kārini chaturddasagrāmasat-ôpalakshita-Konka(nka)n-  
ântahpātī-Mā-
- 57 hīrāhāra-vishay-ānna(anta)rvva[r\*]ti-Bhādāna-grāmō yasya ch=āghātānāni(ny=)  
uttaratah Padīgaha-giā-

*Third Plate, First Side*

- 58 mīya-[bh?]-innāra-kshêtra-maryādā paschimatah<sup>6</sup> Āsachchhadī-maryādā dakshinatah<sup>6</sup>  
Murula-mahāna-
- 59 dī pūrvvatah Kumbhāri-nadī-maryādā<sup>7</sup> êvam nikata-chatur-āghātān-ôpalakshitah  
savrikshamā-
- 60 lākulah svasīmā-paryantah sī dramgah saparikarah pūrvvadatta-dêvadāya-  
vra(bra)hmadāya-varja[m\*]
- 61 mīdhā[n]ālipaka[h ?]<sup>8</sup>kumārô(rī)sāhas-âputrādī[dha?]<sup>9</sup>na-pradhān-âpradhāna-dôsha-saman-  
vitah<sup>9</sup> achātābha-
- 62 tta(ta)pravê[s]yah<sup>10</sup> jaga[t\*]tray-ô[d\*]<sup>11</sup>dyōtakarāya Lavanêtata-nivāsīnô śrī-  
Lônādityadêvāya pushpa-
- 63 [dhū]na(pa)-dīpa-naivêdya-prêkshanak-âdy-upabhôgārtham<sup>12</sup> khanda-sphatīka-sphutita-  
dvār-âdī-jīrnôdvā(ddhā)rā[rtham\*]
- 64 cha<sup>13</sup> Amvū(mbū)srê(śrê)shthī-Vāpayā(ya)<sup>13</sup>srê(śrê)shthī-vanīka(k)-Chêlappayubhōjaka-  
vipraGōvanay-âdī-Gunapaura(P)-<sup>14</sup>
- 65 nagar-âdhishtita-hastôdakam vidhāya Hari-Hara-Hiranyagarbha-Dahan-âdīn  
dêvān(n=) amala-śra[ddha]-
- 66 yā sampūjya cha putra-pantr-âdy-upabhôga-vrittitvêna grāmah sampradattas=  
ta[m ?] dastamôchamdr-<sup>15</sup>ārka-kāla-ma-
- 67 ryādā yasya(thê ?)chchh-âchā[r]ê[na] bhūmjatô bhōjayatô vā ha(krī)shatah  
karshayatô vā na kên=âpī puripa[ntha]-

<sup>1</sup> This sign of punctuation is superfluous

<sup>2</sup> Read -samvatsara

<sup>3</sup> Read samvatsar-, one would expect here samvatsar-ântargat-Āshādha

<sup>4</sup> Read samvat

<sup>5</sup> Read °mata

<sup>6</sup> Read °natô

<sup>7</sup> Read °d=avam, the word maryādā (after nadī) appears superfluous

<sup>8</sup> This sign of visarga appears to have been originally omitted and to have been added afterwards I do not understand the sense of the original text

<sup>9</sup> Read °tô=chô

<sup>10</sup> Read °vêtyô,

<sup>11</sup> The word sphatīka appears to be entirely out of place here

<sup>12</sup> Read ch=Amvū

<sup>13</sup> This correction appears to have been made in the original

<sup>14</sup> I am almost certain that the three lines which denote a\* have been struck out in the original, and believe the intended name to be Gunapaura

<sup>15</sup> Read °itah | am dattam=d chamdr-(?)



- 68 na karyā ki[m\*] tarhi sarvvaḍ=aiṇa Bhādāna-grāmah śrī-Lônādityadēvāya  
pradatta iti mantavya[m]  
69 [n]=ātra viśhayō paraspam=anyatō vā parīlamghanā vidhātavyā [[\*] Tad=  
idam dharma-dānam=ā-chamdr-ārkkā-  
70 kalam sthaya samāgāmi-nripatibhur=asmad-vamsajair=anyair=vvā<sup>1</sup> asat-karma-  
ga[m]bhura-dari-prapāta-  
71 bhaya-[bh]irubhuh<sup>2</sup> jvalad-anala-sphulunga-sahasra-bhīpa(sha)[n] āvichu-ni[ra\*]ya-  
pratapa-vēdan-āgama-sa[m]vi(ki)-  
72 bhū[h\*] sarvvair=api pratipālaniyam [sa?]tkarttachya(vya)m=anuma[m\*]tavya[m]  
cha | yō v=ājñāna-timira-patal-avrita-mati-  
73 r=achchhūdyad=achchhūdyamāna[m] [v]=annm[ōda]yati sa ēva panchabhur=  
mahapatakair=upapatakē(hai)ś=cha samyukto  
74 bhavati || Uktam cha bhagavatā Vyās[ē]na || Shashtim<sup>3</sup> varsha-sahasrāni  
svarggo tisthati bhūmi-dah | āchchhētta(tta)  
75 ch=ā[nu]mamta cha tany=ē[va] narakam vrajēt || Vimdhy-ātavishv=atoyāsu  
su(su)shika-kotara-vāsinah | mahāha-  
76 yo hi jayante bhūmidan āpahārakah || Sva-dattām para-dattām=va<sup>4</sup> yō harēd=  
vasumdhara[m] [\*] hana(ra)n=naraka-  
77 m=apnoti yuvad-abutasamplavam || <sup>5</sup>Agnēr=apatyam prathamam suvarna[m\*]  
bhur=Vaishnavi Surya-sutas=cha gā-

*Third Plate, Second Side*

- 78 vah [[\*] loka-trayam tēna bhavēd=vi(dhi) dattam yah kāncha(ñcha)nam  
ga[m\*] cha mahim [cha\*] dadyāt || <sup>6</sup>Va(ba)hnbhur=vvasudhā bhu[ktā] rāja-  
79 bhūh Sagar-ādibhūh [[\*] yasya yasya yadā bhūmta(s=ta)sya tasya tadā  
phalam || <sup>7</sup>Sarvvān=ētan=bhāvīnah pā-  
80 rthiv-umdrin bhūyō bhūyō yāchatō Rāmabhadrah [[\*] sāmānyo=yam<sup>8</sup> dharma-  
sctur=nripānām kalō kalō pā-  
81 laniyo bhavadbhūh || <sup>9</sup>Mad-vamsajāh para-mahipati-vamsa(śa)jā vā yā(pā)yā(pā)d=  
aye(pe)ta-manaso bhūvi bhavi-  
82 bhūpāh [[\*] yō ya(pā)layanti mama dharmam=ida[m\*] samastam tēshām=n va<sup>10</sup>  
vinīh(hi)to=[ñja]hr=ēsha sū(mū)rdhmi || Yathā ch=ai-  
83 tad=evam tathā hi mahamandalēśvara-śrīmad-Aparājitadēvarājō lēkhaka-hastēna  
sva-matam=ī-  
84 rōpayati mata[m\*] mama śrīmad-Aparājitadēvarājasya ||<sup>11</sup> śrivi(bi)rudaka-rāja-  
niyamāt(n=) mahā-  
85 mātya sri Samgalaiyō mahāsānvi(ndhi)vigrahika-śrī-Sihappariyē cha sati ||  
Samgavaiya-sūnnā<sup>12</sup> sa[m]-  
86 jāt-ābhyanujñena pratiastaka-Annappariyēna<sup>13</sup> sâ(śâ)sanam=idam likhitam tach=cha  
Sthānakē dhruvam ||

<sup>1</sup> Read =cv=dsat

<sup>2</sup> Read \*bhūr=

<sup>3</sup> Metre Slōka (Anushtubh), and of the two next verses

<sup>4</sup> Read dattām vā yō harēta va<sup>5</sup>

<sup>5</sup> Metre Indravajrā

<sup>6</sup> Metre Slōka (Anushtubh)

<sup>7</sup> Metre Sālīnī

<sup>8</sup> After this *akshara* is engraved a sign which looks like the sign of the *atagraha*, and which probably was meant to be placed before *gam*

<sup>9</sup> Metre Vasantatilakā

<sup>10</sup> Read tēshām mayā,

<sup>11</sup> This sign of punctuation appears to have been struck out.

<sup>12</sup> *Samgavaiya* is probably erroneously put for *Samgalaiya*

<sup>13</sup> Read \*stak ānna<sup>2</sup>

- 87 Yat=kim=apī lkhitam yuktam=ayuktam tad=aśēsham=apī pramāṇa-bhūtaṁ  
 vījñāyaṁ<sup>1</sup> | Tithā<sup>2</sup> bhūyō=pi  
 88 vyavasthā ch=ātra nanvavyā vasha prativīrsha<sup>3</sup> nagarīna rajakulasya  
 arbhanābhavyātham<sup>4</sup> piarmmanan<sup>5</sup>  
 89 °shashthā(shtya)dhika-satadvayam=anka(nka)tō=pi dra 260 dātavyāṁ [||\*]  
 Mamgala[m\*] mahāśrī(r)=iti ||

No. 38 — FOUR ANCIENT TAMIL INSCRIPTIONS  
 AT TIRUKKALUKKUNRAM

By V VENKAYIA, M.A.

Tirukkalkukunram, or Pakshitirtham as it is called in Sanskrit, is a large village in the Chingleput district on the road from Chingleput to the port of Sadras, about half-way between both. There are two temples, one in the village of Tirukkalkukunram, called Vedagiriśvara, and another, named Bhaktavatsala, on a neighbouring hill. Of the four subjoined inscriptions, which are engraved on the wall of the strong-room (*tiruv-āḥarana-kottai*) of the Vedagiriśvara temple, three were already published in the *Madras Christian College Magazine*<sup>7</sup> from pencil transcripts prepared by myself on the spot. At the suggestion of the Editor, I now republish, from inked estampages, these three inscriptions, along with a fourth, which was not yet published, but only referred to in one of my former articles<sup>8</sup>.

That part of the wall where these inscriptions are found, is disfigured by a number of mason's marks, which are noticed in the footnotes to the texts. These marks consist, in most cases, of Tamil numerals, engraved probably before attempting to pull down the wall with a view to repair the temple. The numerals would indicate the order in which the stones had to be arranged while rebuilding the wall. This custom of marking is still prevalent in Southern India, as may be seen on the walls of the temples at Madura and Chidambaram, which have been lately repaired, and of the Ēkāmrānātha temple at Conjeeveram, which is now undergoing repair. In these places the numerals are not cut with the chisel as at Tirukkalkukunram, but painted on the stones with tar or chunnam. The alphabet and language of the four subjoined inscriptions is Tamil; but a number of words of Sanskrit origin are written either wholly or partially in Grantha characters. The following is a list of such words and syllables, with the exception of the two words *svasti śrī*, which occur at the beginning of every one of these inscriptions and are, as a matter of course, written in the Grantha alphabet.

In A line 1, *kōv=irāja*, *sa* of *kēsari*, and *parmma* (for *varma*), l. 3, *śrī-Mālasthāna*, l. 4, *Skandasiśhyan*, l. 5, *śm* of *Narasimha*, l. 6, *rakshi*, *pūruva* at the end of l. 7, l. 8, *rājā* of *rājākkal*, *rāja* and [*sa*]r of *Rājakēsari*, l. 9, *rmma* and *ddharmam rakshi*.

In B line 1, *kō* of *kō=Ppara*<sup>9</sup>, l. 4, *śrī-Mālasthā*<sup>10</sup> (for *Mālasthā*), l. 7, *kō* of *kōyṁṁṁṁṁ*, l. 9, *°ntr-ddi*<sup>11</sup> (for *°ndr-ddi*), *°tha[r]mma* (for *°ddharmam*), *rakshi*, and *sa*; [*°bha*] at the beginning of l. 10.

<sup>1</sup> Read *vijñāyam* (?)

<sup>2</sup> Read || *tithā*

<sup>3</sup> Read *mantavyā yathā* (?) *prati varshaṁ*, the sign of the vowel *i* of *varsha* is almost certainly struck out in the original.

<sup>4</sup> I am unable to suggest a proper correction, but believe *arbhānā* to stand for *arhānā*.

<sup>5</sup> Read *drammān*.

<sup>6</sup> This line commences in the original with *śata*<sup>9</sup>, and *shashthāddhika* is engraved below *śatadvaya*, in a separate line.

<sup>7</sup> Vol. VIII. p. 267 ff and Vol. IX, p. 745 ff.

<sup>8</sup> *ibid* Vol. IX p. 748 f.

SCALE 61

Seal



FROM A FULL SIZE NEGATIVE  
BY WIELE & KLEIN MADRAS.



In D. 1 2, *dé* of *déva*, *śrī Mūlastā°* (for *Mūlasthā°*) at the end of l 4, *bhū* of *bhūmī* at the beginning of l 9, l 10, *agni*, l 11, *sabhar*, l 12, *dravya* and *śantr-ādi°* (for *chandr-ādi°*), l 13, *ttā* of *ttārum* and *°dharmma* (for *°ddharma*), l 14, *raḥṣi* and *°dha[r]mma* (for *°ddharma*); *ge* and *ga* of *Gengai* at the beginning of l 15, the second *pa* of *pāpa* in l 16

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approximate date derived from this synchronism for the great devotee is confirmed by the fact that he was a younger contemporary of another devotee, called Tirunāvukkaraiyar or Appar, who was first persecuted and then patronised by an unnamed Pallava king. One of this king's surnames appears to have been Gunadhara, because a feudatory of his is said to have built a temple of Śiva and called it Gunadaravīchcharam, i.e. Gunadhara-Īśvara, probably after his overlord.<sup>1</sup> In an archaic inscription in the cave at Vallam near Chingleput, which will be published in *South-Indian Inscriptions*, Vol. II Part III, reference is made to a king called Mahēndrapōtarāja *alias* Gunabhara, whom Dr Hultsch has identified with either of the two Mahēndravarman's mentioned in the Udayēndram plates of Nandivarman Pallavamalla.<sup>2</sup> As the difference between the names Gunadhara and Gunabhara is very slight, Mahēndrapōtarāja *alias* Gunabhara of the Vallam inscription may be identified with Gunadhara, who, according to the *Periyapurānam*, first persecuted and then patronised Tirunāvukkaraiyar. As this devotee was an elder contemporary of Tiruñānasambandar, who, as I have shown, lived during the time of the Pallava king Narasimhavarman I, it is clear that the Mahēndrapōtarāja *alias* Gunabhara of the Vallam inscription, whom I propose to identify with the Gunadhara of the *Periyapurānam*, could only be Mahēndravarman I, the father of Narasimhavarman I.<sup>3</sup> Thus we arrive at the conclusion that the two great Śaiva devotees Tirunāvukkaraiyar and Tiruñānasambandar, whose time has been the subject of controversy for a long time,<sup>4</sup> were contemporaries of the two Pallava kings Mahēndravarman I and Narasimhavarman I, respectively. This result is important for the history of Tamil literature, as it fixes the date of two thirds of the collection of Śaiva hymns, which goes by the name of *Dēvāram* and which is ascribed to Tirunāvukkaraiyar, Tiruñānasambandar, and Sundaramūrti-Nāyanār. The date of the last of the three authors cannot yet be settled, but he must have been later than the two others, because he refers to them by name in the hymn which is known as the *Tiruttondattoḡai*.<sup>5</sup>

As regards the king Rājakēśarivarman during whose reign the subjoined inscription was engraved, we do not possess sufficient data for his identification. The name Rājakēśarivarman suggests that the king was a Chōla, because the names Rājakēśarin and Parakēśarin are said to have been borne alternately by the Chōla kings<sup>6</sup> and are actually applied to a large number of them in their inscriptions.<sup>7</sup> The archaic characters in which the subjoined inscription is engraved, show that, if the king was a Chōla, he was probably not a successor but an ancestor of Parāntaka I. This conclusion is supported by the comparatively frequent occurrence of the *virāma* or, as it is called in Tamil, the *pulli*, which is marked in no less than twenty cases in this short inscription, while in a pretty long inscription of Maḍirai koṇḍa Parakēśarivarman, i.e. Parāntaka I, the *pulli* occurs only five times.<sup>8</sup> The occasional occurrence of the *pulli* has been noticed also in two other archaic inscriptions,<sup>9</sup> but this sign is never met with in the inscriptions

<sup>1</sup> *ibid* Part I p 184, verses 145 and 146

<sup>2</sup> Dr Hultsch's *Annual Report* for 1892-93, p 2, paragraph 7

<sup>3</sup> See the Table of synchronisms on page 11 of *South Indian Inscriptions*, Vol. I

<sup>4</sup> *Madras Christian College Magazine*, Vol. IX Nos 5, 6, 7 and 9

<sup>5</sup> i.e. 'the list of the devotees (of Śiva)' Sundaramūrti is said to have sung this hymn in the temple at Tiruvārūr

<sup>6</sup> *Archæological Survey of Southern India*, Vol. IV p 206, l 19 f

<sup>7</sup> See Dr Hultsch's *Annual Report* for 1891-92, pp 4 to 6

<sup>8</sup> *South Indian Inscriptions*, Vol. I p 113

<sup>9</sup> In the Tamil portion of the Kūram plates of Paramēśvaravarman I, published in *South Indian Inscriptions*, Vol. I, the *pulli* occurs in combination with seven letters of the Tamil alphabet. In the inscription of Nandipōttaraiyan, published in the *Madras Christian College Magazine*, Vol. VIII p 98 ff, the *pulli* is marked in six cases. In these two inscriptions as well as in the one quoted in the preceding note, the *pulli* is denoted by a vertical stroke placed over the letter, while, in the Tirukkālukkunṅam inscription of Rājakēśarivarman, it is denoted by a peculiar crooked line which is not always uniform in its course.

of Rājārājadēva and in all subsequent Tamil inscriptions. Assuming that the cessation of the employment of the *pulli* was gradual, the comparative frequency of its occurrence may be used as an argument to establish the priority of the present inscription to the time of Parāntaka I. Again, in the subjoined inscription, the upper horizontal strokes peculiar to certain Tamil letters are represented by slight curves opening upwards, which remind of similar curves in the corresponding letters of the Sanskrit inscriptions of the Pallava kings Rājasimha and Mahendravarman at Conjeeveram. On palæographical grounds we must, therefore, conclude that this is one of the oldest Tamil inscriptions yet discovered, though we cannot ascertain even its approximate date. The contents of the inscription do not furnish any materials for this purpose. Rājakesarivarman renewed, at the request of a certain Puttan (*i.e.* Buddha), a grant which had been made by Skandasishya and confirmed by Narasimhavarman, both of whom are spoken of as 'former kings' (*pūria-rājāhkal*). It is not said what the nature of the grant was that had originally been made by Skandasishya, nor do we learn the circumstances that led to the petition (*vinappam*) of Puttan for a renewal of the grant. But so much is certain that, at the time of Rājakesarivarman, a portion of the Pallava dominions had passed into the hands of the Chōlas.

In this and in the following three inscriptions, Tirukkalkukunram is said to have been situated in Kalattūr-kōttam and 'in the subdivision (*kūru*) called after itself'.<sup>1</sup> In the Appendix to his *Manual of the Chingleput District*, Mr Crole gives a list of *kōttams* with the subdivisions contained in some of them. Among the former he mentions "Kallattur-kottam" in the Chingleput taluka, which is evidently identical with the Kalattūr-kōttam of the Tirukkalkukunram inscriptions.

## TEXT

1	Svasti <sup>1</sup>	sri	[  *]	Kov=Irājakēsariparmma[r*]kku	yandu	1 <sup>2</sup>
2	kalattūlavadu		[!*	Ka[la]ttūr-kkōttattu=tan		kūru=
3	[T]tirukkalkukunratu <sup>3</sup>			śrī-Mūlasthānattu	perumān	a-
4	di[gi]lūkkū	ir[ai]y-ilīy=aga		Skandasishyan <sup>4</sup>		kuḍuttamaiyi-
5	[l a]ppa[di]yō	Pādāvi <sup>5</sup>		konda		Narasimgappōt-
6	taraivarum	apparise		rakshittamaiyil		Andurāiya-
7	n	Gunavan	magan	Puttan	vinappattināl	pūrvva-
8	rājakkal <sup>6</sup>	[vai]tta		padiyē <sup>7</sup>	vaittē(n)=Irājakē[sa]rpa- <sup>8</sup>	
9	rmman-ēṇ	[! ?]	iddharmmam	rakshittān	adi eṇ mudī	melina

## TRANSLATION.

(Line 1) Hail! Prosperity! In the twenty seventh year (of the reign) of king Rājakesarivarman

(L 2) "Whereas Skandasishya had given (certain land) free from taxes to the feet of the god of the holy Mūlasthāna (temple) at Tirukkalkukunram in Kalattūr-kōttam (and) in

<sup>1</sup> The actual name of this subdivision was probably Tirukkalkukunra kūru

<sup>2</sup> The *aksharas* from *sva* of *svasti* to *ja* of *raja* are engraved over an erasure

<sup>3</sup> Above the *tu* of *kunratu* is engraved some letter which looks like the modern Tamil *śa*, and over the word *Mūlasthāna*, the modern Tamil numeral 'twenty one'

<sup>4</sup> The engraver had originally written *śya* instead of *śi*, and then partially erased the *y*

<sup>5</sup> The reading *Vadavi* or *Vātapi* is also possible, *Pādāvi*, *Vādāvi* and *Vātāpi* are ancient names of Bādāmi in the Bombay Presidency

<sup>6</sup> The *aksharas* from *ja* to *l* appear to be engraved over an erasure

<sup>7</sup> Over the *pa* of *padi*, the modern Tamil numeral 'five' seems to be engraved

<sup>8</sup> The engraver had originally written *ja* instead of *sa* and then corrected only the bottom, leaving the top as

the subdivision called after itself, (and) as, accordingly, Naraśingappōttaraiyar, the conqueror of Vātāpī, had confirmed (*the grant*) in the same manner,—I, Rājakēsarivarman, at the request of Puttaṇ, the son of Guṇavaṇ of Anduṇai, have maintained (*the grant*) as former kings had maintained it

(L 9.) "The feet of one who protects this charity, shall be on my head!"<sup>1</sup>

### B.—INSCRIPTION OF PARANTAKA I.

This inscription is now published for the first time. It is dated during the 13th year of the reign of Madirai konda Parakēsarivarman, and records the gift of a perpetual lamp to the Tirukkalukunram temple. Madirai konda means 'who took Madirai (i.e. Madhurā),' and is synonymous with the Sanskrit Madhurāntaka, a name which is applied in the large Leyden grant to two of the successors of Parāntaka I.<sup>2</sup> Several inscriptions of Madirai konda Parakēsarivarman have already been published,—three from the Kailāsanātha temple at Conjeeveram<sup>3</sup> and one from Tiruppūnduruttī near Tanjore.<sup>4</sup> The endorsement on the Udayēndiram plates of Nandivarman<sup>5</sup> and on those of Nandivarman Pallavamalla<sup>6</sup> are dated during the reign of the same king. The Tamil portion of the Udayēndiram plates of the Ganga-Bāna king Prithivīpati II *alias* Hastimalla belongs to the reign of the same Madirai konda Parakēsarivarman<sup>7</sup> and implies that he bore the surname Viranārāyana.<sup>8</sup> In the Sanskrit portion of the same grant, the two names Viranārāyana<sup>9</sup> and Parāntaka<sup>10</sup> are used for the Chōla king. In the large Leyden grant the name Parantaka alone appears.<sup>11</sup> In both of these copper-plate grants, he is said to have been the son of the Chōla king Āditya (I) and the grandson of Vijayālaya. From the Udayēndiram plates we learn that he uprooted the Bāna king<sup>12</sup> and gave the Bāna territory to his Ganga feudatory Prithivīpati II.<sup>13</sup> He conquered the Pāndya king [Rājasimha]<sup>14</sup> and defeated the army of the king of Ceylon.<sup>15</sup> This event appears to be referred to in the *Mahāvamsa*<sup>16</sup> when it says that the Singhalese king Kassapa V. sent an army to aid the Pāndya king against the Chōla, but that the expedition was not successful. Kassapa V. is supposed to have reigned from A.D. 929 to 939.<sup>17</sup> If the chronology of this portion of the *Mahāvamsa* can be relied upon,<sup>18</sup> we can get to a nearer approximation with regard to the date of Parāntaka I. than what is furnished by the Ātakūr inscription, from which it appears that this king's eldest son Rājāditya had been killed before A.D. 950. In the verse which refers to Parantaka I. the *Kalingattu-Parant* mentions the conquest of Ceylon and Madhurā.<sup>19</sup> The large Leyden grant says that Parāntaka I. covered with gold the Śiva temple at Vyāghrāgrahāra,<sup>20</sup> which is a Sanskrit rendering of Puhyūr, one of the Tamil names of Chidambaram. This evidently means that he built the so-called Kanakasabha or Golden Hall at Chidambaram. In the collection of Śaiva hymns known as *Tiruvīsaippū*, there is a poem composed by Kandarādittar,

<sup>1</sup> i.e. "I worship their feet."—[A similar *captatio benevolentiae*, the transcription and translation of which must be changed in accordance with the one given here, occurs in line 9 of the Vēlūr inscription of Kapparaḍiṇa, *South Indian Inscriptions*, Vol. I p. 77—E.H.]

<sup>2</sup> *South-Indian Inscriptions*, Vol. I p. 111.

<sup>3</sup> *ibid.* Nos. 82, 83 and 145.

<sup>4</sup> *Madras Christian College Magazine*, Vol. VIII p. 104 ff.

<sup>5</sup> See p. 147 above.

<sup>6</sup> *Salem Manual*, Vol. II p. 359.

<sup>7</sup> *ibid.* p. 371.

<sup>8</sup> The village granted by the inscription was called Viranārāyanaśchchēri after the reigning king.

<sup>9</sup> *Salem Manual*, Vol. II p. 372, verse 6.

<sup>10</sup> *ibid.* p. 373, verse 25.

<sup>11</sup> *Archæological Survey of Southern India*, Vol. IV p. 206, l. 32.

<sup>12</sup> *Salem Manual*, Vol. II p. 372, verse 9.

<sup>13</sup> *Ind. Ant.* Vol. XXIII p. 296, note 2.

<sup>14</sup> *Salem Manual*, Vol. II p. 372, verse 11.

<sup>15</sup> *ibid.* verse 10.

<sup>16</sup> L. C. Wijesinha's Translation, p. 80.

<sup>17</sup> *ibid.* p. xxii.

<sup>18</sup> That the chronology of the *Mahāvamsa* is not beyond suspicion, has been pointed out by Dr. Hultzsch in his *Annual Report* for 1891-92, p. 5, note \*.

<sup>19</sup> *Can'to viii* verse 23.

<sup>20</sup> *Archæological Survey of Southern India*, Vol. IV p. 206, l. 35 f.



who calls himself 'king of the people of Tañjai (Tanjore)'<sup>1</sup> and who was very probably identical with Gandarādityavarman, mentioned in the large Leyden grant as the second son of Parāntaka I. The eighth verse of this hymn refers to a Chôla who conquered the dominions of the Pāndya king and Ceylon, and who was the lord of Urayūr. It further states that this king covered with gold the hall at Chidambaram. The *Vikrama-Śōlaṅ-Ulā*, extracts from which were lately published by Mr V Kanakasabhai Pillai, mentions a king 'who constructed a roof of gold to the sacred hall in the temple at Chidambaram.'<sup>2</sup> The *Tiruvīṣaiṭṭu* and the *Vikrama-Śōlaṅ Ulā* evidently refer to the event that is mentioned in the large Leyden grant as having occurred during the time of Parāntaka I. The *Kongudēśarajāḥkal*, a chronicle the statements made in which are to be accepted with caution, notices a real historical event when it says that the Chola king Viranārāyaṇa built the Kanakasabhā at Chidambaram.<sup>3</sup> From the Udayāndiram plates it appears that Parāntaka I married the daughter of the Kērala king.<sup>4</sup> Leaving aside the numerous unpublished inscriptions of Parāntaka I, the five published ones, which have been found at Conjeeveram in the Chingleput district, Tiruppunduruttu near Tanjore, and Udayāndiram in the North Arcot district, show that his dominions must have been very wide. The latest date we have for him, is the 36th year of his reign.<sup>5</sup>

## TEXT

1	Svasti	śri	[  *]	Madirai	konda	kô=Ppara[k]ê-
2	śaripaṇmaṛku			yāṇdu		padin-m[ū]ṇrāvadu
3	Kalattūr-kkōt[ta]ttu		taṇ		kūṇṇu	Tiru-
4	[ta]luk[ku]ṇrattu <sup>6</sup>					śri-Mūlastā[na]ttu=p-
5	pe[ru]ma[lu]ḷku					Ām[ū]r-kkōtṭattu=[Kka]raikkā-
6	[ttūr]		N[edu]mā[r-Ch]āttan			Śennip[pēra]-
7	yaṇum	ivaṇ <sup>8</sup>	tāyār			[Kō]yina[ngai]-
8	yum-āga	v[ai]y[ta]	[nu*]ndā-vilakku			o[ṇru] <sup>9</sup> [l*]
9	idu	śa[ntr]-āḍittavaṇ	[l*]	ī-tha[r]mma[m*] <sup>10</sup>		rakshuppār [sa]-
10	bb[ai]yār [  *]					

## TRANSLATION

Hail 'Prosperity' In the thirteenth year (of the reign) of king Parakēsarivarman, the conqueror of Madirai,—Nedumāl Sāttan Śennippērayan of Karaikkāttūr in Āmūr-kōttam<sup>11</sup> and his mother Kōyinaṅgai<sup>12</sup> together gave one perpetual lamp<sup>13</sup> to the god of the holy Mūlasthāna (temple) at Tirukkalkukkuṇram in Kalattūr-kōttam (and) in the subdivision called after itself. This (shall last) as long as the moon and the sun (endure). The members of the assembly (sabha) shall protect this gift.

<sup>1</sup> *Tañjaiyar kōṇ . . . . . Kaṇḍarādittan*, *Tiruvīṣaiṭṭu*, Madras edition of 1879, p 76, verse 10

<sup>2</sup> *Irāṇi* Vol XXII p 142

<sup>3</sup> *Salem Manual*, Vol. I pp 39 and 40

<sup>4</sup> *ibid.* Vol. II p 372, verse 8

<sup>5</sup> Dr Hultzsch's *Annual Report* for 1891-92, inscription No 100 of 1892

<sup>6</sup> Read *Tirukkalkukkuṇrattu*

<sup>7</sup> Read *Mūlasthānattu*

<sup>8</sup> In this line the Tamil numeral 'seven' seems to be engraved over *vaṇ*, 'twenty-two' below the *akṣaras vaṇ tā of vaṇ tāyār*, and 'twenty' over *ngai* of *ngai*

<sup>9</sup> The modern Tamil numeral 'three' appears to be engraved over *ṇru* of *oṇru*

<sup>10</sup> Read *ī-dāharmam*

<sup>11</sup> See p 149 above, note 7

<sup>12</sup> This name is made up of *kōyil*, 'a temple,' and *ngai*, 'a lady'

<sup>13</sup> *Nundā viḷakku* means 'a lamp which does not require to be trimmed.' See *South-Indian Inscriptions*,

## C AND D — INSCRIPTIONS OF KANNARADEVA.

These two inscriptions are written in bold archaic characters which resemble very closely those of another inscription of Kannaradēva near Vēlūr (Vellore),<sup>1</sup> but are more rounded than those of other ancient Tamil inscriptions. Both inscriptions are dated during the reign of Kannaradēva,—the first in the 17th and the second in the 19th year. To the name of the king is prefixed in both of them the epithet Kachchiyun-Tañjayun-konda, 'who took Kachchi and Tañjai'. Kachchi is the ancient Tamil name of Kañchipura (Conjeveram), the capital of the Pallavas, and Tañjai is a shorter form of Tañjāvūr (Tanjore), the Chōla capital. The actual meaning of the attribute appears to be that the king conquered the Pallava and the Chōla countries.

The inscription near Vēlūr is dated during the 26th year, but here there is no reference to the conquest of Kachchi and Tañjai. The Arunāchalēśvara temple at Tiruvannāmalai in the South Arcot district contains two fragmentary inscriptions of Kannaradēvan.<sup>2</sup> As the distinguishing epithet is missing, it is not absolutely certain if the Vēlūr and Tiruvannāmalai records belong to the same reign as the two Tirukkalukkunram ones. Even if this should not be the case, the fact that the two subjoined inscriptions are found at Tirukkalukkunram, which is within the Pallava dominions, testifies to the correctness of the statement that the king conquered the Pallava country. The name Kannara, which is a vulgar form of the Sanskrit Krishna, does not occur among the members of any of the dynasties of the South. Nor is it found among those northern dynasties which are known to have invaded the South, except among the Rāshtrakūtas. That this dynasty exercised a considerable influence over the history of Southern India, is established by the following facts.

1 In an inscription of Gōvinda III,<sup>3</sup> this Rāshtrakūta king claims to have conquered, and levied tribute from, Dantiga, the Pallava ruler of Kāñchi.

2 The Udayēndiram plates of the Ganga king Prithivipati II, who was a tributary of the Chōla king Parāntaka I, appear to refer to an invasion of Amōghavarsha (I) and its repulsion by the Ganga king's grandfather, Prithivipati I.<sup>4</sup>

3 The Âtakūr inscription of Śaka-Samvat 872 reports that Būtuga, a Ganga feudatory of the Rāshtrakūta king Krishna (III) alias Kannaradēva, treacherously killed the Chōla king Rājāditya in a battle at Takkōla.<sup>5</sup> The Dēōlī plates of Krishna III, dated Śaka-Samvat 862, report that the king killed Dantiga and Bappuka, and that he transferred the Ganga territory from Rachhyāmalla—the Rāchamalla of the Âtakūr inscription—to Bhūtārya.<sup>6</sup> This is evidently the Būtuga of the Âtakūr inscription. In his remarks on the Dēōlī plates, Dr. Bhandarkar suggests that Bappuka might be identical with the Chōla king Rājāditya,<sup>7</sup> who is mentioned in the Âtakūr inscription. But no connection can be established between the two names Bappuka and Rājāditya, and the war with the latter need not yet have taken place in the Śaka year 862, the date of the Dēōlī plates.

4 The statement of the Âtakūr inscription that Krishna III fought against Rājāditya, is confirmed by the large Leyden grant, which reports that the Chōla king Rājāditya, the son of Parāntaka I, died in battle with Krishnarāja.<sup>8</sup>

The characters in which the two subjoined inscriptions are engraved, look more ancient than those employed in the inscriptions of the Chōla king Rājārājadēva, and less archaic than those

<sup>1</sup> *South Indian Inscriptions*, Vol. I p. 76.

<sup>2</sup> *Madras Christian College Magazine*, Vol. IX p. 685.

<sup>3</sup> *Ind. Ant.* Vol. XI p. 127.

<sup>5</sup> *Ep. Ind.* Vol. II p. 168.

<sup>6</sup> *Journ. Bo. As. Soc.* Vol. XVIII. p. 13 of the Reprint.

<sup>8</sup> *Archæological Survey of Southern India*, Vol. IV. p. 206 f., ll. 42 to 45.

<sup>4</sup> *Salem Manual*, Vol. II p. 373, verso 16.

<sup>7</sup> *ibid.* p. 4.

in which the grants dated during the reign of Parāntaka I are recorded Rājarājādēva was one of the most powerful of the Chōla kings, as is shown by the fact that his inscriptions are found on the walls of almost every ancient temple in the Tamil country. Consequently, it is very improbable that Kaṇṇarādēva's invasion took place during his reign. Again, the three inscriptions of Parāntaka I found in a Pallava temple at Kāñchīpuram,<sup>1</sup> which was the Pallava capital, and the above published inscription from Tirukkalukkunram, which must also have been situated in the Pallava territory, show either that Parāntaka conquered the Pallavas himself, or, if the conquest had been effected by one of his predecessors, that he continued to keep them under subjection. The two subjoined inscriptions say that Kannara took Kachchi and Tañjai, and imply that he enjoyed undisturbed possession of the country for a considerable length of time, for, otherwise grants would not have been issued in his name. It is very unlikely that a king like Parāntaka, whose military resources were enough to keep the Pallavas under subjection and at the same time to conquer the Pandya and other kings, would have allowed a town like Tañjai, situated as it is in the heart of the Chōla country, to be occupied by a victorious invader. Thus palæographical and historical considerations combine together in fixing the period of these grants between the death of Parāntaka I and the accession of Rājarājādēva. This period was occupied, according to the large Leyden grant, by the reigns of six Chōla kings.<sup>2</sup> Of the military achievements of none of them has it much to say. The *Kalingattu-Parani* leaves out these six kings entirely in the account which it gives of the ancestors of the reigning king Kulōttunga I,<sup>3</sup> and inscriptions dated during their reigns are conspicuous by their absence even in the heart of the Chōla country. Of course, some of those which begin either with *kō Rājāśarivarman* or *kō Parāśarivarman* alone, may have to be referred to the reigns of two or more of these kings. But the fact that these contain no historical introduction is significant, and would imply that their military achievements were not worthy of record. These considerations naturally lead to the inference that, during the reigns of these six kings, the Cholas occupied quite an inferior position and were probably feudatories of some foreign king. It was just during this period that the invasion and the considerably long occupation of the Chola dominions by Kaṇṇarādēva was possible. Not long after the death of Parāntaka I, Būtuga, a Ganga feudatory of the Rāshtrakūta king Krishna III *alias* Kannarādēva, fought a battle at Takkola,—a place which has not yet been identified,—against the Chōla king Rājāditya, who was defeated and killed in the battle. Commenting on the unreliable nature of most of the statements made in the spurious Sūdi plates of Būtuga, Dr Fleet remarks that there are references to two real historical events in the inscription.<sup>4</sup> There is, I think, a third historical event when they say that, after defeating the Chōla king Rājāditya, the Ganga king Būtuga, under orders from Krishna III, besieged Tañjāpurī, *i.e.* Tanjore.<sup>5</sup> As has been pointed out above, the Chōla power was very weak after the death of Parāntaka I, and nothing could stand in the way of the victor at Takkola proceeding straight to Tanjore, which appears to have been the Chōla capital during the time of Rājāditya's successor Gandarādityavarman,<sup>6</sup> and capturing it. It was also stated that palæographical considerations point to the interval between the death of the Chōla king Parāntaka I and the accession of Rājarājādēva as the approximate period of the subjoined inscriptions, which are dated during the reign of Kaṇṇarādēva, that, about the commencement of this interval, the Rāshtrakūta king Krishna III

<sup>1</sup> See note 3, p. 280 above.

<sup>2</sup> These were Rājāditya, Gandarādityavarman, Arimjaya, Parāntaka II, Āditya-Karikāla and Madhurāntaka. The fact that Āditya Karikāla preceded Madhurāntaka, shows that the succession was disputed after the death of Parāntaka II, *South-Indian Inscriptions*, Vol. I p. 112.

<sup>3</sup> The next event that is mentioned after the conquest of Ceylon and Madhurā, which took place during the reign of Parāntaka I, is the capture of Udagai, which occurred during the reign of Rājarājādēva; see canto viii verses 23 and 24.

See p. 175 above.

<sup>5</sup> See p. 183 above.

<sup>6</sup> See note 1, p. 281 above.

*alias* Kannaradēva actually killed the reigning Chōla king, and that the name Kannara does not occur either among the southern dynasties, or among the occasional conquerors of the South, except among the Rāshtrakūtas. From these facts the conclusion seems to be irresistible that the Kannaradēva of the subjoined inscriptions, who took Kāñchī and Tañjāvūr, was no other than the Rāshtrakūta king Krishna III. who was also called Kannaradēva.

The donor in the inscription B was Nedumāl Śāttan Śennippērayan of Karaikkāttūr, and in the inscription D Śāttan Śennippērayan of Kara. As pointed out to me by the Editor, the names of these two donors are very similar, and the name Kara, which occurs in D, may only be a shorter form of Karaikkāttūr in B. It is, therefore, not improbable that the donors in B. and D, which belong to the reigns of Parāntaka I and of Kannaradēva, respectively, were identical. If they were the same, the identity of the Kannaradēva of the two subjoined inscriptions with the Rāshtrakūta king Krishna III. would receive some support, for, we would then have direct evidence to show that B. and D were engraved within the life-time of the same man.

Of the two subjoined inscriptions, C records the grant of a perpetual lamp to the Tirukkalukkunṇam temple, and D the building of a hall (*ambalam*) at Tirukkalukkunṇam and a grant of some land to this hall.

#### TEXT OF C

1	Svasu	śrī	[  *]	Kachchiyun-Tañjaiyun=konda	śrī-Kannara- <sup>1</sup>
2	dēvaṛkku		yāndu	paḍiṇ ēlāvaḍu	Kalattūr-kkōtta-
3	ttu	taṇ	kūṛṇa	Tirukkalukkunṇattu	śrī-Mūlastānat-
4	tu <sup>2</sup>	perumāṇ=adigal	[k*]ku	Karaiy-u]daiya	Baladēvaṇ-āgiya
5	takapperarayan	vaiyitta	nundā-[vi]	lakk-onru	[ *] idu śa-
6	ntr-ādityavaṛ=paṇ	Māhēśvarar	rakshai	[ *]	<sup>3</sup> Parāntakappēraraya-
7	n	vaiyitta	vilakku	mut[tu]	Gengaiy-idaḷ=Kkumariy- <sup>4</sup>
8	dwy=e]u-nūṛṇa=kkādamuṇ=]	[e]ydār	śeyda		pāvattir=paḍuvō-
9	m=anōn=Tirukkalukkunṇat	[tu]	sabhaiyōm		[  *]

#### TRANSLATION.

(Line 1) Hail! Prosperity! In the seventeenth year (of the reign) of the glorious Kannaradēva, the conqueror of Kachchi and Tañjai,—Baladēvan *alias* Parāntakapperarayan of Kara gave one perpetual lamp to the feet of the god of the holy Mūlasthāna (temple) at Tirukkalukkunṇam in Kalattūr-kōttam (and) in the subdivision called after itself. Thus (grant shall be under) the protection of all Māhēśvaras as long as the moon and the sun (endure).

(L 6) "If (we), the members of the assembly (*sabha*) of Tirukkalukkunṇam, obstruct (the burning of) the lamp given by Parāntakappērarayan, we shall incur the sin committed by those who commit seven hundred murders<sup>5</sup> near the Gangā and near Kumari."<sup>6</sup>

<sup>1</sup> Above the first line, beginning from *n* of *Kachchiyun* and extending to the end, is an incomplete inscription which runs as follows — *Svasu: śrī [u\*] Kō=Pparakēśariva[r]mma[r]kku yāndu iran[ddadu\*]*

<sup>2</sup> Read *Mūlasthānatu*

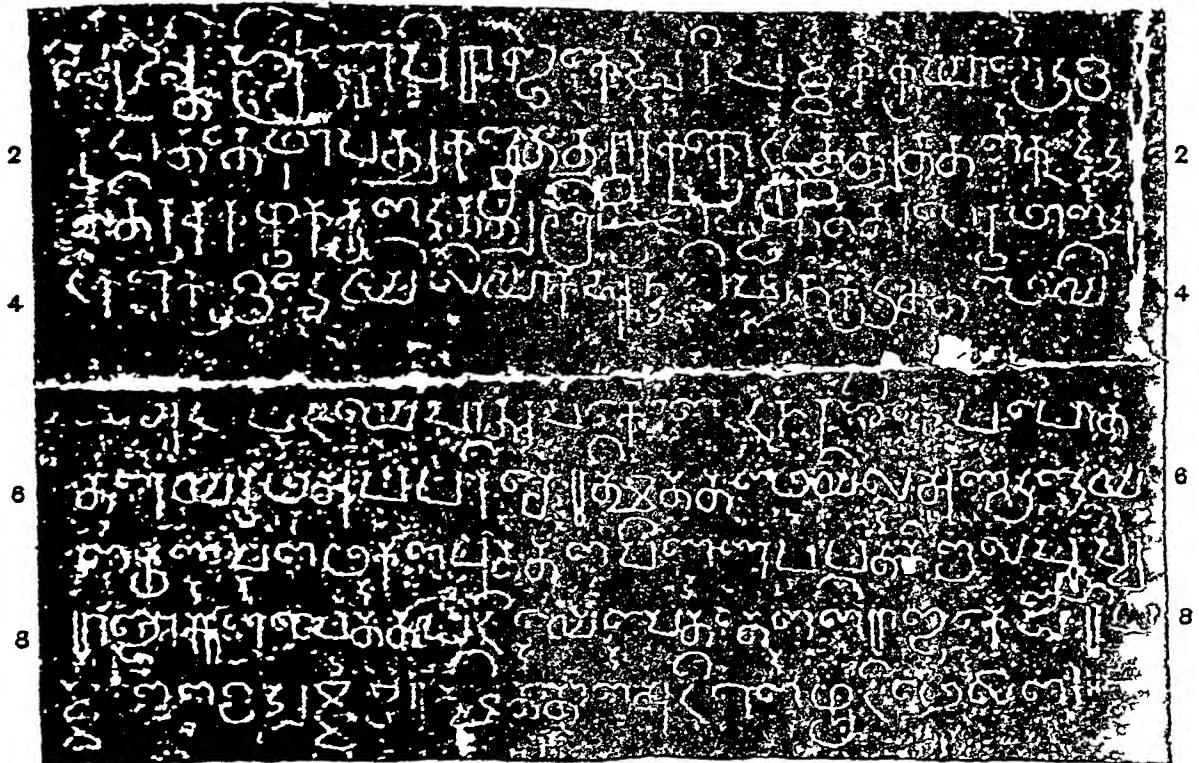
<sup>3</sup> The sign of length of *rd* in *Parāntaka* is joined to the *r*, so that *rd* looks as if it were *na*

<sup>4</sup> Between the 6th and 7th lines, from the second *g* of *Gengas* to *rs* of *Kumari* in line 7, some symbols are engraved, of which the first looks like the modern Tamil letter *nd* and the rest seem to stand for the numeral 'twenty three'

<sup>5</sup> In the *Madras Christian College Magazine*, Vol. IX p 750, I had taken *kddam* to mean 'a measure of distance equal to 10 miles'. The Editor pointed out to me that *kadam* is derived from the Sanskrit *ghāta*, 'a murder'

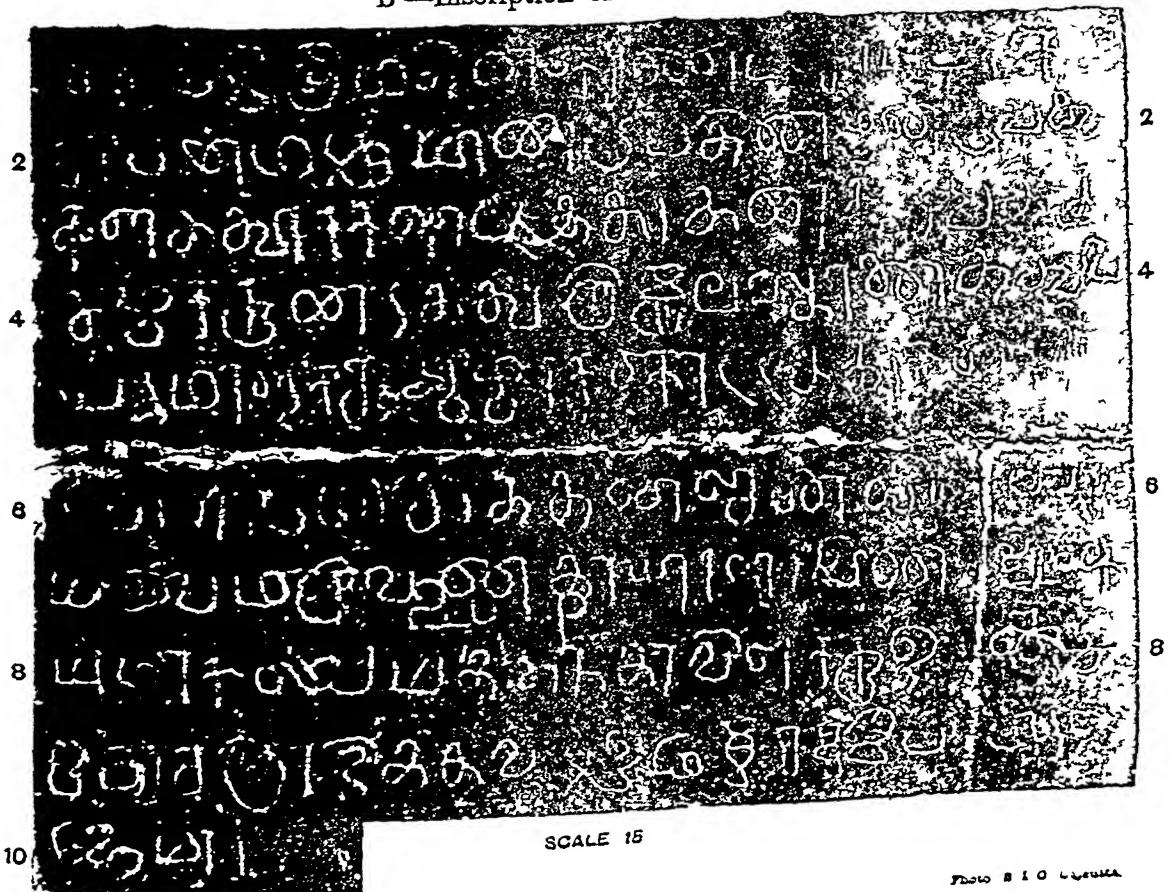
<sup>6</sup> *Kumari* is a name which occurs very often in the imprecatory portion of Tamil inscriptions. Local tradition asserts the existence of a river of that name, which people frequented for bathing, and after which the southern portion of the peninsula was called. The absence at the present time of a river answering to *Kumari* in the

A —Inscription of Rajakesarivarman



SCALE 17

B —Inscription of Parantaka I



SCALE 15



2 4 6 8 10 12 14 16  
 2 4 6 8 10 12 14 16  
 2 4 6 8 10 12 14 16

## TEXT OF D.

1	Svasti	śrī	[  *]	Kachchayun=Tañ[.]ayun=kon-
2	da	Kannaradēvarṇu	yāṇdu	pat[t o]ṇba. <sup>1</sup>
3	dāvadu	[ *]	Kaḷattūr-k[kō]ttattu <sup>2</sup>	tan [kū]ṇu= <sup>3</sup>
4	Ttīrukkāl[u[k*]kunrattu			śrī-Mūlastā-
5	nattu <sup>4</sup>	terkil=ambalam		Karay-udaiya
6	Śāttan	Ṣennippārayan <sup>5</sup>		amba-
7	lamm=e[du]tu	iḍaṇṇukku	ambala-ppuram=ā[ga]	īṣā-
8	naṣivan=āgiya	Nakkadī-Battan	pakkal	vīlai-konda
9	bhūmi	Kalariccheruvun=kīnaram	tann[ī]r	attu[va]-
10	daṅkum	agniy=iḍuvadarṇum=āga <sup>6</sup>		ambala-pa-
11	tī <sup>7</sup>	vaiyittamaiyil	sabhaiyōmum	iva-
12	n	pakkal <sup>8</sup>	irai dravyam	kōndu emm=ūrum
13	ttarum	ul alavum	iraiy=iḷitti=[hku]duttōm	[ *]
14	m	rakṣittān	adī talai	m[ā]ḷṇa [ *]
15	Gengaiy-īdai=Kkumariy-īdai			ī-[d*]dha[r]mma-
16	mum	śeydār	śeyda <sup>9</sup>	pāpattil paduvār [  *]

## TRANSLATION

(Line 1) Hail! Prosperity! In the nineteenth year (of the reign) of Kannaradēva, the conqueror of Kachchi and Tañjai.

(L 3) "Whereas Śāttan Ṣennippārayan of Karai had built a hall (ambalam) to the south of the holy Mūlasthāna (temple) at Tīrukkālukkunram in Kaḷattūr-kōttam (and) in the subdivision called after itself, and had given as a dependence (? puram) of this hall, viz for providing water and for supplying fire to the hall,<sup>10</sup> a well and (one) paṭṭi of land (called) Kalariccheruvu,<sup>11</sup> which he had purchased from Īśānaśiva alias Nakkadī-Bhatta,—(we), the members of the assembly (sabhai), having taken from this (person) the money for taxes, gave (the land) tax-free for as long as our village,<sup>12</sup> the moon and the sun endure "

extreme south of the peninsula has been explained by supposing that the river was swallowed up by the sea. In his *History of Tinnevely*, p 19 ff, Dr Caldwell has shown, from explicit statements contained in the *Periplus*, that Kumari was not a river but a place, and that people did, in ancient times as now, not bathe in a river but in the sea. Dr Caldwell adds that the title *Kumariccheruppan*, which is given to the Pāṇḍya king on account of the proximity of his dominions to Cape Comorin, also implies that Kumari was not a river but a tract of land

<sup>1</sup> In the original the symbols for e and i of to are joined together

<sup>2</sup> The symbol for s and k of ko are joined together in the original

<sup>3</sup> In the original it looks as if there were three r's here instead of two, of which the first is joined to the kū which precedes it

<sup>4</sup> Read *Mūlasthānattu*

<sup>5</sup> Read *Ṣennippārayan*, it is not impossible that the engraver has himself made this correction

<sup>6</sup> Over the ku of *kum=āga* some symbol which looks like the modern Tamil *nd* is cut, and between *kum=āga* of this line and *sabhai* of the next, the modern Tamil numeral 'nineteen' appears to be engraved

<sup>7</sup> Over the ī of *paṭṭi* and the a of *vaiyit'a*, the modern Tamil symbol for the numeral 'ten' is engraved

<sup>8</sup> Above the l of *pakkal* the modern Tamil numeral 'eight' is engraved

<sup>9</sup> Over the *akṣaras śeyda pa* the modern Tamil numeral 'seventy seven' is engraved.

<sup>10</sup> In the Kūram plates, provision is made for water and fire required for a *mandapa* at Kūram, see *South-Indian Inscriptions*, Vol I p 151

<sup>11</sup> The word *kaḷarai* means 'uncultivated ground' and *śeyvuvu* means 'a field' *Kalariccheruvu* was probably a proper name, denoting a certain tract of rice fields

<sup>12</sup> It is not common in inscriptions to make the duration of a grant co-extensive with that of the village in which the object granted lies

(L 13.) "The feet of one who protects this charity, shall be on (*our*) heads One who injures this charity, shall incur the sin committed by those who commit seven hundred murders near the Gaṅgā and near Kumārī."

No 39 — NADUPURU GRANT OF ANNA-VEMA,

SAKA-SAMVAT 1296

By E HULTZSCH, PH D

The original of this inscription belonged to the late Sir Walter Elliot I edit it from two sets of impressions, prepared for Sir Walter Elliot, and kindly made over to me by Dr Fleet, who has noted the following details on the cover containing the impressions — "Three copper plates,  $10\frac{1}{2}$  by  $4\frac{1}{2}$  inches, in fair order if cleaned The edges are slightly raised into rims. The ring has been cut, it is about  $\frac{3}{8}$ " thick and  $4\frac{1}{2}$ " in diameter, and has a kneeling bull soldered on to it The plates are marked '21' in white paint, but there is no label to say where they come from" The second sides of the three plates are numbered with the Telugu numerals 1, 2, 3, respectively, between the ring-hole and the edge

The alphabet is Telugu Of orthographical peculiarities the following deserve to be noted The letter *bh* is not distinguished from *b* if the vowels *ā*, *ō*, *au* and *i* are attached to it or if it forms the second consonant of a group (as in तङ्ग, line 11, and स्वर्णिमादिन, l 54), and if, consequently, the right top-stroke which distinguishes *bh* from *b*, disappears, only in two cases (*bh* of द्वाविंशत्, l 2, and नाभि, l 3), the aspiration is then denoted by a vertical line below the letter In the *aksharas rya* (ll 33 to 39) and *rrī* (l 44), the letter *r* is written in full, and the secondary forms of *ya* and *ri* are attached to it The group *tth* is throughout written as *tth*, and similarly the group *ddha* of तत्सारीद्वय (l 24) is represented by *dhta*

The languages of the inscription are Sanskrit and Telugu It opens with nineteen Sanskrit verses, which are followed by a list of the twenty donees in Sanskrit prose (l 32 ff) The boundaries of the granted village are specified in Telugu prose (l 39 ff) Then follow five imprecatory verses in Sanskrit (l 47 ff), and the inscription ends with a short sentence in Telugu (l 55 f)

As the Vanapalli plates of Śaka-Samvat 1300 (No 10 above), the present inscription records a grant of land by Anna-Vēma of Kondaviti (verse 15), *i.e.* of Kondavidu in the Kistna district It opens with a genealogy which contains the same proper names as that of the other inscription After an invocation of the Boar-incarnation of Vishnu (v 1), it refers to the (Śūdra) caste (v 2), a member of which was Prôla (v 3), whose son Vēma (v 4) built a flight of steps at Śrīśaila (v 6) Vēma's two sons, Anna-Vôta and Anna-Vēma (v 7), successively occupied the throne after him (vv 8 and 10) Anna-Vēma or Ana-Vēma (l 55) bore the surnames Vasantarāya (v 13) and Pallava-Trinêtra (v 15) The first of these two epithets, which means 'the king of spring,' he owed to his participation in the spring festival (*vasantôtsava*, v. 14).<sup>1</sup> The surname Pallava-Trinêtra is borrowed from a mythical king of the Telugu country, who appears as Trilôchana-Pallava in the inscriptions of the Eastern Chalukya dynasty,<sup>2</sup> as Trinayana-Pallava in the Yenamadala inscription of Ganapâmbâ (p 95 above), and as Mukkanti-Pallava or Mukkantrâja in local legends<sup>3</sup> As in the Vanapalli

<sup>1</sup> Compare page 65 above, note 6

<sup>2</sup> *Ind Ant* Vol XIV p 49, and *South-Indian Inscriptions*, Vol. I p 50

<sup>3</sup> *Kistna Manual*, p 5, and Mr Sewell's *Lists of Antiquities*, Vol. I pp 64, 135, 136 and 144.



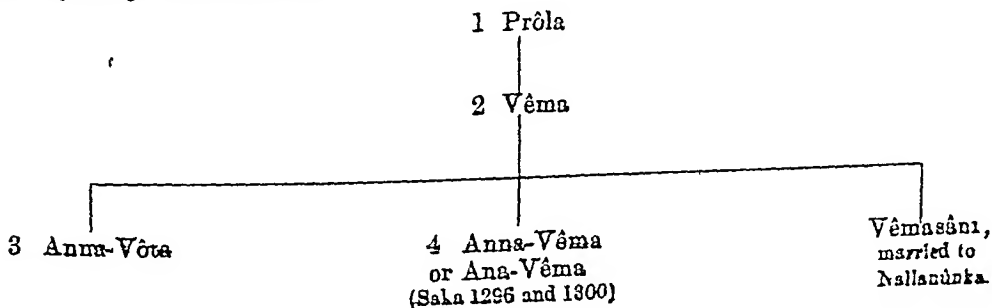
plates (vv 9 and 11), Hêmâdri, the author of the *Dânakhanda*, is repeatedly referred to (vv 5, 9 and 17)

Anna-Vêma's sister, Vêmasâni, is stated to have been the queen of a certain Nallanûnka (v 16), whose name I have not found elsewhere. For her spiritual benefit, Anna-Vêma granted to twenty Brâhmanas the village of Nadupûru (v 18), which received the surname Vêmapura in commemoration of Vêmasâni's own name (v 19). The grant was made in the temple of Vijayêśvara on the bank of the Gautamî (i.e. Godâvarî) river (v 18). The temple of Vijayêśvara is probably identical with the village of Vijayêśvaram in the Tanuku talukâ of the Gôdâvarî district, which is situated "close to the west end of the Godâvarî anicut" and contains 'two old temples, held very sacred'.<sup>1</sup> The village granted, Nadupûru, was situated on the eastern bank of the Gôdâvarî (l 43 f). A number of other villages, which I am unable to identify, are mentioned in the description of its boundaries (ll 39 to 46). The *Madras Survey Map* of the Gôdâvarî district shows a village named Nadupûdi in the Narsâpur talukâ on the right bank of the Gôdâvarî, and another village, named Vemavaram, about 5½ miles S-S-W of Nadupûdi. I hardly think that one of these two villages can be identical with Nadupûru alias Vêmapuram, which must be looked for on the opposite bank of the river. The country or district to which Nadupûru belonged, was called Kônasthala (v 18). This may be the same as the Kônamandala, which had been ruled over before the time of Anna-Vêma by a dynasty of chiefs whose names are given in the second inscription on the Pithâpuram pillar and in inscriptions at Pâlakôl,<sup>2</sup> and with Kônasîma, a local name of the Godâvarî delta.<sup>3</sup>

The date of the grant (v 18) was the day of a lunar eclipse on Kârttika (i.e. the full-moon *tithi* of the month of Kârttika) in the Śâka year 1296 (in numerical words and in figures). Śâka-Samvat 1296 as a current year would correspond to A D 1373-74, and as an expired year to A D 1374-75. Mr Dikshit kindly informs me that both in 1373 and in 1374 A D there was a lunar eclipse in Bhâdrapada, but not in Kârttika, and that no lunar eclipse in Kârttika is possible in the years 1375 to 1379 and 1362 to 1369, but that there were lunar eclipses in Kârttika of A D 1370 and 1371, and that a very small lunar eclipse, not visible anywhere in India, is possible in Âśvina (the month preceding Kârttika) on Wednesday, the 13th October, A D 1372.

A Telugu inscription on the wall of the garden of the Koppêśvara temple at Palivela<sup>4</sup> in the Amalâpuram talukâ of the Gôdâvarî district records a grant of land by a servant (i.e. *ika*) or Ana-Vêmâya-Reddî on the 5th *tithi* of the bright fortnight of Phalguna of the Śâka year 1299.

The Vanapalli plates and the Nadupûru grant furnish the following short pedigree of the Reddî dynasty of Kondavîdu—



<sup>1</sup> Mr Sewell's *Lists of Antiquities*, Vol I p 38

<sup>2</sup> See my *Annual Report* for 1893-94, pp 3 and 6

<sup>3</sup> *Gôdaverî Manual*, p 5

<sup>4</sup> No 505 of 1893 in my *Annual Report* for 1893-94. Another Telugu inscription in the Bhîmaśvara temple at Draksharâma (No 446 of 1893) records the erection of buildings by Ana Vêma in Sakavarsha 1803, Varâkha 12. 10, but it remains uncertain if this Ana Vêma is identical with Anna Vêma of Kondavîdu.

TEXT<sup>1</sup>

## First Plate, First Side

- 1 श्रीमान्वराहवपुरावहतु श्रिय वो ये[ना]शु कौतुकवतो[द्व]ह-  
 2 ता धरिच्याः । दंष्ट्राभिघातपरिकंपितमेरुशृगनिर्मुक्तरत्ननिकरैरुद-  
 3 पादि [रि]षा<sup>2</sup> । [१\*] अरविदनाभिचरणारविदतो ज[ग]तां हिताय  
 जनिमा-  
 4 [प] काचन । सुरलीकसिंधुरिव जातिरुज्ज्वला<sup>3</sup> गुणगौरवेण गणनीय-<sup>4</sup>  
 5 जीवना । [२\*] अभूत्तस्या जाती गुणगणनिधिः प्रोलनृपतिः प्रता[पाब्धे]  
 6 यस्मिन्सुरतरुवितारं वितरति । जनास्सर्वे सद्यश्च्युतविविधवृत्ति-  
 7 व्यतिकरास्सम धर्मे कामे मतिमविहता संन्यधिपत । [३\*] तस्माज्जने  
 वे-  
 8 मभूयः प्रता[पी] विरक्षाच्छान्मूर्त्तिशालीव धर्मः । 'दुर्वृत्तानां यो द्विषां'  
 9 निप्रहृत्य<sup>5</sup> क्षीणीं कृत्स्नां रामभोजं बुभोज । [४\*] हेमाद्रिणा संप्रति-

## First Plate, Second Side.

- 10 वादितानां<sup>6</sup> दानव्रतानां विधिवद्विधाता । निष्सीमसुर्वी द्विजसास कृत्वा  
 11 तद्भुक्तयेषां स्वयमन्वभुङ्क्त । [५\*] मेरुमंदरकैलासानारुरुर्मुह-  
 12 मतिः । सीपानपत्तिं श्रीशैले व्यतनोद्धेमभूपतिः । [६\*] तस्य शासितुरुभौ  
 13 बभूवतु रामलक्ष्मणनिभौ तनूभवौ । अन्नवीतनृपतिः प्रतापवानन्न-  
 14 वेमनृपतिश्च जित्वरः । [७\*] पितुरनंतरमग्रा[गु]णीग्रजस्सम[धि]गत्य  
 15 स राज्यमकटकं । वसुमतीमखिलां परिपालयन्सुचरितैस्समचेष्ट  
 16 महद्वशः । [८\*] येनाग्रहारा बहवो वितिर्णा<sup>10</sup> हेमा[द्रि]दानानि कृतानि  
 येन ।  
 17 [ती]र्त्त्येषु सचाणि ततानि येन येन प्रजास्साध्वनुरजिताश्च । [९\*]  
 तदनंतरम-  
 18 नवेमभूयः पितृसिंहासनमुन्नतोधिरूढः । अखिलानरिभूपतीन्महा[त्मा]

<sup>1</sup> From Sir Walter Elliot's impressions<sup>2</sup> Read 'रुज्ज्वला'.<sup>3</sup> Read वीर साचा<sup>0</sup><sup>4</sup> The anusvara stands at the beginning of the next line<sup>5</sup> The construction द्विषां निप्रहृत्य is correct according to Pāṇini, ii 3, 56<sup>6</sup> Read 'वादितानां'<sup>7</sup> Read रेखा<sup>8</sup> Read गणनीय<sup>9</sup> दु is corrected by the engraver from द.<sup>10</sup> Read विसीर्णा

## Second Plate, First Side.

- 19 <sup>1</sup>[स]रसिंहसनमध्य[रो]हयद्वाक । [१०\*] म[ह]ादानादिदानानां य[स्त्रि]-  
न्स[म्य]-
- 20 [ग्विध]ातरि । चिराय त[त्त]द्वि[ध]यश्चरितार्थत्व[म]ाययुः । [११\*]  
किर्त्ति<sup>3</sup> दि[गवरा]<sup>3</sup>
- 21 [दृ]ष्टा यस्य प्रियतमा जनाः । एष सर्वस्व[म]र्त्यिभ्यो दत्तवानिति  
[म]न्वते । [१२\*]
- 22 [सो]य वसतरायाकः कस्तूरी[च]द्रचदनैः । न केवला भुव [द्या]<sup>4</sup>  
23 च चित्तेर्गधवती<sup>5</sup> व्यधात् । [१३\*] य[ह]सतोत्सवक्षिप्तभूरिक्पूर्[र]रे[ण]-  
24 मिः । यशसा किंनु तस्यासीद्वल्लं [ज]गता त्रय । [१४\*]  
श्रीपल्लवचिनेत्रा[क][:]\*]
- 25 श्रीशैलात्पूर्वत स्थितं । श्रीकोंडवीटिनगरं सीय [शास्त्रि] परतप ।  
[१५\*] तस्य[र]त्न-
- 26 वेमचंद्रस्य लक्ष्मिरिव<sup>6</sup> सहोदरा [१\*] श्री[न]त्त[नू]कभूपस्य महीवि<sup>7</sup>  
विष्णुतेज-
- 27 सः । [१६\*] वेमसानिति<sup>8</sup> विख्याता [सप्त]सता[नश]ातिनी । नि[त्य]  
हे]माद्रिक[ल्यो]क्त[द]ानव्रत-

## Second Plate, Second Side

- 28 विधायिनी । [१७\*] ✽ । शाकाब्दे रसरत्नभानु १२८६ गणि[ते]  
ग्रस्ते विधौ राहु[ण]ा का-
- 29 तिक्वां विजयेश्वरस्य पुरतः श्रीधीतमीरोधसि । विप्रेभ्यः परमब्रवेम-  
30 नृपति[:]\* श्रीवेमसान्या[:]\* स्वसुः पुण्यार्थं नडुपूरसन्नम[द]ादनाम स को-  
31 णस्थले । [१८\*] साष्टैश्वर्यं साष्टभो[ग] दत्तो विशतिभागवान् । तस्य[र]  
नाम्नाग्रहारी-
- 32 यं भाति वेमपुराद्वयः । [१९\*] अस्य ग्रामस्य प्रतिग्रहीतारः ॥  
[त]त्त[र]भ-
- 33 दृ[ः] । <sup>10</sup>तिष्ययार्थः । दोचयार्थः । एते हरितगोत्राः । देवरेभट्ट ।  
शिंग-

<sup>1</sup> Read सिंहासनं<sup>2</sup> Read कीर्ति<sup>3</sup> The *anusvāra* stands at the beginning of the next line<sup>4</sup> The *anusvāra* stands at the beginning of the next line<sup>5</sup> Read चित्तेर्गधवती<sup>6</sup> Read लक्ष्मीरिव<sup>7</sup> Read महीपी<sup>8</sup> Read सानोति.<sup>9</sup> Read श्रीगीतमी.<sup>10</sup> Read तिष्य.

- 34 यमद्वः । माच[य]ार्यः । एते कौशिकगोत्राः । सुम्भडिया[र्यः] ।  
[ल]क्कनार्यः । एतौ  
35 श्रीवत्सगोत्रौ । प्रभाकरभट्टः । नागयभट्टः । वासु[दे]वार्यः । एते  
काश्य[प]गोत्राः ।<sup>1</sup>  
36 पेरुमाणि[भ]ट्टः । लोहितगोत्रः । रा[घ]वभट्टः । [कोड]वार्यः । एतौ  
भारद्वाज-

*Third Plate, First Side*

- 37 गोत्रौ । इम्भडियार्यः । आत्रेयगोत्रः । अय्यदेवर[र्यः] । भ[क्षिना]थार्यः ।  
38 एतौ 'गाय्यगोत्रौ । वल्लभार्यः । नरहरिभट्टः । एतौ कामकायन[गो]त्रौ  
। लक्क-  
39 नार्यः कौडिन्यगोत्रः ॥ अस्य यामस्य सीमानः । तूर्पुनकु सुप्पत्ते पुत ।  
40 आग्नेयानकु । पांचालवरपु सुप्पत्ते रेडु पुतल कूटमि । दक्षिणान-  
41 [कु] । आ[ग्ने]याननुडि पडुम<sup>2</sup> वीयि अंतनुत्तर वीयि अत-  
42 [नुं]टि<sup>3</sup> पडुम<sup>2</sup> वीयि अंतट दक्षिण<sup>3</sup> सुखमैन पुट्टलतोडिकडुं-<sup>4</sup>  
43 दु<sup>2</sup> मेडु पुत । अंदुडि गोदावरिदांकानु [से]डकोटि मेडिताप पु[त] ।  
44 [ने]त्तयानकु पडुमटिकिन्नि गोदावरि । वायव्यानकु । गोदावरिनुडि तू-  
45 [पुं]सुखमै वच्चिन गट्टुनु प्रेसुलकुटानु । उत्तरानकु । मे[डि]ताप  
पु[ता]-  
46 [नु] । कोम्भेपाडानु । अ[ट्टे] नल्लंबलि पुत । ईशान्यानकु नल्लंबलि  
पुं[त] ❀ ]

*Third Plate, Second Side.*

- 47 यावंति लांगलसुखेन रजांसि भूमेर्भासां निघेर्दु[हि]तु[र]-<sup>5</sup>  
48 गळ[रो]मका[णि] । ता[वंति] शंकरपुरे स युगानि तिष्ठेद्भूमि[प्रदा]न[मि]-  
49 ह यः कुरुते मनुष्यः । [२०\*] आ[स्को]टयंति पि[तरो] व[ल्ग]ति]  
च पिताम-  
50 हाः । भूमिदोस्मकुले जातो योच्चात्सतारयिष्यति । [२१\*]  
स्वदत्ता[दु\*]द्विगु[ण]<sup>6</sup>  
51 पु[ण्यं] प[रद]त्तानुपालनं । परदत्तापहारिण स्वदत्तं नि[ष्क]लं [भवे]त्  
। [२२\*]

<sup>1</sup> Read गाय्य

<sup>2</sup> Read °ट्टि

<sup>3</sup> Read दक्षिणसुखं.

<sup>4</sup> The anusvāra stands at the beginning of the next line.

<sup>5</sup> The anusvāra stands at the beginning of the next line.

<sup>6</sup> The anusvāra stands at the beginning of the next line.

- 52 खदत्तां परदत्ता वा यो हरेत वसुधरां । षटिं वर्ष[स]-  
 53 [ह]स्ताणि विष्टाया जायते क्रिमिः । [२३\*] साम[ा]न्वियं धर्मसेतुर्नृ[पा]-  
 54 षां काले काले पालनियो<sup>1</sup> भवद्भिः । इत्थं सर्वान्भाविनः पार्थिवेन्द्रान्भू-  
 55 यो भूयो याचते रामचद्रः । [२४\*] ❀ । अनवेम[भू]पति  
 पाचाल[वर]-  
 56 पु वोलमदु<sup>2</sup> [ई]वूरि पोतान गल[यनु ध]ार [वी]शि<sup>3</sup> इ[च्छिन] जे[व]  
 ख ५ [❀]

## ABRIDGED TRANSLATION.

Verse 1 contains an invocation, addressed to the Boar-incarnation of Vishnu

(V 2) "Like the celestial river (Gangâ), a certain caste (*jâtî*), which is distinguished by great virtues (and) whose profession<sup>4</sup> deserves respect, took origin, for the welfare of men, from the lotus foot of (Vishnu) whose navel (*bears*) a lotus "

In this caste was born king Prôla (v 3) His son was king Vêma (v 4), who performed the gifts described by Hêmâdri (v. 5)

(V 6) "Desirous of ascending Mêru, Mandara and Kailâsa,<sup>5</sup> the high-minded king Vêma constructed a flight of steps at-Śrîsaila "

He had two sons, Anna-Vôta and Anna-Vêma (v 7), the elder of whom succeeded his father in the kingdom (v 8)

(V 9) "He granted many *agrahâras*, he performed the gifts (*described by*) Hêmâdri, he built rest-houses (*sattra*) at places of pilgrimage (*tîrtha*), and he thoroughly gained the affection of (*his*) subjects "

He was succeeded by (his younger brother) Anna-Vêma (v 10)

(V 13) "He who was surnamed Vasantarâya, caused not only the earth, but also the sky, to be perfumed with musk, camphor and sandal, scattered (*at the spring festival*)

(V 14) "Did the three worlds become white through the copious camphor-powder scattered at his spring festivals, or through his fame?

(V 15) "This hero, who is surnamed the glorious Pallava-Trinêtra, rules the prosperous city of Kondavîta, which is situated to the east of Śrîsaila.

(Vv 16 and 17) "As Lakshmi of the Moon, the uterine sister of this Anna-Vêma (*is*) the famous Vêmasâni, the queen (*mahîshî*) of the glorious prince Nallanûnka (*who resembles*) Vishnu in splendour She possesses the seven kinds of offspring (*sapta-samtâna*)<sup>6</sup> (*and*) daily performs the gifts prescribed in the rules (*kalpa*) of Hêmâdri.

(V 18) "In the Śâka year reckoned by the tastes (6), the jewels (9), and the suns (12),— (*in figures*) 1298,— when the moon was swallowed by Râhu, on the Kârthiki (*tîthi*), before (*the god*) Vijayêśvara, on the bank of the holy Gautami,—that king Anna-Vêma gave to Brâhmanas the excellent village called Nadupûru in Kônasthala, for the religious merit of (*his*) sister, the illustrious Vêmasâni.

<sup>1</sup> Read पालनयो

<sup>2</sup> वोलमदु appears to be corrected from वीपमादु

<sup>3</sup> Read वीशि.

<sup>4</sup> With reference to the river Gangâ, *jâtî* has to be taken in the sense of 'water'

<sup>5</sup> i.e. in order to gain heaven through charity

<sup>6</sup> See page 82 above, note 3

(V 19) "This *agrahāra*, which contains twenty shares (*and*) which was given together with the eight powers (*aśvarya*) (*and*) with the eight enjoyments (*bhōga*), is resplendent, being called *Vēmapura* after her name

(Line 32) "The (*twenty*) recipients of this village (*were*) — Tallābhatta, Tīppayārya and Dōchayārya of the Harita *gōtra*, Dēvarebhatta, Śingayabhatta and Māchayārya of the Kanāśika *gōtra*, Mummadīyārya and Lakkanārya of the Śrīvatsa *gōtra*, Prabhākaraḥbhatta, Nāgayabhatta and Vāsudēvārya of the Kāśyapa *gōtra*, Perumāṇibhatta of the Lōhita *gōtra*, Rāghavabhatta and Kondayārya of the Bhāradvāja *gōtra*, Immadiyārya of the Ātrīya *gōtra*, Ayyadēvarārya and Mallināthārya of the Gārgya *gōtra*, Vallabhārya and Naraharibhatta of the Kāmakāyana *gōtra*, and Lakkanārya of the Kaundinya *gōtra*.

(L 39) "The boundaries of this village (*are*) — In the east, the boundary<sup>1</sup> of Muppalle. In the south-east, the junction of the two boundaries of Pāñchālavaramu (*and*) Muppalle. In the south, the boundary of the high ground<sup>2</sup> of Puttalatōḍi and Kadundurru, which goes from the south-east to the west, thence to the north, thence to the west, and thence to the south, (*and*) thence up to the Gōḍāvari, the boundary of Sēdakōṭi Mēditāpa<sup>3</sup>. In the south-west and in the west, the Gōḍāvari. In the north-west, an embankment which extends from the Gōḍāvari towards the east, and Prēmūlakunta. In the north, the boundary of Mēditāpa, and Kommepāda; (*and*) thence, the boundary of Nallamballi. In the north-east also, the boundary of Nallamballi."<sup>4</sup>

Lines 47 to 55 contain five imprecatory verses

(L 55) "King Ana-Vēma gave, with libations of water, *kham*<sup>5</sup> 5 (*i.e.* five *khandis*) of cultivated land, included in the fields of Pāñchālavaramu and in the fields of this village (*i.e.* Nadupūru)."

#### No 40 — KHAREPATAN PLATES OF RATTARAJA, SAKA-SAMVAT 930

By F KIELHORN, PH D, LL D., C I E, GOTTINGEN

These plates were found, rather more than fifty years ago, by a Brāhmana of Khārēpātan, a town in the Dēvagad tālukā of the Ratnāgiri district of the Bombay Presidency, and the inscription which they contain has been already published, by Bal Gangadhar Sastri, in the *Journal, Bombay Branch, R A S*, Vol I p 209 ff. I now re-edit it from an excellent impression, prepared by Dr Fleet

These are four copper-plates, the second and third of which are engraved on both sides, while the others are so on one side only. They are marked with the Nāgarī numeral figures from 1 to 4, which are engraved on the right margin of the second side of the first, second and third plates, and of the first side of the last. Each plate measures from 7 $\frac{3}{4}$ " to 7 $\frac{1}{2}$ " broad by about 4 $\frac{3}{8}$ " high. The plates are strung on a circular ring, about  $\frac{1}{4}$ " thick and 2 $\frac{1}{8}$ " in diameter, which had not been cut when this record came into Dr Fleet's hands. As will be seen from the accompanying photo-lithograph, this ring has soldered on to it an image of the mythical

<sup>1</sup> This translation of *punta*, which usually means 'a path,' is suggested by the context. Probably the boundaries of Muppalle and of the villages mentioned subsequently were marked by, and used as, cart-tracks.

<sup>2</sup> *Meffu* is the same as *mefta*, on which see Brown's *Telugu Dictionary*.

<sup>3</sup> *i.e.* 'Mēditāpa near Sēdakōṭa.'

<sup>4</sup> To Mr G V Ramamurti I am indebted for the correction of several mistakes in the translation of the Telugu portion.

bird Garuda. He is represented as a man, with wings, squatting full front, with the hands clasped on the breast, and under the wing on his left shoulder is seen a hooded serpent, its head projecting from behind. The total height of the image and ring is about  $4\frac{3}{4}$ ". The weight of the four plates is 4 lbs 8 oz, and of the ring and image,  $9\frac{1}{4}$  oz, total, 5 lbs  $1\frac{3}{4}$  oz. The engraving is good, and, with the exception of one or two *aksharas* which are partly effaced, the writing is well preserved throughout. The size of the letters is about  $\frac{3}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. Up to about the middle of line 33 the inscription, after the introductory *ôm ôṃ namah Śivāya*, has 21 verses (interrupted by a short prose passage between verses 10 and 11), chiefly containing genealogical matter. The rest, being the formal part of the grant, is in prose, but includes, in lines 38-40, 62-67, and 69-71, seven benedictive and imprecatory verses, and, in lines 74-75, another verse on the requisites of a faultless charter. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*, the dental sibilant is ten times used for the palatal,<sup>1</sup> and the palatal twice for the dental (in *āsit*, lines 11 and 21), the consonant *m* has been retained, instead of being changed to *anusāra*, in the word *samīatsara*, twice in l 41, and in *paradattām=vd*, l 69, and *sh* is wrongly doubled after *r* in *Ākālavarshshō*, l 9, and probably was so doubled by the writer also in lines 8 and 10, where the engraver has put *=mōghavarshyō* and *=mōghavarshyah* (instead of *°varshshō* and *°varshshah*). The sign of *avagraha* is employed six times. In respect of the language, it may be mentioned that the text offers two words which are Dravidian *pāṇi* in l 21, and the first member of the compound name *Avvēśvara* in l 42, and that it contains some words the meaning of which is not apparent (notably *jīvalōha*, in l 49, *chākāntara* and *jūhāla*, in l 50, and *jagatipura*, in l 59). A wrong verse we find in line 29, and another verse, in line 27, contains a passage which, as it stands, does not seem to yield any satisfactory meaning.

The inscription is one of the *Silāra*<sup>2</sup> *Maṇḍalikā* Rattarāja. Like the Bhādāna grant of the *Silāra* Aparājita,<sup>3</sup> it divides itself into two parts. The first part, up to line 33, gives the genealogy of Rattarāja, and of the Rāshtrakūta and (Western) Chālukya kings to whom he and his ancestors were subordinate, and the second part records various donations, made by him in Śaka-Samvat 930, in favour of some learned men connected with a temple of the god (Śiva, under the name) *Avvēśvara*.<sup>4</sup>

Opening with the words 'om, ôṃ, adoration to Śiva,' the inscription first invokes the protection of the god Īśa (Śiva). It then glorifies the family of the Rāshtrakūta lords, 'the ornament of Yādu's race,' and gives (in verses 3-8) the following well-known list of kings of that family — 1, Dantidurga, 2, his father's brother Krishnarāja, 3, his son Gōvindarāja, 4, Nirupama, 5, his son Jagattungadēva, 6, his son Amōghavarsha, 7, his son Akālavarsha, 8, his grandson Indrarāja, 9, his son Amōghavarsha, 10, his younger brother Gōvindarāja, 'an abode of the sentiment of love, surrounded by crowds of lovely women,' 11, his father's brother, the son of Jagattunga,<sup>5</sup> Vaddiga, 12, his son Krishnarāja, 13, his brother Khōtika, and 14, his brother's son Kakkala. Verses 9 and 10 then tell us that, having defeated Kakkala, Tailapa of the Chālukya lineage became king, and that he was succeeded by his son Satyāśraya, and a short prose passage in lines 20-21 intimates that this grant of Rattarāja's

<sup>1</sup> In some parts of the inscription it is difficult to distinguish between the signs for *ś* and *s*, and between those for *ch*, *dh*, *v*, and *p*.

<sup>2</sup> So the name is given here, in line 22, while in the Bhādāna grant of Aparājita (No 37 above) it is written *Silāra*, and in the Kōlhapur inscriptions of Vijayāditya (Nos 27 and 28 above) *Śilādhara*.

<sup>3</sup> See the preceding note.

<sup>4</sup> I take the first member of this compound to be the Kanarese word *ava* *ava*, 'mother,' and would compare such names of Śiva as *Ambilēśvara*, *Ambikāpati*, *Ambāpati*, etc.

<sup>5</sup> This Jagattunga was the son of Akālavarsha and father of Indrarāja.

was made while that glorious king Satyāśraya of the prospering Chālukya lineage was ruling over Raṭṭapāṭi, i.e. the dominions of the Raṭṭas (or Rāshtrakūṭas).<sup>1</sup>

The genealogy of Rattarāja is given in verses 11-21. There was the regent of the Vidyādhara, Jimūtakētu's son Jimūtavāhana, who (to save the serpent Śankhachūḍa) offered his life to Garuda. From him sprang the prosperous and powerful Śilāra family, a family foremost among the rulers of Simhala. [To this family belonged]<sup>2</sup>—

1. [Sa]naphulla, a favourite of king Kṛishṇa, he acquired the country from the sea-shore up to the Sahya mountains. His son was—
2. Dhammiyara, the founder of the great stronghold Valipattana; his son—
3. Aiyaparāja, endowed with the qualities of a conqueror, who was bathed with the water of the cocoanuts<sup>3</sup> near Chandrapura, his son—
4. Avasara [I], who, well versed in politics and of heroic valour, singly subdued a multitude of enemies (?),<sup>4</sup> his son—
5. Ādityavarman, his son—
6. Avasara [II], a prince (*nriṇa*) who conquered his enemies and aided the rulers born at Chēmūlya and Chandrapura, his son—
7. Indrarāja, his son—
8. Bhīma, who distinguished himself by seizing the Chandra district (*maṇḍala*), as Rāhu swallows the moon's orb, his son, the king (*rājan*)—
9. Avasara [III], and his son, the king (*rājan*)—
10. Raṭṭa.

To the above abstract of the contents of verses 11-21 I cannot add much of importance. Others<sup>5</sup> have pointed out already that this particular branch of the Śilāra (Śilāra, or Śilāhāra) family, of which no other inscription has yet been published,<sup>6</sup> apparently was established in the Southern Konkan. The two other branches of the same family, the Śilāras of the Northern Konkan and the Śilāhāras of the country around Kōlhāpur, also trace their origin to the mythical Jimūtavāhana, but only the present inscription connects the Śilāra *raṇḍa* with the rulers of Simhala, or Ceylon. How much value should be attached to this statement, it is difficult to decide. In making it, the author perhaps only wished to give expression to the prevalent belief that the family had come from the South, but it also seems possible that the word *Simhala* has been brought in here merely on account of its resemblance to the word *Śilāra*.<sup>7</sup> Of the ten chiefs enumerated, none, so far as I know, is mentioned in other inscriptions. It is true that in the Khārēpāṭa plates of the Śilāra Anantadēva<sup>8</sup> a prince

<sup>1</sup> See page 299 below, note 1.

<sup>2</sup> In the original there is nothing corresponding to the words in brackets.

<sup>3</sup> I do not understand the exact significance of this ceremony. The meaning perhaps is that Aiyaparāja gained a victory at Chandrapura. Compare the *Raghuvamśa*, iv 41 and 42.

<sup>4</sup> See page 299 below, note 10.

<sup>5</sup> See Dr Bhagvanlal Indraji in *Journ. Bo. As. Soc.* Vol. XIII. p. 14, Dr Fleet's *Kanarese Dynasties*, p. 98, and Dr Bhandarkar's *Early History of the Dekkan*, p. 98.

<sup>6</sup> In the *Ind. Ant.* Vol. IX p. 38, note 47, the late Mr Telang has stated that somebody had furnished him with a transcript (not the original) of an unpublished plate which belonged to the branch of the Śilāras here treated of, and which, like the present inscription, began with the Rāshtrakūṭas and ended with the Śilāras. Regarding one of the princes mentioned in it, that plate contained the statement *abdhā vāḍkūlam rāmyam yā-karōḍa Valipattanam*, and in another passage of the inscription *Valipattana* was also called *Valinagara*.

<sup>7</sup> It has been already suggested that *Śilāra* and *Śilāhāra* probably are Sanskritized forms of *Śilāra*, and that this word may be of Dravidian origin; see the *Bombay Gazetteer*, Vol. XIII pp. 422 and 730. Names like *Dhammiyara* and *Aiyaparāja* also point to a southern origin of the family.

<sup>8</sup> See *Ind. Ant.* Vol. IX p. 38.



Aiyapadēva is said to have been kept on the throne by the aid of Anantadēva's ancestor Aparājita, but, as Aparājita was reigning in Śaka-Samvat 919,<sup>1</sup> that Aiyapadēva must have lived about 200 years after the Aiyaparāja of the present inscription. Considering that our grant is dated in Śaka-Samvat 930 = A D 1008-9, and that the succession of the ten chiefs in every case was from father to son, it has been rightly assumed that the founder of this family, [Sa]naphulla, who first took possession of the country between the sea and the Sahyādri range, lived in the second half of the 8th century A D, and that, therefore, the king Krishna whose favour he enjoyed, can only have been the Rāshtrakūta Krishna I who ruled in the third quarter of the same century — Of the places mentioned, Valpattana, Chandrapura and Chēmūlya, the last has been identified with Chēnvai (Chēul or Chaul), an ancient town on the coast, about thirty miles south of Bombay, of which a full account is given in the *Bombay Gazetteer*, Vol XI, p 269 ff. Here it will be sufficient to state that Chēmūlya is mentioned in the Khārēpātan plates of Anantadēva,<sup>2</sup> as belonging to the Konkan group of 1400 [villages] which was held by the Northern Śilāras, and that, according to Mas'ūdī, who visited the town — called Samūr by him — early in the 10th century, it was then under the government of a prince Djandja, i.e. Jhañjha, one of the Śilāras of the Northern Konkan. These references show that the rulers of Chēmūlya, who in our inscription are reported to have been aided by Avasara [II.], most probably were Śilāras of the northern branch of the family. Valpattana is shown by the passage, quoted on page 294 above, note 6, to have been situated, like Chēmūlya, on the coast, and the prominent manner in which it is mentioned in this inscription would seem to indicate that it was the capital at any rate of the earlier Śilāras. The late Mr Telang felt inclined to identify it with the Baltipatna of Ptolemy and Palaipatmai of the *Periplus*,<sup>3</sup> but this, even supposing it to be correct, would not help us to identify the place. I myself cannot suggest any probable identification,<sup>4</sup> nor can I identify Chandrapura, which also was situated near the sea, as is shown by line 57 of our inscription, and was apparently the principal town of the Chandra-mandala, conquered by the chief Bhīma.

The proper object of the inscription is stated in lines 33-61. Here the *Maṇḍalika*, the glorious Rattarāja, who meditates on<sup>5</sup> the *Paramabhaṭṭāraka Mahārājādhirāja*, the glorious Satyāśrayadēva, informs the towns-men and country people and the chief ministers belonging to him, that, . . . when the years from the time of the Śaka king were nine hundred and thirty, on the full-moon tithi of Jyaishta of the current year Kīlaka, he gave, as a reward of learning, to the learned preceptor, the holy Ātrēya, — a bee clinging to the lotuses, the feet of his preceptor, the holy Ambhōjaśambhu, who had dispelled the darkness of ignorance by the sun of true knowledge, come to him through a series of preceptors of the Karkarōni branch of the famous Mattamayūra line (or school of ascetics), who by intense self-mortification had destroyed every worldly attachment, who by the light of wisdom had revealed the way to heaven and final beatitude, and had secured fame in the three worlds by the acquisition of profound meditation, — for the purposes of worshipping with five-fold offerings the holy god Avvēśvara<sup>6</sup> and keeping his shrine in proper repair, and of providing

<sup>1</sup> See No 37 above

<sup>2</sup> See *Ind Ant* Vol IX p 35

<sup>3</sup> See *ibid* Vol XIII p 327, and Vol VIII p 145.

<sup>4</sup> According to the *Bombay Gazetteer*, Vol XI p 345, Baltipatna (or Palaipatmai) would probably be the village of Pālō, about two miles north west of Mahād in the Kōlāba district, but this identification seems to be very doubtful.

<sup>5</sup> In the original the word *anudhyāta* is used by itself, instead of the ordinary *pād anudhyāta*, see Dr Fleet's *Gupta Inscriptions*, p 17, note 2.

<sup>6</sup> If the reading in line 42 should be intended to be *purassaram* (see page 300 below, note 11), the sense would be that Rattarāja, after worshipping with five fold offerings the holy god Avvēśvara, gave to Ātrēya, for the purposes of keeping (the god's shrine) in proper repair, etc.

food and raiment for the ascetics (of the shrine), and for the benefit of disciples, learned men, visitors and others —

(1) the village of Kūshmāndī, bounded on the east by the cistern (*prapā*)<sup>1</sup> of Maṇigrāma, on the south by the road to the village of Vāparavata, on the west by the water-course (*vdhalā*)<sup>2</sup> of the village of Saohāndalakapittha, and on the north by a salt river (*kshara-nadī*),<sup>3</sup>

(2) the village of Asanavira, bounded on the east by a water-course caused by heavy showers of rain (? *dhāra-vdhalā*),<sup>4</sup> on the south by the river of the village of Kuraparṇī, on the west by the sea, and on the north by the river of the village of Gavahana;

(3) the village of Vadadgula, bounded on the east by the twin-rock (?) of the Bhōga-dēva hill, on the south by the water course of Akhadada, on the west by the stone of Patasada, and on the north by the *sisav* (?) hill of the village of Stāmāna,

also a *jivalōka*<sup>5</sup> at the village of Dēvalakshmi, a *chākhāntara* at Vyadgarula, and a *jūhaka* at Sayyāpali.

Rattarāja at the same time (in lines 50-52) ordains, that these three villages and the rest, well defined as to their four boundaries, for every one belonging to the king (?)<sup>6</sup> *abhyantara-siddha*, not to be entered by the regular or irregular troops, are to be enjoyed, with the exception of previous gifts to gods and Brāhmanas, by the learned teachers of religious studentship born in the Karkarōṇī branch of the famous Mattamayūra line (or school), to be preserved to them as long as sun and moon endure. And he adds (in lines 56-61), that he has further assigned a *gadyāna*<sup>7</sup> of gold from every vessel arriving from foreign lands, and a *dharana* of gold from every ship arriving from Kandalamūliya, excepting Chēmūliya and Chandrapura,<sup>8</sup> also families of female attendants, a family of oilmen, a family of gardeners, a family of potters, and a family of washermen, also within the fort, for a *jagatīpura*,<sup>9</sup> a piece of land bounded on the east by the wall of a dwelling-house, on the south by the "monkey gate," on the west by the road to Śivata, and on the north by a street-well, and outside the fort, for a flower-garden, the land formerly known as "the mare's ground."

Lines 62-73 then contain an appeal to future rulers to protect this gift of religion (*dharma*)<sup>10</sup>, threaten with the punishment of hell those who might resume it, and quote six of the ordinary

<sup>1</sup> The ordinary meaning of *prapā* is 'a place for watering cattle, a shed on the road side for accommodating travellers with water.' Bal Gangadhar Sastri has translated the word by 'a creek,' because the Marāṭhī synonym *pōt* in the dialect of the Southern Konkan (according to him) has that meaning, and because sheds for the distribution of water are as unknown as they are unnecessary in the Konkan.

<sup>2</sup> See *Ind. Ant.* Vol. XVI. p. 206, note 33.

<sup>3</sup> *Kshāra-nadī* may possibly have to be taken as a proper name, compare *Fādrēpāṇ*, the name of the town where this inscription has been found.

<sup>4</sup> *Dhāra-vdhalā* also may perhaps be a proper name, compare *Akhadada vdhalā* below.

<sup>5</sup> For the three words *jivalōka*, *chākhāntara* and *jūhaka*, which are quite clear in the original, I cannot suggest any suitable meaning.

<sup>6</sup> If the intended reading in line 51 should be *sarvavardjalyānām=ahastaprakṣhāpantyaṇi=abhyantara-siddham*, the translation (so far as it can be given) would be 'not to be touched with the hand (of appropriation) by any one belonging to the king, *abhyantara-siddha*,' etc.

<sup>7</sup> This word, ordinarily spelt *gadyāna*, is in Mr. Kittel's *Kannada-English Dictionary* explained to mean 'a weight about equal to a *ruvvi* or farthing, a kind of small gold coin (at Bellari, occasionally in Mysore)'; *dharana* is in the same dictionary said to be 'a sort of weight (for gold) variously reckoned.'

<sup>8</sup> [Compare above, pp. 84 and 92, where a tax of one fanam on every boat is referred to — E.H.]

<sup>9</sup> The word *jagatīpura*, which I have not met with elsewhere, may perhaps be similar in meaning to *brahmapuri*, 'an establishment for learned and pious Brāhmanas' — [Or, *jagatīpura* might be the same as *jagatī-kaffe*, 'a raised square seat before a village, round a tree, etc.', Sanderson's *Canarese Dictionary* — E.H.]

<sup>10</sup> This word is used here as a neuter noun.

benedictive and imprecatory verses And the inscription then (from line 73) concludes thus — 'In confirmation of the above, the glorious Rattarāja puts his hand to his signature,<sup>1</sup> acknowledging it to be his, the glorious Rattarāja's, signature A charter becomes faultless, when it is faultless as regards the seal, faultless as regards observances,<sup>2</sup> faultless as regards possession, when it is furnished with marks, and is faultless as regards the king's signature — May there be bliss' This has been written by Lokapārya, the son of the *Sāmdhuvigrahaka*,<sup>3</sup> the illustrious Dēvapāla'

The date of this inscription contains no details for verification, but Śāka-Samvat 930 expired, by the southern luni-solar system, *was* the Jovian year Kīlaka, and for that year the given day, the full-moon day of Jyāishtha, would correspond to Saturday, the 22nd May, A.D 1008

Of the various villages and other localities, mentioned in the latter part of the inscription, I have not been able to identify any on the maps at my disposal<sup>4</sup> I can only draw attention to two points Kandalamūliya apparently was a portion of the coast of Western India, this follows both from the manner in which it is opposed to the foreign lands (*dvīpāntara*), and from the fact that Chandrapura and Chēmūliya belonged to it And Mattamayūra, which is mentioned in connection with the learned ascetics in whose favour the grant was made, must be the place of the same name which is spoken of in the Ranōd (or Narōd) inscription<sup>5</sup> as a town of a chief Avantivarman, where a *maṭha* was founded by a great Śaiva ascetic, named Purandara It clearly was situated in Central India.

#### TEXT<sup>6</sup>

##### First Plate

- 1 Om<sup>7</sup> [||\*] Om namah Śivāya || <sup>8</sup>Hēl-ōllālita-chanda-danda-charan-āmgushth-agrabhag-a-
- 2 hata-Svarggamg-ōdgata-suktisamputa-galan-muktā-bhritam tādavē | pāna vikshya kapā-
- 3 lam=asv=atha jatā-chandr-āmrit-ōjjivitam kamkalam cha yad=adbhutam smitam=avatv=īśēna tad=va-
- 4 ś=vi(chi)ram || [I\*] Gōtram<sup>9</sup> bhī[t\*]tvā na bhūtō na madhupa-vasatir=nnō sadā dharmma-vakrō n=ākṛāntō da-

<sup>1</sup> As the text stands, the meaning must be that Rattarāja's name had already before been written on the charter, and that Rattarāja, by putting his hand to it, acknowledged the name so written to be his own signature

<sup>2</sup> I am not quite sure about the exact technical meaning of the terms *kṛiyā śuddha* and *bhukti śuddha* The 'marks,' referred to by the word *sa chāṇaka*, are perhaps the representations of the sun and moon and other objects, found on some copper plates

<sup>3</sup> i.e. the minister for peace and war

<sup>4</sup> According to Bal Gangadhar Sastri the first village granted (the name of which he reads *Sāntashmāndī* instead of *Kushmādydī*) must have been situated between the villages of "Munche," "Bapurde" and "Sowdole," which will be found in the lower right corner of No 40 and the lower left corner of No 26 of the *Indian Atlas*, south west of Khārēpātan. This may possibly be right, and in favour of it I may say that, supposing it to be correct, the *kshara nadi* of the text would be the river on which Kharēpātan is situated, but the name of the last-mentioned village is distinctly *Sachāndalakapittīha* in the original inscription, and not *Savāndala*

<sup>5</sup> See *Ep Ind Vol I* p 352

<sup>6</sup> From an impression, supplied to me by Dr Fleet

<sup>7</sup> Expressed by a symbol

<sup>8</sup> Metre Śārdūlavikṛīḍita *Ullālita* is used here like the more common *ullāsita*, compare, e.g., *hēl ōllāsita* in the *Sarvagadhārapaddhati*, verse 1087 Danda charana has the sense of the ordinary *charana-danda*

<sup>9</sup> Metre of verses 2 and 3 Sragdharā *Vamśa* is often used in similar verses in the double sense of 'bamboo' and 'lineage, race, family' The double sense of most of the epithets in verse 2 is clear enough, by the words *n=anta śīnaka* in Pīḍa 2 I understand the author to say (with perfect truth, but here somewhat inappropriately) that the Rāshtrakūta *vamśa* has come to an end, while the ordinary *vamśa*, the bamboo, is *ananta*, i.e. endless (or innumerable)

- 5 nda-kótyâ na cha para-pavan-âkampito n-ânta-hinah | n-âdhastin-nita mû' n  
prakriti-ia-  
6 ti-ghanô nô ranô datta-prishthah |<sup>1</sup> sô=pâr.vô-st-iba vainô Yadu-kula-tilakô  
Râshtrakûṭ-ôsva-  
7 rânâm || [2\*] Tatr=âsîd=Dantidurgah prabhur=api cha tatah Kṛishnarajah  
pitṛivya=tasmâd=Gôvi-  
8 ndarâjas=tam=anu Nirupamô samâj-Jagattumgadôvah ||(1) tat-patro  
môghavarshyô(rshô)<sup>2</sup> ripu-vana da-  
9 hanô ssy=âpy=ath=Âkâlavarshshô(rshô) napt-âja r-Indrarâjô r-ichiratar  
vapus=tat-sutô=môghava-  
10 rshya(rsha)h ||(11) [3\*] <sup>3</sup>Śringâra-rasa-nivâsô v-anta-ada-varavadihu amaba-  
vṛtatah | Harir=iva  
11 tasya kanîyân=bhrâtâ Gôvindarâjô=bhât || [4\*] <sup>4</sup>Pitṛivya tasya-ânta-ânta prapya-ja<sup>5</sup>

Second Plate, First Side

- 12 natâ-kalpavitapi Kṛitamto=râtinâm nayaguna-nidhir-Vvaddiga-rṇipah |  
praticchhandah  
13 sâkshât=kṛitayuga-nripânâm kali-yugo sad-âchârah santô munir-iva Jagattumga-  
tanayah || [5\*]  
14 Sam(sam)bhôh<sup>6</sup> Shadânana n=âtri-muner-iv=andâ Ratô jath  
Dasa(sa)rathasya Harîr=Jayantah | tasy-atmajas=  
15 pi <sup>7</sup>chaturamvu(bu)dhi-mekhalâyâ bhartâ bhavah amabhavad-bhavi  
Kṛishnarajah || [6\*] Sivam<sup>8</sup> bh[t\*]tvâ mandalâ  
16 yôga-dṛishtyâ yâtu tasmî(â)=Śaiva-sadma-avakasam | tasya bhratâ Khotik-  
âkhyas=tatô sbhût=prithvî bhartâ  
17 tyâga-dhâm-ôjita sri(sri)h || [7\*] <sup>9</sup>Kakkalas=tasya bh[r\*]atṛivyo bhvô bhartâ  
jana-priyah | âsit=prachandadhûm=ôva  
18 pratâpa-jita-satrahah || [8\*] Samarô tam vinirjitya Tailapô [s]bhun=mahipatih |  
Châluky-ânvaya-bhrâ-  
19 jishnur=arati-gaja-kêsari || [9\*] Tasy=âtmajah puram jishnur lhyatah  
Satyâsra(sra)yô=bhavat | [lsh]i-<sup>10</sup>  
20 t-âsarah satya-vṛttir=vikram-âika-ras ôrjitat || [10\*] Èvam pravarddhamâna-  
Châluky-ânvaya sri-Satyâsra-

<sup>1</sup> This sign of punctuation is superfluous

<sup>2</sup> The reading intended by the writer, here and at the commencement of line 10, apparently is °varshashô and °varshshô, and °varshshô is actually engraved in line 9. But according to Pāṇini, viii. 4, 19, a sibilant may be doubled after r only before a following consonant

<sup>3</sup> Metre Āryā

<sup>4</sup> Metre Sikkharin.

<sup>5</sup> Read *prapya-ja-*, this correction has perhaps been made already in the original

<sup>6</sup> Metre Vasantatilakā

<sup>7</sup> Originally *châtuv* was engraved

<sup>8</sup> Metre Sâlini. Compare the *Parasara smṛiti*, Calcutta edition, p. 626. *Deḍu imau purastau lōkâ suryamandalabhêdinau | pariserad yôgayuktâs cha ranô chabhimukhâ hatah ||*

<sup>9</sup> Metre of verses 8-21. *Ślōka* (Anushtubh). The word *prachanda dhâmâ* in line 17 I take to be an epithet or a name of the sun, compare *chandamâ* and similar words

<sup>10</sup> This *akshara*, which is partly effaced, looks rather like *kh* or *go* in the impression. In the following line, it is somewhat difficult to say whether the actual reading is *satya vṛttir* or *satva vṛttir*

- 21 yarāje Rattapātī<sup>1</sup>=anuśasatī || ◎ || Âsī(sī)d=Vidyādhara-ādhisō(śō)  
Garutmadatta-jivitah<sup>2</sup> [1\*]  
22 Jimūtakētōh sat-putrō namnā Jimūtavāhanah || [11\*] Tatah Silāra-vamśō=  
obut=Simhala-kshmābhri-  
23 tām varāh | prabhūta bhūta-saubhagya bhāgyavān=ūjjit-ōrjitah || [12\*] Nāmnā  
[Sa]naphullah<sup>3</sup> khyatah  
24 Kṛishnarāja-prasādavān | samudratīra-Sahy-ānta-dēśa samsādhanō=bhavat<sup>4</sup> || [13\*]  
Tat-putro dhumma

*Second Plate , Second Side*

- 25 ēv=abhun=namnā Dhammiyarah<sup>5</sup> parah | pratāpavān=mahādurgga-[Va]lpattana-  
krit=kriti || [14\*] Tasmād=A<sub>1</sub>-<sup>7</sup>  
26 yaparājō=bhūd=viyigishu-gun ānvitah | snataś=Chandrapur-āsanna-<sup>8</sup>nā[h]lēi-  
āmva(mbu)n=asa [ya]h<sup>9</sup> l(II). [15\*]  
27 Va(b<sub>1</sub>)bhuv=Āvasaras=tasmān=nīśā(sā)str ārtha-ta[t\*]tva-vit | ēka-mē(<sup>10</sup>nē)tra<sup>10</sup>  
pralagn-āri-kandaś=chanda-parīkramah || [16\*]  
28 Ādityavarmma putrō=bhūt=tējas=ādityavat=tatah | tasmād=Avasarō jātō jit-  
arir=ddharmavān=nripah || [17\*]  
29 Chemulya-Chandrapura-ja-[kshm]ābhrit sāhyyam=adād=yah<sup>11</sup> | tatō=bhavad=  
Indrarajas=<sup>12</sup>tyaga-bhog-atīsa-  
30 ndarah || [18\*] Tasmāt=prabhūta-bhāgyō=bhud=Bhimō Bhīm-ābha-vikramah |  
tējas Rāhuvad=grasta-Chandramandala  
31 n[ujvā]lāh || [19\*] Tatas=ch=Āvasarō rājā jātō=tīva vivēkavān | prājñah  
prajña-jan-āvasah

<sup>1</sup> *Rattapattī* is a Sanskritised form of the Dravidian *Irattapadi*, the designation of the empire of the Rashtrakutas and, later on, of the Western Chālukyas, see, e.g., *South Indian Inscriptions*, Vol I pp 63 and 96, and Vol. II pp 8 and 91—E II]—Compare with *Rattapattī=anuśasatī* the phrase *kāthādvahāsā* (or *kāthādvahāsā*?) *sati Rattā rajyē*, in line 20 of the grant of Aparājita, page 272 above

<sup>2</sup> *Garutmad datta jivitah*, similar to *sva fartra danat*, *ibid* line 22, or, perhaps, *Garutmad attajivitah*

<sup>3</sup> The sign of the first *akṣhara* of this name is quite clear in the original, and its right hand portion undoubtedly is like that of the ordinary sign for *sa*, but the lower part of it has a peculiar form and looks somewhat like the sign for *la* I believe that *sa* is intended, but that the engraver's tool slipped in forming the lower part of the letter, and gave it thus a somewhat strange appearance Bal Gangadhar Sastri read the name *Jhalaphulla*, and Dr Bhavadarkar, *Early History of the Dekkan*, p 93, note 2, would read it *Sanaphulla*

<sup>4</sup> The sign of *anusvara* in *samsādhanō* is joined on to the letter *j* of *torjitah* in the preceding line, and looks as if it formed part of it.

<sup>5</sup> Bal Gangadhar Sastri read *dharma yasaḥ parah*, and took the name of the chief to be Dharma

<sup>6</sup> The *akṣhara* in brackets might perhaps be read *pa* (instead of *va*), but *Valipattana* and *Valinagara* occur in another Silāra inscription, see above, p 294, note 6

<sup>7</sup> Bal Gangadhar Sastri read *tasmāt Dasyaparājō*, and in his translation the name given is 'Diyapa Rāja'

<sup>8</sup> Originally *-asanna* appears to have been engraved, but it has clearly been altered to *āsanna* In the second syllable of the following word *nāśikér* the *l* has a rather unusual form

<sup>9</sup> This *akṣhara* might also be read *paḥ*

<sup>10</sup> Originally *mē* was engraved, but it clearly appears to have been altered to *nē* The other *akṣharas*, up to the end of the line, are quite distinct in the original, and can only be read as given above, but the meaning of the compound, beginning with *ēka* and ending with *kāndaś*, I do not understand The passage probably should mean that Avasara, singly, was able to subdue a multitude of adversaries (*arī kanda*), but I do not know what to make of *ēka netra* and of *pralagna* which does not seem to be used elsewhere Bal Gangadhar Sastri read *chakrametra*, but has not translated the word

<sup>11</sup> Bal Gangadhar Sastri's text has *yutratya* Below, line 57, the word *Chemulya* is quite clear in the original

<sup>12</sup> The metre is incorrect here Between the *akṣharas* *yya* and *ma* another *akṣhara* seems to have been originally engraved, but it is quite effaced

<sup>13</sup> Originally *rajōstyaga-* was engraved, but the sign for *ō* has been struck out again

- 32 [sô]rah paramarûpavân || [20\*] <sup>1</sup>Ratta-nâm=âbhavat=tasmâd=râjâ punyavatâm  
varah | niti-jñô nîti-  
33 sâ(śâ)str-ârtha vri[ddha] sêvi jñt êndryah || [21\*] Paramabhattâraka-mahârâjâdhirâja-  
śrî Satyâśrayadê-  
34 v-ânuudyâta-mandalika-srî(śrî)-Rattarâjah sarvva=êva<sup>2</sup> sva-samva(ba)dhyamâna-  
paura-jânâpâda-pradhâ-  
35 nâmâtya-varggam=âhûy=âstu<sup>3</sup> vah samviditam yath=ântarjîna-jarâ-pûtan-âravdha(bdha)-  
grâsam yauva-  
36 nam niraya-patanam=iv=êshta-viyôga-dukkham vyâvi(dhî)-jarâ-marana-sâdhâranam  
cha  
37 śarîrakam <sup>4</sup>pavana chala-kamaladala-gata-jalalava-sadrisi dhan-âyushi

*Third Plate, First Side.*

- 38 matvâ dâna-phalañ=cha<sup>5</sup> vivêka-vu(bu)ddhyâ || uktam cha munibhih | <sup>6</sup>Agnêr=  
apatyam prathamam<sup>7</sup> su-  
39 varnam <sup>7</sup>dyaury=Vvaushnavî Sûrya-sutâś=cha gâvah | loka-trayam tēna  
bhavêd=vi(dhî) dattam yah kâmchanam  
40 gâm cha mahîñ=cha dadyât |(||) iti muni-vachanam=avadhârya pitrôr=uddêśn=  
âtmanas=cha śrēyasê Śa-  
41 kanripa-kâl-âtita-samvatsara-nava-sâtêshu<sup>8</sup> trimśad-adhikêshu pravarttamâna-  
Kilaka-samvatsa-<sup>9</sup>  
42 r-ântargata-Jyê(jyai)shtha-paurannamâsyâm śrîmad-Avvêśvaradêva-<sup>10</sup>  
pañchôpachâra-pûjâ-purassara-khanda sphu-<sup>11</sup>  
43 tita-samskâr âdy-artham sat-tapasvi-bhôjan-âchchhâdana-chchhâ[t\*]tra-vidvajjan-  
âbhyâgat-âdy-upayôg-âdy-ârtha-  
44 ñ=cha |<sup>12</sup> Kûshmândi-grâmas=tasy=âghattâ(tta)nânî<sup>13</sup> kathyattê(ntê) pûrvvatô  
Manigrâma-prapâ dakshinatô Vâparavata-  
45 grâma-mârgah paśchimatah Sachândalakapitttha-grâma-vâhalâ | uttaratah kshâra-  
nadi 4 tathâ 5-  
46 sanavira-grâmas=tasya pûrvvatô dhâra-vâhalâ | dakshinatah Kâraparnni-grâma-  
nadi | paśchimatah  
47 samudrah<sup>14</sup> uttaratô Gavahana-grâma-nadi | tathâ Vadadgula-grâmas=tasya  
pûrvvatô Bhôgadêva-parvva-  
48 ta-yamala-prastarô dakshinatô śkhadada-vâhalâ | paśchimatah Patassada-pâshânah  
uttaratah

<sup>1</sup> Bal Gangadhar Sastri read *Rahu*, here and below With *nîtiśtrârtha vridhâ-sêś* compare *ôgama-vridhâ sêś* in the *Raghuvamśa*, vi. 41

<sup>2</sup> Originally *sarvva=êva* (or perhaps *sarvva=êva*) was engraved.

<sup>3</sup> Between *ahûya* and *astu* one misses a verb like *sambôdhayati*.

<sup>4</sup> Originally *pavanam* was engraved

<sup>5</sup> As the text stands, the Accusative *dâna-phalam* must be made to depend on *matvâ*, but I should rather have expected the Genitive *dâna-phalasya*, dependent on *vivêka-buddhyâ*

<sup>6</sup> Metre Indravajra

<sup>7</sup> Read *dhâr=*

<sup>8</sup> Read *-samvatsara-*

<sup>9</sup> Read *-samvatsa-*

<sup>10</sup> Bal Gangadhar Sastri read *Argêśvaradêva*, but *Avvêśvara*<sup>9</sup> is quite clear in the original See above, p 293, note 4

<sup>11</sup> Possibly the intended reading may be *purassaram khanda*, and in that case the adverb ending with *-purassaram* ought to be taken to qualify the verb *samadât* (for *samadâm*) in line 56, below

<sup>12</sup> This sign of punctuation and all the others up to the end of the sentence in line 56 are superfluous

<sup>13</sup> The correction in this word seems to have been made already in the original.

<sup>14</sup> Here and in several places below the rules of *sandhi* have not been observed

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- 49 Stāmāna-grāma-sisavi-parvvatah || 4 || tathā Dévalakshmi-grāmē jiva-lōkah  
| 1 | Vyadgarulē chā-  
50 lāntarah 1 | Sayyāpalyām jūhakah 1 | tad=ētat=grāmatray-ādīkam  
chaturāghāta-vichchinnam sarvva-<sup>1</sup>  
51 rājakiyāy=ābhyantera-siddham=achātabhatapravēsa<sup>2</sup> pūrvvadatta-dēvadāya-  
vra(bra)hmadāya-varjjam śrī Matta-

*Third Plate , Second Side*

- 52 mayūr-ānvaya-Karkarōni-samtati-prasūta-vidvad-vra(bra)hmachary-<sup>3</sup> ā [ c h ] ā r y a -  
bhogyam=āchamdrākam pālanīyam | śīma-  
53 n-Mattamayūr-ānvay-āntargata-Karkarōni(ni)-santāna-gurukramāyāta-siddhāntata[t\*]tv-  
ārka-āpahrita-mōhā-  
54 ndhatamasānām tapōmahima-pradhvast-āsēshasangānam pravō(bō)dhapradīpa-prakāsita-  
svargāpavargamārgānam  
55 samādhiyaya-lavdha(bdha)-tribhuvanakīrtinām śrīmad-Ambhōjaśambhu-guru(rū)nām  
charanakamal-āntarlina-madhu-  
56 liddhyah śrīmad-Ātrīya-vidvad-gurubhyō vidyādāna-svarūpēna samadat<sup>4</sup> |  
tathā dvīpāntar-āyāta-vahi-  
57 trāt=svarnna-gadiyānam 1 Chēmūlya-Chand[r\*]apura-varjja-Kandalemūliy-āyāta-  
pravahanāt=svarnna-dharanam [I\*]  
58 dārikā-kutumvā(mbā)ni cha | tailika-kutumva(mba)m=ēkam 1 mālākāra-  
kutumvam(mbam) 1 kumbhakāra-kutumva(mbam) 1 raja-  
59 ka-kutumva(mbam) 1 [I\*] durg-abhyantarē cha jagatīpur-ārtha-bhūmim<sup>5</sup>  
tasyā āghattanāni kathyante pūrvvatō vasati-  
60 prākārō dāśhinato markkata-gopuram paśchimatah Śivata-mārga uttarato mārga-  
kūpah ||(I) durgād=va-  
61 his=cha pushpavāty-artham pūrvva-prasiddha-vadavā-bhuvam || ○ || Tad=idam  
dharmmam māmālinam=atmanīcār=bhā-  
62 vibhir=narēndrar=anupālanīyam<sup>6</sup>=uktañ=cha munibhih | 7Yān=iha dattāni purā  
narēndrar=dānāni  
63 dharm-ārtha-yasa(śa)s-kārāni | nirmālya-vānta-pratimāni tāni ko nāma sādhu-  
punar=ādādita ||(II) Va(ba)-<sup>8</sup>  
64 hubhir=vvasudhā bhuktā rājabhih Sagar-ādibhih ||(I) yasya yasya yadā bhūmis=  
tasya tasya ta-  
65 dā phalam ||(II) Sadyō<sup>9</sup> dāna[m] nīrāyāsam sāyāsam dirgha-pālanam | ata  
ēva=rshayah

*Fourth Plate*

- 66 prāhur=dānāch=chhrēyō=nupālanam ||(II) Da[t\*]tvā<sup>2</sup> bhūmim bhāvinah  
pārthivēndrān=bhūyō bhūyo yā-  
67 chatē Rāmabhadrah | sāmānyō=yam dharmma-sētur=nripānām kālē kālē pālanīyō  
bhavadbhih ||(II)

<sup>1</sup> *Sarvarājakiyay=ābhyantera siddham* I have not met with anywhere else. Instead of the first word I should have expected *sarvarājakiyānam=achātaprakāshēpanīyam* or some similar phrase.

<sup>2</sup> Read *pravēsam* or *pravasyam*

<sup>3</sup> Originally *trāhmachārya* was engraved.

<sup>4</sup> Read *samadam*

<sup>5</sup> One would have expected here *-artham bhūmim*.

<sup>6</sup> Read *nyam* 1 u<sup>o</sup>

<sup>7</sup> Metre *Indravajrā*

<sup>8</sup> Metre *Ślōka* (Anushtubh), and of the next verse

<sup>9</sup> Metre *Śāhū*

- 68 Yas=tv=êvam=abhyarthitô=pi kalikûla-mushita-manaskah purâtana-dharmmadâya-luptim  
karishyati  
69 sa êva niraya[m] phalam=anubhavishyati | uktam cha [\*] <sup>1</sup>Sva-dattâm  
para-dattâm=vâ<sup>2</sup> yô harêta vasumdhā(ndha)râ-  
70 m | <sup>3</sup>shashtir=varsha-sahasrâni vissthâyâm sa krimur=bhavêt |(II) <sup>3</sup>Shashtir=  
varsha-sahasrâni svarggê tishtha-  
71 ti bhûmi-dah | âchchhêtâ ch=ânumantâ cha tâny=êva narakam vrajêt |(II) iti  
muni-vachanâny=avadhâ-  
72 rya samast-âgâmi-nripatibhih pâlana-dharmma-phala-lôbha êva karaniyah | na  
puna-  
73 s=tal-lôpa-kalanka-paraur=bhavitavyam |(II) Yathâ ch=aitad=êvam<sup>4</sup> śrî-Rattarâjah  
sva-hastê sva-hasta-  
74 m=ârôpayati sva-hastô=yam mama śrî-Rattarâjasya |(II) <sup>5</sup>Mudrâ-śuddham kriyâ-  
śuddham bhukti-  
75 śuddham sa-chihnakam | râjasvahasta-śuddham tu śuddhim=âyatî śâsanam || ©  
76 Śivam=astu || Sâmdhivigrahika-śrî-Dêvapâla-sutêna Lôkapârya-nâmnâ likhita-  
77 m=idam ||

#### No. 41 — VERAVAL IMAGE INSCRIPTION,

VALABHI-SAMVAT 927

By F KIELHORN, PH D., LL D, C I E, GÖTTINGEN

This inscription, which was discovered by the late Dr Bhagvanlal Indraji, is on the pedestal of an old image, built into a wall of the modern temple of the goddess Harsatadêvi, at Vêrâwal, the ancient Sômanâthadêvapattana, in Kâthiâwâd<sup>6</sup>. It has been already published in *Archæological Survey of Western India*, No 11 (*List of Antiquarian Remains, Bombay Presidency*), p 185. I now re-edit it from an un-inked paper estampage, kindly procured by Mr Haridas Viharidas, Diwân of Junâgadh, which has been placed at my disposal by Dr. Fleet<sup>7</sup>.

The inscription contains five lines of writing which covers a space of exactly 1' broad by 2½" high, and is well preserved throughout. The size of the letters is about ⅔". The characters are the kind of Nagari which we find in the Jaina palm-leaf MSS. of the 12th and 13th centuries. The language is Sanskrit, rendered incorrect by the influence of Prâkrit, which shows itself in the spelling of names, in the absence of the proper case-terminations, and in the employment of the form *lârâpitâ*, for *kârîtâ*, in line 5, and the whole text is in prose.

The object of the inscription is, to record that, on a date which will be given below, the *srêshthim* Mûlajôga, a member of the Gallaka<sup>8</sup> caste (or clan), and his wife, the *srêshthini* Môdhi, their son, the seller of perfumes Jôjâ, and his wife Shôvada, and their sons Jayatâ.

<sup>1</sup> Metre. Ślôka (Anushtubh), and of the next verse

<sup>2</sup> Read *dattam vâ*

<sup>3</sup> Read *shashtim*

<sup>4</sup> After this, one would have expected the word *tatâd*, compare the grant of Aparâjita, above, p 275, text line 83

<sup>5</sup> Metre. Ślôka (Anushtubh)

<sup>6</sup> See Dr Fleet's *Gupta Inscriptions*, Introduction, p 91, *Ind Ant* Vol XI p 241, and the *Bombay Gazetteer*, Vol VIII p 686

<sup>7</sup> The photo lithograph opposite page 306 is from Dr Bhagvanlal Indraji's cloth rubbing — [Regarding the painted inscription of the Maharaja Bhimasêna, which is reproduced on the same Plate, see Sir A Cunningham's *Reports*, Vol XVI p 119 f and Plate xxx — E H]

<sup>8</sup> [Compare the Kanarese and Telugu *golla*, 'a cowherd' — E H]

Jasādēva and Jasapāla, and other (members of the family),<sup>1</sup> at Dēvapattana (i.e. Śōmanātha-dēvapattana), caused to be made for purposes of worship an image of the holy Gōvardhana—the image below which the inscription is engraved—for their and their ancestors' spiritual welfare, and that this image was carved by the artizan Rāghava, the son of the artizan Vimjhadēva

The only point of general interest in this inscription is the date in line 1,—śrīmad-Valabhi-sa[m]vat 927 varshē Phālguna-śudī 2 Sômē—i.e. 'on Monday, the 2nd of the bright half of Phālguna, in the year 927 of the era of the famous Valabhi' This date has been already fully discussed by Dr Fleet, in his *Gupta Inscriptions*, Introduction, pp 90-93. The reading of it, which was adopted by Dr Fleet, is now by the paper estampage proved to be the true reading, and, with this reading, the European equivalent of the date undoubtedly is, as Dr Fleet gave it, Monday, the 19th February, A.D. 1246. The only difficulty presented by this equivalent is, that Monday the 19th February, A.D. 1246, falls in Śaka-Samvat 1167 expired (=Vikrama-Samvat 1302 expired), and that thus there is here a difference of only 240 years between the Valabhi year (927) and the corresponding expired Śaka year (1167), while in the case of some other Gupta[-Valabhi] dates this difference amounts to 241 years. To explain this discrepancy, it might be said that the years of those other Gupta[-Valabhi] dates are expired years, and that the writer of this date, exceptionally, quoted a current year, and such an explanation would no doubt accord well with the practice of other eras. Yet, in the present instance, I would rather suggest a different explanation. I find it some what difficult to believe that in the 13th century A.D. the people of Kāthiāwād should have possessed a true knowledge of the exact epoch of the original Gupta era. The era then in common use among them was the Vikrama era, and what men knew or believed was, that Valabhi had been destroyed 375 years after the commencement of the Vikrama era, and that an era had once been in use which dated from that event. Now the meaning of the traditional verse<sup>2</sup> about the destruction of Valabhi having taken place 375 years after Vikrama can in my opinion only have been this, that, to convert a Vikrama year into the corresponding Valabhi year, it was necessary to deduct 375 from the Vikrama year. This I believe to have actually been done in the date of the Vērāwal stone inscription of Arjunadēva,<sup>3</sup> where the Valabhi year 915 is quoted by the side of the Vikrama year 1320, and thus I believe to have been done also in the present date. In other words, I believe that the year of this date is really Vikrama-Samvat 1302 expired (and must be treated as such for the purpose of calculation), and that the writer, desirous of quoting the obsolete era, attained his purpose by putting down in the date the year Valabhi-Samvat 1302—375=927.<sup>4</sup>

#### TEXT<sup>5</sup>

1 Om<sup>6</sup> || Śrīmad-Valabhi-sa[m]vat 927 varshē Phālguna-śudī 2 Sômē<sup>7</sup> ||  
Ady=īha sri Dēvapattane

<sup>1</sup> Or the meaning may be, that the image was caused to be made by the *śrēṣṭhīnī* Mōdhi, the wife of Mālayōga, by Shēvada, the wife of Jōjā, a son of the former, and by the sons of Jōjā and Shēvada, and other (members of the family)

<sup>2</sup> See Professor Peterson's *Third Report*, p. 1, and App. p. 285, v. 102, also Mērutunga's *Prabandha chintāmani*, p. 279 —

*Parasayari tdsam tinnī saydīm aiklamēdāna i  
Vikkama kalau taō Valabhi bhāngō samuppannō ||*

<sup>3</sup> See *Ind. Ant.* Vol. XIX p. 180, No. 129

<sup>4</sup> I should perhaps state here that the above remarks, which I see no reason to modify, were written and sent to Bombay to be printed in June 1890, before the publication of Dr Fleet's valuable paper on the Gupta-Valabhi era in *Ind. Ant.* Vol. XX p. 376 ff. For all practical purposes my views entirely agree with those of Dr Fleet

<sup>5</sup> From a paper estampage, supplied to me by Dr Fleet

<sup>6</sup> Expressed by a symbol

<sup>7</sup> Originally *Saumē* was engraved, the vowel *au* being written by one line before, one line after, and one line above the sign for *s*, but the superscript line, which turns *ō* into *au*, has clearly been struck out

- 2 sakala rājavalī-pūrvam<sup>1</sup> Gallakajātiya-śrēṣṭhu-Mārajōga bhāryā śrē<sup>2</sup>-Mōdhi<sup>3</sup> tathā  
su-  
3 ta-gamdhika-Jōjā bhāryā Shōvada tathā putra-Jayatā-dvitiyaputra-Jasadōva-  
tritiyaputra-  
4 Jasapāla prabhritaya<sup>4</sup> śrī-Gōvarddhana-mūrtti<sup>5</sup> namaskaranār[tt]ha]m sva-śrēyaso  
pūrvajānām śrēyō-  
5 bhivriddhayō sva bhaktyā kārāpitā || Sūtra<sup>6</sup>-Vīnjhadōva-putra-sūtra<sup>6</sup>-Raghavēna(ṇa)  
ghatitā || chha [||]

No 42 — SITABALDI INSCRIPTION OF THE TIME OF VIKRAMADITYA VI ,

SAKA-SAMVAT 1008

By F. KIELHORN, PH D, LL D, C I E , GOTTINGEN

This inscription is on an elaborately sculptured pillar which was found by the late General Sir A. Cunningham at Sitābaldī, near Nāgpur, in the Central Provinces, and is now in the Government Museum at Nāgpur<sup>7</sup>. To judge from the photograph before me, the sculptured part of the pillar measures about 5' high by 2½' broad, of which the inscription occupies the middle portion. Above the inscription is a row of small figures, and above these are, in the centre a *linga*, and on the two sides of it representations of the gods Brahman and Vishnu, below the inscription are some cows and calves, and below these there is again a row of small figures, apparently fighting. I edit the inscription from an estampage, supplied to me some years ago by Dr Fleet.

The inscription contains 11 lines of writing which covers a space of about 2' broad by 11' high, and is fairly well preserved. The size of the letters is about 1" in the upper lines, and rather less than ¾" in the lower ones. The characters are Nāgarī. The language is very incorrect Sanskrit, and the whole is in prose. In respect of orthography, it will be sufficient to note that the consonant *b*, with perhaps one exception,<sup>8</sup> is expressed by the sign for *v*, and that the dental sibilant is generally employed for the palatal, and the palatal once for the dental (in *sahasrāvāhu*, l 6). As regards grammar and lexicography, attention may especially be drawn to the Prākṛit termination<sup>9</sup> *u* in *saku*, l 1, *dāsu*, l 8, *tatparu* and *dhavalu*, l 9, and *dvādasu*, l 10, to the employment of the words *chaḍaka*, l 5, and *panatī*, 'a great-grandson,' and *nīti*, 'a grandson,' l 8, which must have been taken from the author's vernacular, and to the peculiar construction of the numerals in line 10.

Opening with the words 'ōm, may it be well,' and a date which will be considered below, the inscription (in lines 2-4) refers itself to the reign of victory of 'the refuge of the universe, the favourite of Fortune and of the Earth,' the *Mahārājādhirāja Paramēśvara Paramabhāṣṭūraka*, the glorious Tribhuvanamalladēva, the frontal ornament of the family of Satyāśraya and

<sup>1</sup> With this phrase, for the employment of which there was no reason here, compare *rājavalī-pūrvam* in *Ind. Ant.* Vol VI p 191, line 1 of the inscription.

<sup>2</sup> i.e. *śrēṣṭhīnt*.

<sup>3</sup> The superscript line of *ś* is very faint in the estampage.

<sup>4</sup> i.e. *-prabhritaya*, for *-prabhritibhih*.

<sup>5</sup> Read *-mūrttiḥ*.

<sup>6</sup> i.e. *sutradhāra*.

<sup>7</sup> See *Archaeol. Survey of India*, Vol VII p 142, and the *Gazetteer of the Central Provinces*, p 341.

<sup>8</sup> In the name *Bōpapa* in line 8, if my reading of it is correct.

<sup>9</sup> Compare *Ind. Ant.* Vol XVI p.207.

ornament of the Chālukyas, i.e. the king Vikramāditya VI of the Western Chālukya dynasty<sup>1</sup> It then mentions (in lines 4-7), as a dependent of the king, the *Mahāsāmanta*<sup>2</sup> Dhādibha[m]daka, also called the *Rānaka* Dhādideva, who had emigrated from Latalaura, was born in the Maharāshtrakūta lineage, and was distinguished by such titles as 'the scatterer of hostile armies, in war a Sahasrabāhu,<sup>3</sup> a uterine brother of others' wives, the wrestler of all wrestlers, he who obtained favour by a boon of (the goddess) Chamundā' And in lines 7-10 the inscription records that a dependent of this Dhādideva, the *Dandanāyaka*<sup>4</sup> Vāsudēva, a son of the *bhatta* Padmanabha, grandson of the *bhatta* [Bō]papai and great-grandson of the *bhatta* Vithapai, who belonged to the Kanva *sākhā* and Vatsa *gōtra* and had five *pravaras*, and who also had emigrated from Latalaura, 'a slave to cows and Brahmanas' and ardent worshipper of the god Vishnu,<sup>5</sup> who had obtained favour by a boon of (the god) Narasimha (Vishnu), gave 12 *niartanas* of land, which had been purchased by him, for the grazing of cattle, also 7 *niartanas* for daily food given to cattle, and 5 *niartanas* for *vāhaka* (?),<sup>6</sup> apparently to a temple at which the inscription was put up The concluding line 11 states that, whosoever appropriates the land so given, robs the gods Brahman, Vishnu and Mahēśvara (Śiva), and that, who steals the cows from it, falls into hell.

The inscription is dated, in lines 1-2, in Śaka-Samvat 1008, on Friday, the third lunar day of the bright half of Vaiśākha of the year Prabhava By the southern luni-solar system the year Prabhava would be Śaka-Samvat 1009, not 1008, expired, but the date does not work out satisfactorily for either year, nor for the four surrounding years For the third *tithi* of the bright half of Vaiśākha ended,—

in Śaka-Samvat 1006 expired, on Thursday, 11th April, A D 1084,
„ „ „ 1007 expired, on Monday, 31st March, A D 1085,
„ „ „ 1008 expired, on Sunday, 19th April, A D 1086,
„ „ „ 1009 expired, on Thursday, <sup>7</sup> 8th April, A D, 1087,
„ „ „ 1010 expired, on Tuesday, 28th March, A D 1088, and Wednesday, 26th April, A D 1088,
„ „ „ 1011 expired, on Monday, 16th April, A D 1089

In my opinion, the day intended by the date is really Thursday, the 8th April, A D 1087, and the writer made a mistake in regard to the week-day

The place Latalaura, which is twice mentioned in this inscription, I am unable to identify

#### TEXT<sup>8</sup>

- 1 Om<sup>9</sup> svasti [||\*] <sup>10</sup>Sakanripa-kāl-ātita<sup>11</sup>-samvatsar-āmtarggata-dasaśata ya[tra] ashtatyadhikē<sup>12</sup> Saku 1008 Prabhava-sam-  
2 vatsarē Vaiśākha-su[dha]-tritiyā-Sukradinē<sup>13</sup> ady-ēha samastabhuvanāśraya-Śri-Prithvī-vallabha-ma-

<sup>1</sup> See Dr Fleet's *Kansera Dynasties*, p. 48, and Dr Bhandarkar's *Early History of the Deccan* p 61

<sup>2</sup> i.e. 'the great feudatory'

<sup>3</sup> i.e. Arjuna.

<sup>4</sup> i.e. 'one who applies the rod,' a head police officer, etc

<sup>5</sup> The exact sense of the word *abhayadrāda*[sō]dhavalu of the text is not apparent

<sup>6</sup> About the meaning of the word *vāhaka* also I am doubtful, perhaps it denotes here the drivers or attendants of the cattle

<sup>7</sup> On this day the third *tithi* of the bright half ended 16 h 9 m after mean sunrise

<sup>8</sup> From an impression, supplied to me by Dr Fleet.

<sup>9</sup> Expressed by a symbol.

<sup>10</sup> The date would have been correctly expressed thus *Śakanripa-kāl-ātita samvatsara-katēshu dasasv=asht-ādāhikēshu yatr=ānakatō=pi Śakē 1008 Prabhava samvatsar āmtarggata Vaiśākha suddha tritiyā-Sukradinē*

<sup>11</sup> The *aksharas* *lā* and *to*, having been originally omitted, are engraved above the line

<sup>12</sup> This may possibly have been altered to *ashtādāhikē*

<sup>13</sup> Here and in other places below, which it is unnecessary to point out separately, the rules of *samdhā* have not been observed

- 3 hārājādhirāja-paramēśva(śva)ra-paramabhatṭaraka-Satyāśrayakulatilaka-Chālukyaśbhara-  
na-srī-
- 4 ma[t]-Tri(tri)bhuvaṇamalladēva-mahī-pravaraddhamana-kalyāṇavijyārjya<sup>1</sup> ||  
tatpādapadm-ōpajīvi La[ta]-
- 5 laura-vinirggata<sup>2</sup> Mahārāshtrakūṭṭ(ṭ)-ānvaya-prasūta<sup>3</sup> mahasāmantaḥ  
Dhādibha[m?]dakāḥ ariva(ba)lachuda[kn]<sup>3</sup>-samgrāmaS-  
6 ha[śra(sra)]vā(bā)hu-paranārisahō[da]ra [sa\*]manta[ina]llamallu-Chāmuṇḍā-aralav d h a -  
(bdha)prasāda-nām<sup>4</sup>-ādi-samastarājā, all sama-
- 7 lamkrita śrī-Dhādīadēva-rāṇaham<sup>5</sup> || tatpādapadm-ōpajīvi<sup>6</sup> Latalaura-  
vinirggataḥ<sup>7</sup> Kāṇva-sākhāyām<sup>8</sup> Vachchha(tsa)gōtrīya[h?]  
8 pamchaprarav[ī]ya<sup>9</sup> bhatta-Viṭhapar-panatī<sup>10</sup> bhatta-[Bo]pāpai<sup>11</sup>-nīti bhatta-Padmasābha-  
putra<sup>12</sup> gō-vrā(bṛā)hmana-dāsu<sup>13</sup> Viṣṇu-pādapaṇkaj-ā-  
9 rādhana-tatpara ubhayadvāda[śo]dhavalu<sup>14</sup> <sup>15</sup>Nārasiṅghavaralādhā(bdha)prasāda-  
damdanāyaka-śrī-Vāsudevēna gō-prachārasy-ārthē suva-  
10 rṇēna grīhita-bhūmi-nivarttana-dvādaśu<sup>16</sup> amkē 12 tathā gavahnikā-nivartta[na\*]-  
sapta 7 [vā]haka-nivarttana-pamecha 5 ētādīya-bhūman<sup>17</sup> pra-  
11 [tāpāda]nīyā [i\*] ētādīya-bhūmō<sup>18</sup> [ja]h lōpayamti tīna Vra(bṛa)hma-Viṣṇu-  
Mahēśva(śva)ram lōpayamti [i\*] ēvaṁ ja gaṇ lōpayati sa kumbhīpāka  
patati [i\*]

No 43 — TIDGUNDI PLATES OF THE TIME OF VIKRAMADITYA VI ,

[CHALUKYA-]VIKRAMA-SAMVAT 7

By F. KIELHORN, PH.D., LL.D., O.I.E., GOTTINGEN.

These plates were found, about thirty-five years ago, at the village of Tidgundi, about twelve miles north of the city of Bijāpur, in the Bijāpur tālukā of the Bijāpur district of the

<sup>1</sup> Originally °rājyāḥ appears to have been engraved. The following sign of punctuation is superfluous.

<sup>2</sup> Read -vinirggatō and -prasūtō

<sup>3</sup> This word *chadaka* is not Sanskrit, it probably is connected with the root *chat*, 'to break,' and apparently the whole *viruda* is equivalent to *aribalanishūdāna*. Compare also the Marāṭhī *chadaka*, 'a slap, a stroke.'

<sup>4</sup> *Nāman* is quite superfluous here, its sense is contained in the following *samastarājā*.

<sup>5</sup> Read -rānakāḥ, but the words in the whole phrase, beginning with *tatpādapad* + *ōpajīvi* in line 1, should really have been put in the Locative. The following sign of punctuation is again superfluous.

<sup>6</sup> This word and the following words in the Nominative case, qualifying as they do *Vāsudevēna* in Line 9, should have been put in the Instrumental.

<sup>7</sup> This sign of *visarga* was originally omitted.

<sup>8</sup> Read *śakhayām*, or perhaps rather -*śakhīyā*.

<sup>9</sup> Read °rīyō

<sup>10</sup> *Panati* and *nīti* in the following compound are clearly closely related to and synonymous with the Marāṭhī *panatī*, 'great grandson,' and *nātī*, 'grandson,' the Sanskrit words would be *pranaptī* and *napī*.

<sup>11</sup> The first *akṣhara* of this name might also be read *vrō* or, perhaps, *glō*, the last *akṣhara* was originally *pau*, but has been altered to *pa*.

<sup>12</sup> Read -putrō

<sup>13</sup> On the termination *u* of this and of some of the following words see my remarks on page 304 above.

<sup>14</sup> The *akṣhara* in brackets may possibly be *śyō*. I do not understand the exact meaning of this compound, perhaps it has reference to religious observances on the 12th day (*dvadāśī*) of the two halves of the month.

<sup>15</sup> Read *Nārasiṅha*.

<sup>16</sup> Intended for *grīhita*, *bhūmi*, *nivarttanāni*, *dvādaśa*. On the construction of the numerals here and below compare *Ind. Ant.* Vol. XVI p. 207.

<sup>17</sup> Probably intended for *ētā bhūmayah prapīdītaḥ*.

<sup>18</sup> Read *ētā bhūmīr=śyō lōpayamti* *tā Brahma-Viṣṇu Mahēśvarāṇi=lōpayamti* | *ēvaṁ yō gaṇ lōpayati sa kumbhīpākō patati* ||







Bombay Presidency, and they were recently in the possession of the late Mr Sh. P Pandit, who has published a translation of the inscription which they contain, with a lithograph of the text, in the *Indian Antiquary*, Vol I p 80ff I edit the inscription from two excellent impressions, supplied to me by Dr Fleet

These are three copper-plates, the second of which is engraved on both sides, while the others are so on one side only Each plate measures about  $12\frac{1}{2}$ " broad by 9" high The edges of the plates are fashioned thicker, so as to serve as rims to protect the writing, and the writing in consequence is in a perfect state of preservation throughout The plates are strung on a ring, which had not been cut when this record came into Dr Fleet's hands This ring is about  $4\frac{1}{2}$ " in diameter and  $\frac{5}{8}$ " thick, and holds a circular seal, about  $2\frac{1}{2}$ " in diameter The seal contains, in relief on a countersunk surface, in the centre a lion or tiger, standing to the proper right, with the head turned to the front, above it, in the middle the moon, on the left the sun, and on the right an open right hand, held up with the palm to the front, beneath the lion or tiger, from the right to the left, a straight sword or dagger, a palm-tree (?), a cobra, standing on the tip of its tail, with the hood expanded, and a *svastika*, the short turn-backs of which are going the wrong way The weight of the three plates is  $554\frac{1}{2}$  tolas, and that of the ring and seal  $106\frac{1}{2}$  tolas, total, 661 tolas — The size of the letters is between  $\frac{1}{16}$ " and  $\frac{9}{16}$ " The characters are Nāgarī, they include the sign of the *upadhmanīya*, in the word *vāhpa*, in line 28 The language is Sanskrit, but the *brūdas* in lines 32 to 39 have the terminations of the Kanarese nominative case (*anu*, *am* or *a*),<sup>1</sup> and the text contains, in addition to some Kanarese proper names, five words which are Kanarese, *adata*, l. 34, *banṭa*, l. 36, *bēntekāra*, l. 35, and *manneya* and *sāmya*, l. 42 The inscription opens with three verses glorifying, or invoking the blessing of, the gods Viṣṇu and Śiva, and ends with one of the ordinary imprecatory verses, and it also contains two verses in lines 24-32 and one verse in lines 40-42, the rest is in prose As regards orthography, *ri* is generally<sup>2</sup> employed instead of the vowel *ri*, and *b* is always denoted by the sign for *v*, the dental sibilant is often used instead of the palatal, and the palatal twice instead of the dental (in *sahasra*, l. 16, and *śva-dattām*, l. 48), and the word *ēsha* is written *yēsha* in line 25 (and was so written originally also in line 26), and *tāmra*—*tāmvra* in line 48 As regards the inscription in general, it may be noted that the main part of it, from line 8 to line 44, consists really of a single sentence, but that this sentence is broken up by the insertion of descriptions of the two personages chiefly concerned, which, rather oddly, are worded just as an independent document or order of either would be expected to commence

The inscription refers itself to the reign of the Western Chālukya Tribhuvanamalladēva<sup>3</sup> (Vikramāditya VI), and records that, on a date which will be given below, a dependent of Tribhuvanamalla, the *Mahāmandalēśvara* king (*mahīpati*) Muñja—a son of Sindarāja, who was the eldest son of Bhīma, the governor of the Pratyandaka-Fourthousand, of the Sinda *raṁsa*—sold the *Vāyvaḍa* group of twelve villages, with the exception of the village of Takkalikā, to another dependent of Tribhuvanamalla, the *Mahāsāmanta* Kannasāmanta. Of both the vendor and the purchaser a large number of *brūdas* are enumerated in the text, here it will suffice to draw attention to the titles of Muñja, a few of which may hereafter perhaps turn out to be of some historical importance

The date on which the above sale is stated to have taken place, is 'Sunday, the first of the bright half of Kārttika, when six years of the glorious Vikrama time had elapsed, in the seventh current year, the year Dundubhi.' The era here employed is more commonly described

<sup>1</sup> [*Rēvanadēvan*=*ankakāra* in line 36 contains the Kanarese genitive *°dēvana*, on *ankakāra*, 'a champion,' see Dr Fleet's *Kanarese Dynasties*, p 41, *Ind Ant* Vol XV p 276 f, and von Böhtlingk's *Abridged Dictionary*, s. v. *चक्रकार* *Banṭara* in the same line is the gen plur of *banṭa*—E H]

<sup>2</sup> Originally the vowel *ri* was throughout written by the syllable *ri*, but the mistake has been corrected perhaps three times

<sup>3</sup> See page 305 above, note 1

by the phrase *Chālukya-Vikrama-varsha*, and the seventh year of it, the year Dundubhi, should correspond to Śaka-Samvat 100½ expired<sup>1</sup>. But the date does not work out satisfactorily either for this year or for the years immediately preceding and following it, for the first *tithi* of the bright half of Kārttika ended, in Śaka-Samvat 1003 expired on Wednesday, the 6th October, A D 1081, and in Śaka-Samvat 100½ expired on Tuesday, the 25th October, A D 1082, and in Śaka-Samvat 1005 expired it commenced 0 h 9 m before mean sunrise of Saturday, the 14th October, A D 1083, and ended 2 h 29 m before the end of the same day.

Of the localities mentioned, Takkalikā, one of the group of the Vāyavada-Twelve, may perhaps be the village of 'Takulkee,' about twelve miles north-west of the city of Bijapur and fourteen miles south-west of Tidgundi Pratyandaka, after which the Pratyandaka-Fourthousand district was named, and the city of Bhōgāvati,<sup>2</sup> from which Muñja took one of his *birudas*, I am unable to identify.

TEXT<sup>3</sup>

## First Plate

- 1 'Jayaty=āviśhkrī(śhkrī)tam Vishnor=vvārahām kshobhit-ārnnavām [i\*] dakshir-o-  
 2 nnata-damshtr āgra-vīśrāmta-bhuvanām vapuh || 'Vapur dalana-sambhramā-  
 3 t=svanakha-ramdhra-nashtē ripau kva jāti iti viśmayat=prahī-  
 4 ta-lōchanas=sarvātah<sup>4</sup> [i\*] vri(vri)th=ēti kara-dhūnanō nipatitam pu-  
 5 rō<sup>5</sup> rēpuvan=nirikshya<sup>6</sup> bhuvī Danavām jayati jata-h so  
 6 Hamh || 'Pāmda-pamkaja-samlina-madbup-āh-samam ga-  
 7 lam [i\*] jō vi(bi)bhartti vidhīyat=te nā kapali sa mangalam ||  
 8 Svasti [i\*] Samastabhuvanāraya- Śrī-Pri(pri)thvi-vallabha- maha-  
 9 rājādhirāja- paramēśva(śva)ra- paramabhattacharaka- Satyā-  
 10 śrayakulatilaka- Chālukyābhārana- śrī Tribhuvanama-  
 11 lladēvasya<sup>10</sup> vijaya-rājyō śrī-Kalyānapure va(ba)hu-divasa-

## Second Plate, First Side

- 12 sthira-nivāsini pri(pri)thvi[m] pālayati sati śrī-Viku(kra)makāla-  
 13 samvatsarēshu shatsu<sup>11</sup> atitēshu saptamē Dundubhi-samvatsarē prava-  
 14 rttamānē tasya Kā[r\*]ttika-su(su)ddha-pratipad-Ādivārē [ii\*] Tatpādapa-  
 15 dm-ōpajivinō Mumja-mahīpater=anvayah [i\*] Pratyandaka-chatuhsa-  
 16 haśra(sra)dēs(s)-ādhipatih Simda-vamsa(śa)-prabhavah<sup>12</sup> ranāmganāshv=iga-  
 17 nita-bhīr=Bhimō nāma tad-agrasutah prakhyāta-hirti  
 18 ranāmgan-ārjūt-ōrjita-jayaśrī-vallabhah Simdara-  
 19 jō nāma tat-sutasya Mu[m]ja-mahīpatēh prasa(śa)sti-sta[m]bhah || Sva-  
 20 sti [i\*] Samadhyatapamchamahāśavda(bda)- mahāmandalesva(śva)ram<sup>13</sup> Bhōga-  
 21 vatipura-paramēśva(śva)ra- Phanimdra-vamśōdbhava- Nāga-kulatilaka-

<sup>1</sup> See *Ind Ant* Vol. XXII p 109 ff

<sup>2</sup> Compare *ibid* Vol VIII p 6, Dr Fleet's *Kanarese Dynasties*, p 97, above, p 231, and below, p 316

<sup>3</sup> From impressions supplied by Dr Fleet.

<sup>4</sup> Metre Pīthvī.

<sup>5</sup> Metre Ślōka (Anushtubh)

<sup>6</sup> Originally = *sārkeutah* was engraved

<sup>7</sup> Originally *purau* was engraved, but the superscript line which turns *ō* into *au* has been struck out. Over the *va* of the following word there is a sign of *anusvara* which has been struck out.

<sup>8</sup> This *akshara*, *kshya*, looks rather like *cāchāya* in the original

<sup>9</sup> Metre Ślōka (Anushtubh)

<sup>10</sup> In accordance with what follows, we should have expected here *ōdēś*, without *vijaya-rājyō*

<sup>11</sup> Read *shatsu*

<sup>12</sup> Read *bhavo* In the following word the sign of *anusvara* is engraved above *ga*, not above *na*

<sup>13</sup> Read *svara*

- 22 *Simda-kulakamalamârttanda-* *Gunuka-vadavânala-* *mamdalika*<sup>1</sup>  
 23 *jagathâpa*<sup>2</sup> *nâmâvali samalamkri(kri)ta*<sup>3</sup> *mahâmandalêśvara-* *śrî-Mumja-*  
 24 *râjadêvasy=âśirvachanam=idam* || *Pûrvvam*<sup>4</sup> *yo va(ba)lirâja-vam(bam)dhana-*  
*viahau dainyam ma-*

*Second Plate, Second Side*

- 25 *nô mâ grahin=n=âyam Vâmana yêsha*<sup>5</sup> *Mumja-nripatir=*<sup>6</sup>*bhûpâla-*  
*chri(chû)dâmanih* [*l\**]  
 26 *n=âpy=amgîkri(kri)ta*<sup>7</sup>*l-kôla êsha*<sup>8</sup> *jagatah pâtê chiram śatrubhih sô=*  
 27 *yam râjita-râja-râju-vijayi jîyân=mahî-vallabhah* || *Chitram Mu*[*m\**].  
 28 *ja-mahipatê tava ripu-svâmtê su-taptê=nisam tad-vâhp-âm-*  
 29 *vu(bu)dhi-bhî-karê vicharîtum lolâ cha*<sup>9</sup> *kîrty-anganâ* [*l\**] *â jñâtam*  
 30 *tvayi vidyatê śikhî-visha-stambh âdi-vidyâ-va(ba)lam tê-*  
 31 *n=êyam* <sup>10</sup>*Hima-sêtu vartu-ripu-samghât-âśu-samchâri-*  
 32 *nî || tēna cha sva-mamdala-madhyê* || *Svasti* [*l\**] *śrî*[*h* [*l\**]] *Samadhiga*  
 33 *tapamchamahâśavda(bda) mahâśâmantam vîralakshmîkâmtam parava(ba)-*  
 34 *lakri(kri)tâmta*<sup>11</sup> <sup>12</sup>*adatasâmantagahanapatalavighatanapra-*  
 35 *bhamjanam vairisâmantagajakêsari*<sup>13</sup> *sâmantavê(bê)mtêkâram*<sup>14</sup> *Ma-*  
 36 *garakirttinavasâram*<sup>15</sup> *va(ba)mtara-bhâvam*<sup>16</sup> *Rêvanadêvân=am*[*ka\**]*kâra*

*Third Plate*

- 37 *patihitâchâ[r\*]yan=achalitadhairya gôtrapavitram sujanai-*  
 38 *kamitram dharmma-Dharm[mâ\*]tmaja satya-Râdhêyam turaga-Rêvatam*<sup>17</sup> *vikra*[*m*].  
 39 *takamthiravam śrîma[t\*]-Tribhuvanamalladêva-pâdârâdhaka- śrîma-*  
 40 *t-Kannasâmantah* [*l\**] *tasy=âśirvachanam=idam* || <sup>18</sup>*Jîyâch=chhri-Kanna-*  
 41 *sâma*[*m*]*tô Harapâd-ârchhana-priyah* [*l\**] *Lâti-kuchatata-sparsî chi-*

<sup>1</sup> Originally *mamdalika* was engraved, but the sign of *l* is struck out and that of the inserted *+* is faintly visible

<sup>2</sup> This (and not *jagatpâpa*) is the actual reading, the consonant of the third *akshara* being exactly like the *th* of *vrithêti* in line 4. I do not understand the word, but believe that *mandalika jagathâpa* must be similar in sense to the ordinary *mandalika-bhasirava* — [Perhaps we may correct *gaya tâpa*, which would be synonymous with *gaya-kûtapâkâla* (*Ep Ind* Vol I p 365, text line 14 f) and *kari kûtapâkâla* (*Ind Ant.* Vol XXI pp 121 and 243) — E H]

<sup>3</sup> Originally *samâlamkri* was engraved

<sup>4</sup> Metre *Śārdūlavikrīḍita*, and of the next verse The words in the first Pāda do not admit of a proper construction, what the author meant to say apparently is *gasya . . . manô dainyam n=agrahit*

<sup>5</sup> Originally *yêshu* appears to have been engraved, read *êsha*

<sup>6</sup> Originally *nripatir* was engraved

<sup>7</sup> Originally *kri* was engraved, but *tta* has been altered to *ta*, and perhaps *kri* also to *kr*

<sup>8</sup> Originally *yêsha* was engraved

<sup>9</sup> This *cha* may have been altered to *tra* in the original (*lôl=âtra*)

<sup>10</sup> Originally *hima* was engraved

<sup>11</sup> Here a sign of *anusvâra*, which had been engraved above *ta*, has been clearly effaced, the preceding *kri* may have been altered to *kr*

<sup>12</sup> This, and not *sadhâta*, is quite distinctly the reading of the original, *adâta* is a Kausaresa word, meaning 'a mighty, powerful, or heroic man'

<sup>13</sup> Originally *sâmantam* was engraved

<sup>14</sup> *Bêntekâra* also is a Kanarese word, meaning 'a hunter, a sportsman'

<sup>15</sup> This is what was originally engraved, but the impressions clearly show that the two vowel signs and the superscript *r* of the word *kirtti* have been struck out What is intended I believe to be *Makaraketunavasara*

<sup>16</sup> *Banta* is a Kanarese *tadbhava* of the Sanskrit *bhata*

<sup>17</sup> Read - *Rêvantam*

<sup>18</sup> Metre *Ślôka* (Anushtabh)

- 42 ram varī-kri(kri)tāmtakah || Tasmai kraya-dāna-pūrvakam<sup>1</sup>-ātmiya-ma-<sup>2</sup>  
 43 nneya-[s]āmyam Vāyvada-dvādaśa-grāmā dattah<sup>3</sup> tan-mr̥dhyāc Takkali-  
 44 k-ābhīdhāna-grāmam varjayitvā || Tat-pradhanapurusha-ari-Khambha-  
 45 yya-nāyakah<sup>4</sup> Madhukari-nāyakah samdhivigrahi ||<sup>5</sup> Bhammayya-nā-  
 46 yakah<sup>6</sup> Nimva(ba)ya-nāyaka ôṭśhām puratah samdhivigrahi-Nanna-  
 47 pai-pratihattāna<sup>7</sup> likhitvā<sup>8</sup> si-Mumja-mahipatini<sup>9</sup> Kannasāmanta-  
 48 ya ||<sup>10</sup> sva-hastēna dattam=idam tāmra-sasanam<sup>10</sup> || Sa ś[ā]kah ||  
 11 Śva(sva)-dattām para-dattām  
 49 vā yō harēt=tu vasumdharaṁ [!]<sup>11</sup> 12 sha[sh]tir=vvaraśa-sahasranam(ṇa)  
 viśhṭāyām<sup>13</sup>  
 50 jāyatā krimih || ©

## TRANSLATION.

(Line 1) Victorious is the boar-incarnation of Vishnu,<sup>14</sup> which agitated the ocean, (and) at which the Earth was reposing on the tip of his uplifted right tusk.

Victorious is Hari<sup>15</sup> who—when the enemy, in terror of having his body torn, hid in a fissure of the god's nail—wondering where he might have gone, vainly cast his glances in all directions, and then broke into a smile when, on shaking his claws, he saw the demon fall before him on the ground, like a particle of dust.

May he,<sup>16</sup> the wearer of skulls, who has a throat like a row of bees hovering on a white lotus, accomplish your happiness!

(L 8) Hail! In the reign of victory of the refuge of the universe, the favourite of Fortune and of the Earth, the *Mahārājādhirāja Paramēśvara Paramabhāṣṭraka*, the frontal ornament of the family of Satyāśraya, the ornament of the Chālukyas, the glorious Tribhuvanamalladēva, (while he,<sup>17</sup>) firmly residing for many days at the glorious city of Kalyāṇa, is ruling the earth, six years of the glorious Vikrama-time having elapsed, the seventh (year), the year Dundubhi, being current, on Sunday, the first of the bright half of Kārttika of this (year)<sup>18</sup> —

(L 14) Of king Muñja, dependent on his<sup>19</sup> lotus-feet, the lineage (is this) (There was) the governor of the Pratyandaka-Fourthousand country, born in the Sinda race, fearless on battle-fields, named Bhīma. His first-born, of renowned fame, a favourite of the mighty fortune of victory gained on battle-fields, was Sindarāja. Of his son, king Muñja, the column of praise (records) —

Hail! The *Mahāmandalēśvara*, the glorious Muñjarājadeva, adorned with the titles 'he who has attained the five mahāśabdas, the *Mahāmandalēśvara*, the supreme lord of the city

<sup>1</sup> Originally *pūrvakamri* was engraved, read *pūrvakam s dīmiya* (?)

<sup>2</sup> *Manneya* is a Kanarese word, meaning 'a respectable man, a chieftain, a commander,' and *samyā* is a *tadbhava* of the Sanskrit *svāmya*

<sup>3</sup> Read *dattās=ta* Read *ndyako*

<sup>6</sup> Originally *Bhammayya* was engraved, read *ndyako*

<sup>8</sup> One would have expected *likhitam*

<sup>10</sup> Read *tāmra śāsanam* <sup>11</sup> Metro Ślōka (Anushtubh)

<sup>12</sup> Originally *viśhṭāyā* was engraved, read *viśhṭāyām*

<sup>14</sup> Literally, 'the boar body of Vishnu, manifested'

<sup>15</sup> i.e. Vishnu as man lion, fighting with Hiraṇyakaśipu

<sup>16</sup> i.e. Siva, whose 'throat is dark blue from the stain of the deadly poison which would have destroyed the world, had it not been swallowed by him on its production at the churning of the ocean by the gods for the nectar of immortality'

<sup>17</sup> Compare page 308 above, note 10

<sup>18</sup> The principal idea which the author has in his mind and which runs through what follows, is, that 'on this day king Muñja sold to Kannasāmanta certain villages'

<sup>19</sup> i.e. Tribhuvanamalladēva's

<sup>5</sup> This sign of punctuation is superfluous

<sup>7</sup> Read *hastēna*

<sup>9</sup> This sign of punctuation is superfluous

<sup>12</sup> Read *śaśhṭim vā*

of Bhôgâvati, born in the serpent-chief's race, the frontal ornament of the Nâga family, the sun of the lotus—the Sinda family, the submarine fire of the Gunukas(?), the fever to the elephants—the rulers of districts,—the blessing pronounced on him is this —

“In former days, it was not Vâmana whose heart, when he was engaged in subduing king Bah,<sup>1</sup> faintness did not seize, it was this king Muñja, the crest jewel of princes, nor did this king assume a boar's body, when the world had long been cast down by adversaries Victory to him, the favourite of the Earth, the conqueror of rows of resplendent rulers<sup>1</sup>

“Marvellous it is that your Fame, king Muñja, is so eager to visit incessantly the burning hearts of your enemies which frighten (even) the ocean<sup>2</sup> of their tears! Ah, I know, you possess the magic power of stopping fire, poison and the rest, and therefore she lightly wanders among the crowds of the enemies between the Himâlaya and (Râma's) bridge”

And he in the midst of his territory—<sup>3</sup>

(L 32) Hail! Fortune! The illustrious Kannasâmana, who worships the feet of the glorious Tribhuvanamalladeva, who has attained the five *mahâsabdâs*, the great chieftain, the beloved of the fortune of heroes, the god of death to hostile forces, the hurricane to scatter the mass of clouds—mighty chieftains, the lion to the elephants—hostile chieftains, the hunter of chieftains, the fresh essence of the god of love, the passion of warriors, the champion of Révanadêva, the instructor in what is beneficial to his master, of unshaken firmness, the purifier of his family, the unique friend of good men, Dharma's son<sup>4</sup> in righteousness, Râdhâ's son<sup>5</sup> in truthfulness, a Rêvanta<sup>6</sup> in (the management of) horses, a lion in prowess,—the blessing pronounced on him is this —

“Victory to the illustrious Kannasâmana, who loves to adore Hara's feet, who touches the breasts of the women of Lâta, who has long annihilated the adversaries!”

(L 42)—to him,<sup>7</sup> after purchase, he has given, together with his own rights as chieftain (?), the Vâyvada-Twelve villages, excepting from among them the village of Takkalikâ. In the presence of his chief officer, the Nâyaka, the illustrious Khambhayya, the Nâyaka Madhukari, the *Samdhivîgrahin*, the Nâyaka Bhammayya, (and) the Nâyaka Nimbaya, has this copper-edict, written by Nannapa, the deputy of the *Samdhivîgrahin*, been given by the glorious king Muñja with his own hand to Kannasâmana. The verse here (appropriate is) —

“Whosoever should take away land given by himself or given by others, he is born a worm in ordure for sixty-thousand years”

## No 44 — INDIA OFFICE PLATE OF VIJAYARAJADEVA

By F. KIELHORN, PH.D., LL.D., C.I.E., GÖTTINGEN

I edit this inscription from the accompanying photo-lithograph, which has been prepared under Dr Fleet's supervision. The original plate is at the India Office, there is no information as to where or by whom it was found.

<sup>1</sup> The original may also be translated ‘in subduing powerful kings’

<sup>2</sup> i.e. as the submarine fire frightens the real ocean

<sup>3</sup> This sentence is continued below, in the translation of l. 42 ff.

<sup>4</sup> i.e. Yudhishtira.

<sup>5</sup> i.e. Karna

<sup>6</sup> This is the name of a son of Sûrya.

<sup>7</sup> Here the sentence commencing above with the words ‘and he in the midst of his territory’ is continued.

This is a single plate which measures about 10' broad by 5½" high, and is engraved on one side only. It contains ten lines of writing written across the breadth of it, and another line, which merely contains the name of the donor, on the proper right margin. The writing is in a perfect state of preservation. The size of the letters in the body of the inscription is between ⅜" and ⅔", and of those on the right margin, about ⅙". The characters are Nāgarī, as written in Orissa or neighbouring parts of Eastern India probably in the 11th or 12th century A.D. The language is very incorrect Sanskrit prose, greatly influenced by the Prākṛit or vernacular of the author. In some places the case terminations are altogether omitted, in others we have wrong cases, false genders, and inappropriate or incorrect verbal derivatives. The influence of the Prākṛit is shown by the substitution of single for conjunct consonants (as in *Vigahapāla* for *Vigrahapāla*, ll 2 and 7, *sadāthityā* for *sadūsthitīyā*, ll 4 and 5, and *sahasta* for *svahasta*, l 5), the use of the lingual for the dental nasal (as in *na* for *ṇa*, l 3, and *kuṭṭumvikānām* for *ṇānām*, l 7), the substitution of *s* for *ś* and *sh* (as in *sēsam* for *śēśam*, l 8), and the omission of medial *y* and final consonants (as in *-vidhēdānām* for *-vidhēyānām*, l 9, and *kasyachu* for *°chit*, ll 5 and 7)<sup>1</sup>. That the author's vernacular was closely related to, or was a kind of, Māgadhī Prākṛit, appears to be particularly proved by the occurrence of the word *ostā* for *avasthā* in line 5, by the use of the conjuncts *sp*, *sm* and *sy* instead of *shp*, *shm* and *shy* in *chatuspada*, l 6, *tusmā* (for *yushmat-*), l 4, and *nirvahisyati*, l 9, and (if my interpretation of the text be right) by the Nom. sing. masc. *yē* in line 3<sup>2</sup>. In respect of orthography it may be noted that *t* is everywhere doubled before *r* (as in *-puttra*, l 2), that *b* is written by a sign of its own in *kuṭṭumbikā*, l 3, and *bal-ādihikritēna*, l 4, but by the sign for *v* in *kuṭṭumvikānām*, l 6, and that the writer throughout has written *ff* instead of the single *f* (as in *-kaṭṭakē*, l 1). The style and phraseology of the inscription are very peculiar, and I know of no other inscription which is similar to it in this respect. A territorial term which I have not met with elsewhere, is *paribhōga* in line 3, used apparently in the sense of *bhukti* or *bhōga*, 'a district'.

The inscription, described in line 2 as a *prasāda-paṭṭaka* or 'document of favour,'<sup>3</sup> is one of a *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Vijayarājadēva*, and records a grant of land and other property in the Kēsarikōtta *paribhōga* and the grant of a village named Pōtā, in favour of some people of the Palha clan or caste. There is nothing to show to what dynasty Vijayarājadēva belonged, or to determine the time when he lived, and all that can be said, is that, judging by the writing, the inscription must be referred to Orissa or some part of India adjoining it, and to about the 11th or 12th century A.D., and that, if the word *kaṭṭaka* (for *kaṭaka*) in line 1 should have to be taken as a proper name, which probably is really the case,<sup>4</sup> Vijayarājadēva, when these grants were made, resided at Cuttack, now the capital city of the province of Orissa. One point in the inscription which I am unable to explain satisfactorily, is the mention, in line 6, of two *Mahārājñīs*, *Lachchhidēvi* and *Hamsinidēvi*. The only suggestion which I can offer, is that Vijayarājadēva was a minor when the first grant was made, and that the government was then carried on in his name by these ladies.

The district of Kēsarikōtta and the village of Pōtā I am unable to identify.

<sup>1</sup> Perhaps I should also mention here that we find five times, at the end of a word, *d* instead of *am* or *am*, in line 4 *īdrakd*, *nirvāhamānd*, and *pradattā*, and in line 5 *parīpamthanīya* and *bhōktarīyā*.

<sup>2</sup> Compare Hémachandra's *Prākṛit Grammar*, iv 291, 289 and 287.

<sup>3</sup> [Compare *prasāda*, 'a favour, gift,' in line 6 of the Cochin plates (page 68 above), and *paṭṭa mayah prasāda* in the Udayendīram plates of Hastimalla (*Ind. Ant.* Vol. XXIII p. 296, note 2) — E. H.]

<sup>4</sup> Compare the same *vijaya kaṭaku* in line 1 of the Sambalpur plates of Mahābhavagupta, *Journ. As. Soc. Bengal*, Vol. XLVI Part I p. 175, and in line 1 of the Chaudvār plates of the same, *Ind. Ant.* Vol. V p. 55, and *Proceedings, As. Soc. Bengal*, 1882, p. 11 — A king Vijaya Kēsari, supposed to have ruled A.D. 875-890, is mentioned in the list of the kings of Orissa, quoted in Mr. Sewell's *Lists of Antiquities*, Vol. II p. 206.

TEXT.<sup>1</sup>

- 1 Om<sup>3</sup> svasti [||\*] Śrī-vijaya-katta(ta)kē<sup>3</sup> samāvāsita-paramabhattāraka-  
mahārājādhiraja-paramēsva(sva)ra-śrī-Vijayarājadēvah<sup>4</sup> kuśali<sup>5</sup>  
2 śrī Vigahapāla<sup>5</sup> Dusala-puttra tathā Mihirava Kusuarā-puttra Palha-jātī prasāda  
pattakam prayachchhaty=anayā bhāshayā yathā śrī-Kēsa-  
3 rikōtta-paribhōgē kshettra-bhūmī<sup>6</sup> tathā kūpā tathā grīhā tathā  
kuttu(tu)mbikā yē<sup>7</sup> cha na kam=api divasam Mūladēva-bhuktam sa cha  
samastam mayā śrī-bha-  
4 ttārakēna<sup>8</sup> ā-chamdr-ārka-tārakā yāva-kṛitya<sup>9</sup> tasmā puttra-pautra-prapauttr-ādi<sup>10</sup>  
nirvāhamānā<sup>11</sup> sadāthitya<sup>12</sup> prasādikṛitya pradattā<sup>13</sup> [||\*] kēn=āp bal-ādhi-  
5 kṛitena na pampamthaniya<sup>14</sup> [||\*] gōtraja<sup>15</sup> kasyachi<sup>16</sup> anyasmāpi kāmakarō  
n=asti [||\*] <sup>17</sup>sahasta-parahastēna bhōktavyā [||\*] sadāthityā attrāam o-  
6 sta [||\*] mahārājūi śrī-La[ch\*]chhūdēvi tathā mahārājūi<sup>18</sup> śrī Hamsinidēvi [||\*]  
Tathā Pōtā-grāmam<sup>19</sup> dvipada-chatuspa(sha)da-kshêtrânām<sup>20</sup> kuttumvikā-  
7 nam<sup>21</sup> sahitam samastam śrī-Vigahapala-puttra-pauttrânām<sup>22</sup> bhatta(tta)-grāmam  
mayā śrī-bhattarakēna prasādikṛitam [||\*] anya-Palha<sup>23</sup> kasyachi<sup>24</sup> kāma-

<sup>1</sup> From Dr Fleet's accompanying photo lithograph<sup>2</sup> Expressed by a symbol.<sup>3</sup> *Kāfaka* may be either 'a royal residence' (*rājadhāni*) in general or the proper name of a town. If the latter should be the case here, we ought to write *-Kāfakē*. For instances where *vijaya* is prefixed to the names of towns see *I-I Ind Vol XVIII* p 270<sup>4</sup> This sign of punctuation is superfluous<sup>5</sup> Here and in the following nouns up to *jātī* the terminations of the Dative case are omitted.<sup>6</sup> I take the word intended to be *kshettra-bhūmī*, the following *kūpā* and *grīhā* are probably meant for *kūpa* and *grīhā*<sup>7</sup> Read *yach=cha na* and afterwards, for *sa cha*, *tach=cha*, *yē* is the (Magadhi) Nom sing masc, used instead of the neuter, *na* is the Prākrit form of *na*<sup>8</sup> Read *ācēn=ā*.<sup>9</sup> Apparently for *yāvat-kṛitya*, *yāvat=kṛitā*, and the whole phrase for the ordinary *ā chamdr arka tārakam jarat*.<sup>10</sup> This compound is used in the sense of the Instrumental case (*ādibhāḥ*). The first word of it, *tasmā*, I take to be equivalent to *yushmat*<sup>11</sup> The form, the sense of which the writer wished to express, seems to be *nirvāhyam*, and the meaning I take to be that of *paribhōgyam*, 'to be enjoyed or possessed'. Below, line 9, the root *vah* with the preposition *nir* is employed in the sense of 'to carry out, to accomplish'<sup>12</sup> Apparently for *sada sthityā*, 'in permanence or perpetuity,' the word occurs again in the next line.<sup>13</sup> Read *pradattam*<sup>14</sup> Read *anyam*<sup>15</sup> i.e. *gōtrajasya kasyachi=anyasy=api*, I understand the meaning to be 'Nobody (i.e. no ruler) either of my own family or any other (ruler) must follow his inclination' (to take away this property)<sup>16</sup> The two *a' sharas kasya* were originally omitted and are engraved below the line<sup>17</sup> Originally *sahastā* was engraved, but the sign of *ā* appears to have been struck out, *sahastā* is of course *sa hastā*. I am not sure about the exact meaning of this passage, but would suggest *svahasta parahastēna bhōktavyam sadāsthityā=atr=ēyam=avasthā*, '(the property granted) may be enjoyed by (the donees') own hands (i.e. by them personally) and (with their consent) by the hands of others, this is the settlement (made) here in perpetuity'. The first part of this clause would thus be equivalent to the *bhōktavyam bhōjayitavyam* of other inscriptions. As regards the wording of the second part, *astā* I take to be the Magadhi equivalent of *avasthā*, and *attrāam* probably is a mistake for *attrāam*, which would stand for *attrāyam*, as *vidhā* does for *vidhāya* in line 9, below<sup>18</sup> Originally *māharājūi* was engraved<sup>19</sup> Read *-grāmā*, and further on, agreeing with it, *sahitā*, *samastā*, *grāmā*, and *krīṣṭā*<sup>20</sup> This word and the next should have been put in the Instrumental case<sup>21</sup> Read *lufumbikānam*, for *krīṣṭā*<sup>22</sup> This should have been in the Dative case<sup>23</sup> What the writer wished to say, is probably *anyasya Palhajātīyasya*<sup>24</sup> Read *kasyachi*

8 kârô n=âsti [\*] Kusuarâ-puttrah Pôtâ-grânam varjaitvâ<sup>1</sup> sêsam yathâ-  
 likhitam bhôktavyam [\*] sâdhu-su(su)bh-âchârânâm<sup>2</sup> âjñâ-śravana-  
 9 vidhēânâm<sup>3</sup> upari-likhitam saivvam nirvahasīyati<sup>4</sup> || Rāj-âdēsāt<sup>5</sup> śrī-Durgapāla-  
 vachanēna likhitam mayā Mūladēva<sup>6</sup> Manguka-su-  
 10 ta hēmakārēna ||  
 11 Śrī-Vijayarājadēva<sup>7</sup> [||\*]

## TRANSLATION.

(Line 1) Ōm Hail!

Dwelling at his glorious royal residence of victory,<sup>8</sup> the *Paramabhaṭṭāraka Mahārājādhi-  
 rāja Paramēśvara*, the glorious *Vijayarājadēva*, being in good health, grants to the illustrious  
*Vigahapāla*, son of *Dusala*, and to *Mihirāva*, son of *Kusuarā*, of the *Palha* clan, a document  
 of favour, to this effect that—

I, the glorious *Bhaṭṭāraka*, have graciously granted (*to you*) in perpetuity, in the *Kēsari-  
 kōtta* district (*paribhōga*), cultivated land and wells and houses and house-slaves and whatever  
 has not any day been enjoyed by *Mūladēva*,<sup>9</sup> to be possessed by you, your sons, grandsons,  
 great-grandsons and so forth, as long as the moon, the sun and the stars endure, (*and*) not  
 to be interfered with by any commander of forces<sup>10</sup> The (*rulers*) of (*my*) family or other  
 (*rulers*) have no claim (*to this*) It may be enjoyed by (*your*) own hands and (*with your*  
*consent*) by the hands of others This is the settlement (*made*) here in perpetuity The  
*Mahārājñī*, the glorious *Lachchhidēvi*, and the *Mahārājñī*, the glorious *Hamsinidēvi*

(L 6) I, the glorious *Bhaṭṭāraka*, have also graciously given the whole village of *Pôtâ*,  
 with its bipeds, quadrupeds, fields (*and*) house-slaves, to the sons and grandsons of the  
 illustrious *Vigahapāla*, as a *bhaṭṭa*-village No other *Palha* has any claim (*to it*) Excepting  
 the village of *Pôtâ*, the sons of *Kusuarā* are to enjoy everything as written (*above*) (*My*)  
 well and virtuously behaved (*subjects*), ready to obey my commands, will carry out everything  
 written above

At the king's command, by the instruction of the illustrious *Durgapāla* written by me,  
 the goldsmith *Mūladēva*, son of *Manguka*

The glorious *Vijayarājadēva*

## No 45 — NAGPUR MUSEUM INSCRIPTION OF SOMESVARA,

SAKA-SAMVAT 1130

By H KRISHNA SASTRI, BANGALORE

The slab which bears the subjoined inscription, is preserved in the Museum at *Nāgpur*.  
 I edit this record from three sets of excellent inked estampages, one of which was supplied to

<sup>1</sup> Read *varjayitva sisham*

<sup>2</sup> Read *°ranam=*, instead of the Genitive one would have expected the Instrumental case here and in the next word

<sup>3</sup> Read *-vidhēyanam=*, for *-vidhēyār=*

<sup>4</sup> For *nirvaksīyati*

<sup>5</sup> Read *âdēsach=chhri-*

<sup>6</sup> Intended for *°dēvena Manguka-sutēna*

<sup>7</sup> This is engraved in large letters on the proper right margin

<sup>8</sup> Or, it may be, 'dwelling at the glorious (town) of victory *Kaṭaka*', see page 313 above, note 3

<sup>9</sup> I am somewhat doubtful about this, but see no way of translating the original text differently It is strange that the name of the village, to which the land belonged, should have been omitted.

<sup>10</sup> The original has *baladhikṛita*



*(The text in this block is extremely faint and illegible due to extreme fading or damage.)*



Dr Hultzsch by Mr Cousens, and two by Dr Fleet, for whom they had been prepared by Shaikh Karim. Each set of impressions consists of five pieces. The context suggested to me that the first and second pieces should form the front, and the third and fourth pieces the back, of a slab which is broken in the middle, and that the fifth piece is probably engraved on one of the sides of the same slab. To settle this point, Dr Hultzsch forwarded one set of the impressions to Mr R. S. Joshi, Curator of the Central Museum, Nagpur, who readily supplied the following information. The first and second, third and fourth pieces are actually engraved on the front and back, respectively, of a slab which is broken across the middle. The fifth piece is on the right-hand side of the upper half of the slab, and the lower half contains four lines in continuation, of which Mr Joshi kindly sent a pencil-rubbing and an impression. He added that "the stone was brought to the Museum in the year 1861 from Sironcha, about 160 miles from Nagpur, by Colonel Glasford, the then Deputy Commissioner of the then Upper Gôdâvarî district, who found the same serving the purpose of a tombstone and mounted at the head of an innumerable number of curious sarcophagi at the base of a range of hills in the insignificant village of Kowtah, some 6 miles from Sironcha tahsil." Sironcha is situated on the left bank of the Gôdâvarî, in about 19° latitude and 80° longitude. The slab itself is noticed as "said to have come from Sironcha" in Sir A. Cunningham's *Reports*, Vol. VII p 115.

At the top of the front of the slab are drawn some rude figures: a dagger between a tiger facing it from the left and a *linga* on the right. Below the tiger is the sun, and below the *linga* a crescent, with a doubtful figure (a bowl?) between the two.

The alphabet of the inscription is Telugu, and its language Telugu prose. The characters on the front and back of the slab are much larger than those on its right side. A few letters at the beginning of lines 38 to 40 and at the end of line 56 are lost altogether, a number of other letters are indistinct and doubtful, especially on the right side of the slab and about the end of the inscription on the back. I am unable to give a complete transcript and translation of the damaged portions of the inscription. Of orthographical peculiarities I need only note that the vowel *ri* is represented by *ri* in *prakaṭikṛita* (l. 6 f) and *Śakanripa* (l. 26).

Lines 18 to 35 of the inscription record that Gangamahādēvi, the chief queen of Sômesvaradēva, gave a village, named Kêramaruka (l. 35) or Kêramarka (l. 55), to two temples of Śiva, both of which she had built. The first was called Vira-Sômesvara after her husband, and the other Gangâdharasvara after herself. The date of the consecration of the two temples and of the grant of the village was Sunday, the twelfth *tithi* of the bright fortnight of Phâlguna in the Śaka year 1130. The next few lines (35 to 42) appear to contain the king's sanction of the grant. Lines 42 to 55 specify the names of a number of royal officers who were witnesses of the transaction. Lines 57 to 79 I have not been able to make out satisfactorily. They appear to record that both Gangamahādēvi and Sômesvaradēva performed libations of water, but it is not clear if they did this in connection with the same grant that was referred to before, or with some additional donations.

I have no means for identifying the village of Kêramaruka which was the object of the grant. The date of the grant has been kindly calculated by Mr Dikshit, who remarks on it as follows:—"In Śaka-Samvat 1129 expired, Phâlguna *śukla* 12 ended on Saturday, the 1st March, A D 1208, at 13 *gh* 59 *palas*. This *tithi* can in no way be connected with the following Sunday, and therefore this is not the given date. In Śaka-Samvat 1130 expired, Phâlguna *śukla* 12 ended on Wednesday, the 18th February, A D 1209. This also is not the given date. In Śaka-Samvat 1131 expired, Phâlguna *śukla* 12 ended on Sunday at 18 *gh* 43 *palas*. The European equivalent is the 7th February, A D 1210."

The first sixteen lines of the inscription are made up of a string of *birudas* of the king, whose full name was Jagadekabhushana-Mahârâja, alias Sômesvaradeva-Chakravartin.

He claims to be a descendant of the race of the Nāga with thousand hoods, i.e. of the serpent Śeṣha, to be the lord of the city of Bhôgâvatî, to have for his crest a tiger with a calf, to belong to the Kâśyapa gôtra, and to be a worshipper of the god Mahêśvara and of the goddess Mânikyadêvî. In his *Dynasties of the Kanarese Districts* (p 95 ff) and in this *Journal* (p 230 ff), Dr Fleet has given details of two branches of the Sinda family, which were established at Bâgadage and at Erambarage, and which were tributary to the Western Châlukya and Kalachuri dynasties<sup>1</sup>. In the Bhairanmatti inscription (No 33 above), the members of the Bâgadage branch of the Sinda family are stated to be descendants of the race of serpents (*Nâgavamśa*), to use the crest of a tiger, and to be the lords of the city of Bhôgâvatî. As three similar *birudas* are applied to Somêśvara, during whose reign the subjoined inscription is dated, it is clear that he must have been connected with the Sinda family. But as the inscription does not mention any of his ancestors, it is vain to conjecture whether he was a direct descendant of the Bâgadage branch, or of Vikrama, the last representative of the Erambarage branch who is noticed by Dr Fleet, and whose latest inscription is dated in the Śaka year 1102, twenty-eight years before the subjoined inscription.

TEXT<sup>2</sup>

## A — Front of Slab

1 श्री <sup>3</sup> स्वस्ति [॥*] सहस्रफणा-	14 [णि]क्यदेवोदिव्यश्री-
2 मणिकिरणनिकराव-	15 पादपद्माराधक प-
3 भासुरनागवशील-	16 खलसाधक श्रीम-
4 व भोगावतीपुरवराधी-	17 जगदेकभूषणम-
5 श्वर सवत्सव्याम्रलां-	18 हाराजुलैन श्रीसो-
6 च्छन काश्यपगोत्र प्रक-	19 मेश्वरदेवचक्रवर्तुल-
7 टीकितविजयघोष-	20 कयमहिषियैन ग-
8 ण विश्वविश्वभरापर-	21 गमहादेवुलु तम
9 मेश्वर परमभट्टारक	22 पुरुषुनि पर वीर-
10 महामहेश्वरचरण-	23 सोमेश्वरमुं दम
11 कजकिज[ल्ल]पुजपि- <sup>6</sup>	24 पर गगाधरेश्वरमु <sup>7</sup>
12 जरितभूमरायमा-	25 व्रतिष्ठ सेसेडि ना-
13 न <sup>8</sup> [मा]नो[ज]त [श्रीमा]-	26 टिकि शकत्रिपकाला-

## B — Back of Slab

27 तीतसंवत्सरमु-	29 टि फाल्गुणशु[क्र]- <sup>10</sup>
28 लु ११३० अगुने- <sup>9</sup>	30 द्वादशिनि आदित्यवा-

<sup>1</sup> Compare also the Tidgondi plates, published by Professor Kielhorn, above, p 306 ff<sup>2</sup> From inked catampages, received from Mr. Cousens, Dr Fleet, and Mr Joshi<sup>3</sup> Expressed by a symbol<sup>4</sup> Read प्रकटीकृत.<sup>5</sup> The *anusvara* stands at the beginning of the next line<sup>6</sup> Read °रायनाण<sup>7</sup> The *anusvara* stands at the beginning of the next line<sup>8</sup> Read शकचप<sup>9</sup> The *anusvara* stands at the beginning of the next line<sup>10</sup> Read फाल्गुनशुक्र

31 रसु नाडु ई	44 डलीक[सो]मराजुनु
32 रेडु शिवालयसु-	45 श्रीकरणसु दामोद-
33 ल[कु] वृजायसु-	46 रनायकुलूनु में- <sup>2</sup>
34 गानिचिन जर के-	47 टमनायकुडु-
35 [रस]ॐकानु [१*] मा सु-	48 नु चाचनपेगडानु <sup>3</sup>
36 कमलो वीतुम-	49 [प]डिहारि <sup>4</sup> सोमिना-
37 [ल]व रेडु वीसालुनु	50 यकुडूनु गुदा-
38 [१]सेसु मडिनि पा-	51 [यु] एॐपरडि[नि] <sup>5</sup>
39 . [भो]गसुवारिकि ज-	52 विलुचूडुप्रवु- <sup>6</sup>
40 . . गामानु धार[१*]-	53 वु पाॐकोट को-
41 [पू*][व्व]कसुगानिचि-	54 [मनायकुडुनु]
42 [नासु] [॥*] ईयत्यान-	55 साचि [॥*] केर[मॐ] सं- <sup>7</sup>
43 कु मा [प्र]धा[नि] म-	56 क[सु] देवर .

## C—Side of Slab

57 श्रीगग-	69 खर-
58 सह[१]-	70 देव-
59 [दे]वि सो-	71 डु <sup>8</sup> [पो]-
60 मना-	72 [रि]पे
61 [य]सो-	73 कि कु-
62 मय[१]-	74 केॐ [धा <sup>9</sup> ]-
63 दुल[कु] <sup>9</sup>	75 र को-
64 कू[ड]-	76 [से]
65 ॐदु	77 डु [त्रा]-
66 धार	78 म्नाण-
67 [वो]से [॥*]	79 त्रिति <sup>10</sup> [॥*]
68 सो[मि]-	

<sup>1</sup> The anusvara stands at the beginning of the next line<sup>2</sup> The anusvara stands at the beginning of the next line<sup>4</sup> १२ प्रतिहार<sup>5</sup> Read प्रसुवु<sup>6</sup> Read ०कुखड<sup>3</sup> Read रेडिडि<sup>7</sup> The anusvara stands at the beginning of the next line<sup>8</sup> Read देवडु<sup>3</sup> Read पेगडानु<sup>9</sup> Read वृत्ति.

## TRANSLATION

Om Hail<sup>1</sup>

Gangan ahādēvi,— the chief queen of the glorious Jagadēkabhūshana-Mahārāja, *alias* the glorious Sômēśvaradēva-Chakravartin, who was born of the race of the Nāga (*viz* the serpent Śēsha) who is resplendent with the mass of rays (*proceeding from*) the jewels on (*his*) thousand hoods, who is the lord of Bhōgāvatī, the best of cities, whose crest is a tiger together with a calf, who belongs to the Kāśyapa gōtra, whose shout of victory is universally known, who is the supreme ruler of the whole earth, who is a supreme lord, who resembles a bee which is rendered yellow by the mass of the pollen of the lotus-feet of the great Mahēśvara, who is full of pride, who is a worshipper of the heavenly and holy lotus-feet of the blessed Mānikyadēvi, (*and*) who is a conqueror of hostile armies,— on the day on which (*she*) had performed the consecration (*of the image*) of Vira-Sômēśvara, (*which was called*) after the name of her husband, and (*of the image*) of Gangādhareśvara, (*which was called*) after her own name, (*viz*) on Sunday, the twelfth *tithi* of the bright (*fortnight*) of Phālguna in (*the year*) 1130 of the years expired from the time of the Śaka king,— gave, for worship in these two temples of Śiva, the village of Kēramaruka. We<sup>1</sup> gave, with libations of water, in (*this village*), two sixteenths . . . of our revenue (*sunka*) . . .

(Line 42) To this transaction, our minister Mandalika-Sōmarāja, the secretaries Dāmōdara-Nāyaka, Mentama-Nāyaka and Chāñchana-Peggada, the door-keepers Sōmi-Nāyaka, Guddāpu-Ēṣapa-Reddī, Viluchūḍa-Prabhu and Pārakōṭa-Komma-Nāyaka (*were*) eye-witnesses.

(L 55) The revenue of Kēramaruka . . .

(L 57) The glorious Gangamahādēvi performed a libation of water (*into the hands*) of Sōmanātha-Sōmayājūn . . .

(L 68) Sômēśvaradēva performed a libation of water . . . for the support of Brāhmanas

## No 46 — GANESGAD PLATES OF DHYUVASENA I ,

[GUPTA-]SAMVAT 207

By E HULTZSCH, PH D

The copper plates which bear the subjoined inscription, were found in a field at Ganēśgad in the Dāmnagar tālukā of the Baroda State. In March 1894, Major W B Ferris, then Assistant Agent to the Governor-General, Baroda, sent them to Dr Fleet, who very kindly placed them at my disposal for publication. They have now been returned to Baroda.

The plates are two in number and measure about 11 by 7½ inches. The edges of their inner, inscribed sides are raised into rims to protect the writing. When the plates reached me, they were covered with a thick layer of rust. Having been immersed for a few weeks in several changes of toddy and tamarind, and occasionally brushed with diluted nitric acid (1/20), they became quite legible, and are now in a fair state of preservation. The engraving is so deep that many letters show through distinctly at the back of the plates. Through two holes at the bottom of the first plate and two others at the top of the second plate are passed two pieces of copper wire, which is about ½ inch thick. The wire on the right is bent into a ring, but not soldered. The second wire is also twisted into a ring, which had not yet been cut when the plates reached me, and the two ends of the wire are secured in a knob projecting from

<sup>1</sup> This pronoun apparently refers to the king

the lower end of a well-preserved oval seal, which measures about  $2\frac{1}{2}$  by  $1\frac{1}{2}$  inch. The back of the seal is of convex shape. On the front of the seal, a plain oval border, measuring  $1\frac{1}{2}$  by  $1\frac{1}{2}$  inch, is divided by a pair of horizontal lines into two compartments, of which the upper one contains, in bas-relief, a recumbent bull which faces the proper right, and the lower one, in raised letters, the usual legend श्रीमद. The weight of the two plates is 3 lbs 7½ oz and that of the two rings and the seal 7½ oz, total, 3 lbs 15 oz.

The date at the end of the inscription furnishes instances of the numerical symbols for 5, 7, 10 and 200, and the symbol for 300 occurs in line 14. The language is tolerably correct Sanskrit. The proper name *Bhatakka* (for *Bhatārka*) in line 3 and on the seal,<sup>1</sup> and the adjective *jamala* (for *yamala*) in line 14 are two instances in which the writer of the inscription relapsed from Sanskrit into his Prākṛit vernacular.

The plates record an order, issued from (his capital) Valabhi (line 1) by Dhruvasēna [I] (l 10) and conferring on a Brāhmaṇa eight measures (*khaṇḍa*) of land and two cisterns in the village of Haryānaka, which belonged to Akshasarakaprāpa, a subdivision of Hastavaprāharanī (l 12). I am unable to identify the village of Haryānaka and the subdivision in which it was included. The district of Hastavaprāharanī, Hastakavaprāharanī, or Hastavaprāhāra is mentioned in three other Valabhī grants.<sup>2</sup> Hastavapra or Hastakavapra, to which it owes its name, has been identified with Hāthab, six miles south of Gôghā in the Bhāvnagar State, and with the 'Astakapra' of Ptolemy and of the *Periplus*.<sup>3</sup>

The *Dātaka* of the grant was the door-keeper Mammaka, and the writer of the edict was Kikkaka (l 28). The latter also wrote the three other published grants of Dhruvasēna I.<sup>4</sup> and the former acted as *Dātaka* of one of these three grants.<sup>5</sup> The date of the subjoined grant was the 15th *tithi* of the dark fortnight of Vāsākhā of the (Gupta) year 207 (l 29 f), i.e. A.D. 526-27. Another grant of Dhruvasēna I, published by Professor Buhler,<sup>6</sup> is dated in the same year, which forms the earliest date of the Valabhī dynasty that has been hitherto found in inscriptions.

From my translation of the genealogical portion of this inscription it will be seen that I have added a fresh rendering of the passage which mentions the *Matrakas*, to the earlier translations of it.<sup>7</sup> In line 1, the original clearly and unmistakably reads *Matrakānām=atulabala-sapatna*.<sup>8</sup> This is also the reading of the published facsimiles of the remaining early Valabhī grants,<sup>8</sup> the editors of which have read *sapanna* because they had in their minds the reading *sampanna*, which actually occurs in the later Valabhī grants. As all the earlier grants read *sapatna*, we must, in the absence of cogent reasons to the contrary, assume that this was also the reading of the original draft of the Valabhī *vamsāvali*, and that *sampanna*, the reading of the later grants, is a mere clerical error. I am obliged to dwell on this detail because the reading *sapatna* finally disposes of the possibility of construing the word *Matrakānām* with the next following compound, and forces us to connect the word with the verb *abhavat*, which is omitted, but must be supplied to complete the sentence. Whether we

<sup>1</sup> The same spelling occurs in another grant of Dhruvasēna I (*Ind Ant* Vol V p 205) and on the seals of other Valabhī plates.

<sup>2</sup> *Ind Ant* Vol I, p 45, Vol V p 201, and Vol VI p 10.

<sup>3</sup> *ibid* Vol V p 314, Vol VII p 53 f, Vol VIII p 141, Vol XIII p 358, Colonel Watson's *Statistical Account of Bhavnagar*, p 106.

<sup>4</sup> *Ind Ant* Vol IV p 105, Vol V p 206, and *Vienna Oriental Journal*, Vol VII p 300.

<sup>5</sup> *Ind Ant* Vol V p 206.

<sup>6</sup> *ibid* p 204 ff.

<sup>7</sup> See Dr Fleet's *Gupta Inscriptions*, p 167, note 11, and *Ep Ind* Vol I p 89, note 23.

<sup>8</sup> See the reproductions of the plates of Dhruvasēna I, (*Ind Ant* Vol V p 205) and of Dhruvasēna II (*ibid* Vol VII, pp 68 and 72, Vol VIII p 302, and *Gupta Inscriptions*, Plate xxiv). In the facsimile of a grant of Guhasēna (*Ind Ant* Vol VII p 66) the first *akṣara* of *sapatna* is doubtful.

paraphrase the passage by *Maṭrakānām* (i.e. *Maṭrakēśhu*) *Bhaṭārko śbhavat*, or supply the word *vamśe* after *Maṭrakānām*,<sup>1</sup> it is now evident that *Bhaṭārka*, the ancestor of the *Valabhi* kings, himself belonged to the family or tribe of the *Maṭrakas*.<sup>2</sup>

TEXT<sup>3</sup>

## First Plate

- 1 श्री<sup>4</sup> स्वस्ति [॥\*] वलभीतः प्रसभप्रणत[†\*]मित्राणा<sup>5</sup>  
मैत्रकाणामतुलवलसपतमण्डलाभोगससक्त-
- 2 संप्रहारशतलव्यप्रतापः प्रतापोपगतदानमानार्ज्वोपाज्जितानुरक्तभीलभृतमित्रयेणी-<sup>6</sup>
- 3 वलावाप्तराज्ययिः<sup>7</sup> परममाहेश्वरः श्रीसेनापतिभटकस्तस्य<sup>8</sup>  
सुतस्तत्पादरजोरुणावनत-
- 4 पवित्रीकृतशिरा. शिरीवनतश्चुचूडामणिप्रभाविच्छुरितपादनखपत्तिदीधितिः<sup>9</sup>  
दीनानायजनो-
- 5 पजीव्यमानविभवः परममाहेश्वरस्त्रेणापतिधरसेनस्तस्यानुजस्तत्पादाभिप्रशस्त-  
विमलभीलि-
- 6 मणिर्मन्वादिप्रणीतविधिविधानधर्मा धर्मराज इव  
विहितविनयव्यवस्थापप्रतिरखिलभुवनमण्डला-
- 7 भोगस्त्रामिना परमस्त्रामिना स्वयमुपहितराज्याभिवेकमहा  
विश्राणनावपूतराजश्रीः परम-
- 8 माहेश्वरो म(र)हाराजद्वीणसिंह. सिंह<sup>10</sup> इव तस्यानुजस्त्रभुजवलेन  
परगजघटानीकानामेक-
- 9 विजयी शरणैषिणा शरणभवबोद्धा शास्त्रार्थतत्वाना कल्पतत्परिव सुहृत्प्रणयिना  
यथाभिलषित-
- 10 फलोपभोगदः परमभागवतः परमभट्टारकपादानुद्धातो  
महासामन्तप्रहाराजभुवसेन[.†\*]
- 11 कुशली सर्वानेवायुक्तकविजियुक्तकद्रागिकमहत्तरभुवस्थानाधिकरणिकदाण्डप्राशि-  
कचाटभटादी-
- 12 <sup>11</sup>त्वमात्रापयत्वस्तु वत्सविदित यथा इस्तवप्राहरण्या<sup>12</sup>  
अक्षसरक्तप्रापीयहरियानकथामे

<sup>1</sup> This was Dr Fleet's original suggestion, see *Ind Ant* Vol. VIII p 303

<sup>2</sup> Regarding the tribe of the *Maṭrakas*, *Miharas*, or *Māharas*, see Dr Fleet's interesting note, *Ind Ant* Vol. XV p 361 f

<sup>3</sup> From the original copper plates

<sup>4</sup> Read °मित्रापा

<sup>5</sup> Read श्री

<sup>6</sup> Read °पत्तिदीधितिर्दाना°

<sup>7</sup> Read °समा°

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Read °पार्जितानुरायोरुक्त°.

<sup>6</sup> Read भटाकस्तस्य.

<sup>10</sup> Read सिंह

<sup>12</sup> Read °हरण्याक्ष°



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Handwritten text in Devanagari script, likely a manuscript page. The text is arranged in approximately 14 horizontal lines. The script is dense and appears to be a form of Sanskrit or a related language. The page shows signs of age, including some staining and wear along the edges. The text is written in a dark ink on a lighter background.

**E HULTZSCH**

## SCALE B

W GRIGGS, PHOTO-LITH



- 13 'अपरोत्तरसीन्नि चैत्रखण्डचतुष्टय पूर्वोत्तरसीन्नि चैत्रखण्डचतुष्टय' एव  
चैत्रखण्डान्यष्टौ  
14 यत्र पादावर्तशतत्रय पा ३०० अस्मिन्नेव<sup>१</sup> ग्रामे 'अपरोत्तरसीन्नि  
जमलवापि' चत्व[१\*]रिशत्-  
15 पादावर्तपरिसरा द्वितीया वापि<sup>२</sup> विग्रत्यादावर्तपरिसरा<sup>३</sup> एवमेकत्र सर्व[सु]<sup>४</sup>

## Second Plate.

- 16 पादावर्तशतत्रय [प]द्यधिक<sup>५</sup> अत्रैव वास्तव्यब्राह्मणधम्मिलाय दर्भस-  
17 गोत्राय<sup>६</sup> <sup>१०</sup>वानिसनयसत्रज्ञ[चारि\*]णि मातापित्रोः  
पुण्याध्यायना[या\*]त्मनश्चै[हि\*]कामुष्मिक(१)यथाभिलषित-  
18 'फलावाप्तनिमित्तमाचन्द्राकार्णवचित्तिस्थिति सरित्पर्वतसमकालिन'<sup>१२</sup>  
पुत्रपौत्रान्वयभोग्यं  
19 दानकरविटोलककरविशुज भूमिच्छिद्रन्य[१\*]येन<sup>१३</sup> उदकातिसर्गेप  
ब्रह्मदायोतिष्ठतः [१\*] यतः<sup>१४</sup>  
20 ब्रह्मदेयस्थित्या भुजतः क्षपतः कर्पयतः प्रदिशतश्च न <sup>१५</sup>केनयित्स्वल्पाध्यावाधा  
विचारणा वा  
21 कार्यस्रदशजैरागामि[भ]द्रनृपति[भि\*]श्च सामान्यभूमिदानफलमवगच्छद्भिरय-  
मस्मिद्दायोलु<sup>१६</sup>  
22 मत्तव्य[: १\*] यद्याच्छिद्रन्य[१\*]दाच्छिद्रयन्मान वानुमोदेत् <sup>१७</sup>पचभिर्मेहापातदौः  
सोपपातकेष्युक्तस्यात्<sup>१८</sup> [१\*]  
23 अपि चात्र व्यासगीताः श्लोका भवन्ति ॥ षष्ठि<sup>१९</sup> वर्षसहस्राणि स्वप्ने<sup>२०</sup>  
मोदति भूमिदः [१\*] आच्छेता<sup>२१</sup> चानु-  
24 मन्त[१\*] च ताण्डेव<sup>२२</sup> नरके वसेत् [॥\*] खदत्त[१\*] परदत्ता वा यो  
हरेत वसुन्धरा [१\*] गवां शतसह[स्र\*]स्य हन्तुः प्र[१\*]प्रीति

<sup>१</sup> Read अपरोत्तर.<sup>२</sup> Read अस्मिन्नेव<sup>३</sup> Read जमलवापि<sup>४</sup> Read 'सुरेव'<sup>५</sup> Read 'कमनैव<sup>६</sup> Read फलावाप्तनिमित्तमाचन्द्राकार्णव°.<sup>७</sup> Read 'नार्यनोदका°<sup>८</sup> Read केनचि°.<sup>९</sup> Read पचभि°<sup>१०</sup> Read षष्ठि<sup>११</sup> Read आच्छेता<sup>१</sup> Read °ष्टयमेव.<sup>२</sup> Read अपरोत्तर<sup>३</sup> Read वापि विग्रतिपादा°<sup>४</sup> Read सर्वम्<sup>५</sup> Read वानिसनेय<sup>६</sup> Read कालीन.<sup>७</sup> Read यती.<sup>८</sup> Read °रयमस्रदायीनुमन्तव्य<sup>९</sup> Read °पातके.<sup>१०</sup> Read स्वप्ने<sup>११</sup> Read तान्येव

- 25 किल्बिषम् [॥\*] यानीह दारिद्र्यनयान्नरन्द्रेः<sup>1</sup> धनानि धर्मायतनीकृतानि  
[१\*] निर्मात्यवान्तप्रतिमानि तानि  
26 को नाम साधुः पुनराददाति [॥\*] पुर्व्वदत्तां दिजातिभ्यो यन्नाद्रप<sup>2</sup>  
बुधिष्ठिर<sup>3</sup> [१\*] महीं महिवता<sup>4</sup> येष्ट  
27 दानाच्छेयोरुपालनमिति [१] स्वहस्तो मम महासामन्तमहाराजध्रुवसेनस्य  
[॥\*]  
28 दूतकः प्रतीहारममकः [॥\*] लिखित किक्ककेनति<sup>5</sup> [॥\*]

*On the Right of the Second Plate.*

- 29 सं २०० ७  
30 वैशाख व १० ५ [॥\*]

#### TRANSLATION.

(Lane 1) Om Hail! From Valabhi?

(In the race) of the Maṭṭrakas, who prostrated (*their*) enemies by force, (*was born*) the devout worshipper of Mahēśvara, the glorious general (*sēnāpati*) Bhatārka, who obtained splendour in hundreds of battles, fought with a vast crowd of enemies of unequalled strength; who gained the devotion of those whom he had prostrated by (*his*) splendour, through (*his*) impartiality (*in conferring*) presents and honours, (*and*) who acquired the glory of royalty by the strength of a devoted body of hereditary servants, hued soldiers, and friends

(L 3) His son (*was*) the devout worshipper of Mahēśvara, the general Dharasēna, whose bent head became purified as it was reddened by the dust of the feet of (*his father*),<sup>3</sup> the splendour of whose toe-nails blended with the lustre of the crest-jewels on the bent heads of (*his*) enemies, (*and*) whose wealth was being lived upon by distressed and helpless people

(L 5) His younger brother (*was*) the devout worshipper of Mahēśvara, the Mahārāja Drōnasimha, whose spotless crest-jewel was (*still more*) purified (*by his prostrations*) at the feet of (*his elder brother*), who was by nature addicted to the performance of the duties prescribed by Manu and other (*law-givers*), who, like Dharmarāja (*i.e.* Yudhishtira), pointed out the path of the rules of good conduct, the ceremony of whose anointment to the royalty was performed by His Majesty (*paramasūman*), the lord of the vast circle of the whole world, in person, (*and*) who purified (*his*) royal glory by liberality

(L 8) His younger brother, the devout worshipper of Bhagavat, the Mahāsāmanta (and) Mahārāja Dhruvasēna,— who meditated on the feet of His Majesty (*paramabhaṭṭāraka*), who, like a lion,<sup>2</sup> defeated alone, by the strength of his own arm, hosts of troops of enemies (*who resembled*) elephants, who was the refuge of those seeking refuge, who knew the true

<sup>1</sup> Read दारिद्र्यभयादरेन्द्रेधनानि

<sup>2</sup> Read पूर्व

<sup>3</sup> Read °द्रच

<sup>4</sup> Read बुधिष्ठिर.

<sup>5</sup> Read महिवता

<sup>6</sup> Read °केनेति

<sup>7</sup> The word *Valabhiṭṭah* depends on *samājñāpayati* in line 12 below

<sup>8</sup> A similar figure of speech occurs in verses 20 and 65 of the Malluśhēna epitaph (pp 200 and 206 above), where the dust of the feet and the dirt on the body of holy men are said to purify from sin

<sup>9</sup> Previous translators have construed the words *simha eva* with the preceding word Drōnasimha. The subsequent mention of the elephants,— which are always represented as the natural enemies of the lion,— shows that *simha eva* must be connected with the following words

meaning of the *Sāstras*, (and) who, like the *kalpa* tree, conferred the enjoyment of rewards according to (*their*) desires on friends and favourites,— being in good health, issues (*the following*) command to all the *Ayuktakas*, *Vinyuktakas*, *Drāṅgikas*, *Mahattaras*, *Dhruvas*, *Sihānādhiṭaranikas*, *Dāndapāsikas*, irregular and regular soldiers, and so forth —

(L 12) “Be it known to you that, in order to increase the religious merit of (*my*) mother and father, and in order to obtain myself the desired reward in this and in the next (*world*), (*I*) have given,— to last as long as the moon, the sun, the sea and the earth, (and) for the same time as the rivers and the mountains, to be enjoyed by (*the donee's*) sons, grandsons and (*further*) descendants, free of taxes (*in the shape*) of gifts and taxes (*in the shape*) of forced labour,<sup>1</sup> according to the maxim of *bhūmicchāhīdra*, with libations of water, as a *brahmadāya*,— in the village of *Haryānaka*, which belongs to *Akshasarakaprāpa*,<sup>2</sup> (a subdivision) of the *Hastavaprāharani* (*district*), four *khandas* of cultivated land at the north western boundary (and) four *khandas* of cultivated land at the north-eastern boundary,— thus eight *khandas* of cultivated land in which (*are contained*) three hundred *pādāvartas*,<sup>3</sup>— (in figures) *pā* 300,— (and) at the north-western boundary of the same village a double cistern (*yamala-vāpī*),<sup>4</sup> forty *pādāvartas* in area, (and) a second cistern, twenty *pādāvartas* in area,— thus in the same (*village*) altogether three hundred and sixty *pādāvartas*,— to the *Brāhmana* *Dharmila*, who resides in the same (*village*), belongs to the *Darbha gōtra*, (and) studies the *Vājasaneyā (śākhā)*

(L 19) “Wherefore, nobody should create even a small obstruction or objection to (*the donee*) while he enjoys (*the granted land*) according to the rules relating to *brahmadāyas*, cultivates (*it*), causes (*it*) to be cultivated, and assigns (*it to others*)

(L 21) “And future gracious kings born of our lineage, knowing the reward of a gift of land to be common (*to all kings*), should approve of this our gift

(L 22) “And who may confiscate (*this grant*) or approve of its confiscation, he shall be guilty of the five great sins together with the minor sins

(L 23) “And with reference to this (*subject*) there are (*the following*) verses composed by *Vyāsa*.—”

[Four of the customary verses]

(L 27) (*This is*) the own signature of me, the *Mahāśāmantaka* (and) *Mahārāja* *Dhruvasēna* The *Dūtaka* (*is*) the door-keeper (*pratihāra*) *Mammaka* (*This edict was*) written by *Kikkaka* The year 200 (and) 7, (the month) *Vaiśākha*, the dark (fortnight); (the *tithi*) 10 (and) 5.

## No 47 — RECORDS OF THE SOMAVAMSI KINGS OF KATAK

By J F FLEET, ICS, PH D, CLE

Of the copper-plate charters which I deal with on this occasion, two, C and F, are now brought to notice for the first time, I believe, the others are re-edited, partly with a view to giving more correct versions of them, and partly in order to bring the whole series together in one and the same place

<sup>1</sup> *Vettīḷlaka* is probably the same as the Sanskrit *vishṭi*, the Telugu *veṭṭi* and the Kanarese *veṭṭi*. The designation of the lowest village servant, *Vettivōdu* in Telugu and *Vettigāḍu* in Tamil, is derived from this word

<sup>2</sup> With the adjective *Akshasarakaprāptya* compare *Vaṣaṭhaṭkāprāptya* in another Valabhi grant, *Ind. Ant.* Vol. V p 206

<sup>3</sup> According to Böhtlingk and Roth's *Sanskrit-Wörterbuch*, *pādāvarta* is explained by the commentator on *Kātyāyana's Śrautasūtra* as 'a square foot' Compare also Dr Fleet's *Gupta Inscriptions*, p 170, note 4

<sup>4</sup> The same expression occurs in another Valabhi grant, *Ind. Ant.* Vol IX p 238.



Of the latter, the first that was brought to notice is B, one of the set of three charters issued by Mahā-Bhavagupta I. in his thirty-first year. It was edited in 1876, in the *Ind. Ant* Vol. V. p. 55 ff, by Babu Rangalala Banerjee, who propounded the views—(1) that Mahā-Bhavagupta I. belonged to the dynasty of “the great Guptas,” meaning, apparently, the Early Guptas, or to some branch of it established in the Kalinga country; (2) that E, which record, though not then published, had been examined by him, proves that a king named Yayāti reigned in Orissa when Mahā-Śivagupta,<sup>1</sup> the son of Mahā-Bhavagupta I., was the king of the three Kalingas, (3) that the kings of Orissa were feudatories of the Guptas, and made all their grants in the names of their paramount masters, (4) that Yayāti is to be identified with a certain Yayāti-Kēsari, who, according to a (supposed) historical account of Orissa, compiled by Mr. Andrew Stirling from two local *vamsāvalis* or genealogical lists of kings and from the *Rājacharitra* chapter of the *Māhāt-Pāñji*, or archives preserved in the temple of Jagannātha at Purī, and published in the *Asiatic Researches*, Vol. XV. (1825), pp. 254 to 305, was the founder of the Kēsari dynasty of Orissa, and reigned from A.D. 473 to 520,<sup>2</sup> and (5) that the period of Mahā-Śivagupta, and of the record itself, is determined by this identification.<sup>3</sup>

Next there was brought to notice E, the charter issued by Mahā-Śivagupta in the ninth year of Yayāti, i.e. in his own ninth year, which was edited by the same gentleman in 1877, in the *Jour. Beng. As. Soc.* Vol. XLVI Part I p. 149 ff. On this occasion, he again treated Mahā-Śivagupta and Yayāti as distinct personages, and, in fact, he pointedly emphasised the supposed difference of personality. He repeated the view that the Kēsaris of Orissa acknowledged the Guptas as the paramount power,—i.e. that Yayāti was a feudatory of Mahā-Śivagupta,—and that the grant was made by Yayāti in the name of his supreme sovereign. He again accepted the period of A.D. 474 to 526<sup>4</sup> for Yayāti. And, taking Janamējaya to be simply an “ancestor” of Yayāti,—not his father; though this is the relationship which is distinctly stated in the record, and which was acknowledged by the Babu himself in his translation of it,—he identified Janamējaya with a person of the same name who, according to tradition, founded the city of Katak-Chandwār,<sup>5</sup> and he placed him seven generations before Yayāti, and allotted him to the earlier part of the first century A.D.

In the same year, and in the same volume, p. 175 ff., A, another of the charters issued by Mahā-Bhavagupta I., and dated in the sixth year of Janamējaya, i.e. in his own sixth

<sup>1</sup> Called simply ‘Śivagupta’ by the Babu, who did not notice the point that the father of Mahā-Bhavagupta I. was Śivagupta, and his son was Mahā-Śivagupta. So also, except in the translation, he called Mahā-Bhavagupta I. simply ‘Bhavagupta.’

<sup>2</sup> According to Mr. Stirling, he commenced to reign in A.D. 473 after the end of Śaka Samvat 396 (*loc. cit.* p. 264), and died A.D. 520 (p. 266).—Since Mr. Stirling’s time, the records of the temple of Jagannātha have been twice investigated (see Sir William Hunter’s *Orissa*, edition of 1872, Vol. I. pp. 198, 199, and notes 43, 44), in 1868 by Dr. Rajendralala Mitra, whose arrangements for publication, however, were prevented by the priests from being carried out, and at an earlier date by Bhabani Charan Bandopadhyaya, who published his results in a Bengālī work entitled *Purushottamachandrikā*. Sir William Hunter says that this account “is fuller and more carefully done than Stirling’s excellent sketch,” he is “inclined to believe that all the really historical matter has now been extracted;” and he has given the list of kings and dates, thus made out, from B.C. 3101 to A.D. 1871, with the leading features of the statements made in connection with them, in his *Orissa*, Vol. II. Appendix VII pp. 183 to 191. This account agrees with Mr. Stirling’s account, in representing Yayāti Kēsari as the founder of the Kēsari dynasty. The period that it gives for him, however, is A.D. 474 to 526,—differing slightly from the period arrived at by Mr. Stirling, and there are differences in some of the other dates also.

<sup>3</sup> He recognised, indeed, on palaeographic grounds, that the records “cannot be very ancient” (*loc. cit.* p. 60). But he said distinctly that he supposed Mahā-Śivagupta “to have been a contemporary of Yayāti Kēsari, who reigned between the years 474 and 526 A.D.” (for these dates, see the end of the preceding note).

<sup>4</sup> See the preceding two notes.

<sup>5</sup> i.e. “the four gated Katak.” It would appear that the original city was Chandwār or Chaudwārā, on the north bank of the Mahānadi, and that the present town Katak, *cuigo* ‘Cuttack,’ on the south bank, is of later origin.

year, was edited by Babu Pratapachandra Ghosha, who, however, abstained from any historical disquisitions, he contented himself with saying that it was not evident from the record what Janamējaya had to do with the grant, and that, until Janamējaya could be identified, it was needless to make any attempt to fix the date of the record

And finally, D, another of the set of three charters issued by Mahā-Bhavagupta I. in his thirty-first year, was edited in 1882, in the *Jour Beng As Soc.* Vol LI Part I. Proceedings, p 9 ff, by Dr Rajendralala Mitra, whose remarks on it furnish about as good an illustration as could well be sought, of the cumulative results of careless and uncritical work, following blindly in the track of writers who have handled matters that they could not deal with properly. He took Babu Rangalala Banerjea as referring to "the later Gupta kings of Magadha," evidently, simply because, as he himself asserted (*loc cit* p 10),—without the slightest foundation in fact for the second and third assertions,—“we know from the Aphaśā inscription “that there was a long line of Gupta kings” (i.e. the Guptas of Magadha) “in Behār, and they “called themselves the lords of the three Kalingas, and that Bhavagupta was one of them”<sup>1</sup> He misread the name of the king as ‘Mahādēvagupta,’ and represented the person, whose existence he thus arrived at, as a grandson of Mahā-Bhavagupta I himself. Taking an expression, towards the end of the record, which describes Mahā-Bhavagupta I as a very god Kandarpa (Kāmadēva) in respect of religion, as giving the name of the person who made the grant, and endorsing an assertion of Babu Rangalala Banerjea that the Śāstras enjoin that sovereign kings only had the power of granting land in perpetuity, he arrived at the conclusion that “the donor was ostensibly Mahārāja Mahādēvagupta, son of Śivagupta, but really a petty “chief of Kosala, of the name of Kandarpadēva, who, not being himself competent, according to “the Smṛiti, to grant land, which theoretically belongs to the paramount power, invokes his name, “and dates it after him.” He followed Babu Rangalala Banerjea, in accepting A D 474 to 526 as the period of Yayāti, the alleged founder of the Kēsari dynasty according to the local annals, and in making him a contemporary of Mahā-Śivagupta. And he placed the supposed Mahādēvagupta, and the date of his record, about the beginning of the sixth century A D.

The mistaken views summarised above are based on three radical errors. One is the failure to recognise what seems clear enough even from A and E, viz that Janamējaya and Yayāti were Mahā-Bhavagupta I and Mahā-Śivagupta themselves. Another is the perfectly unsustainable assertion that none but paramount sovereigns could make grants of land, whether in perpetuity or otherwise, as the result of which, it is to be taken that the supposed feudatory prince Janamējaya, for instance, issuing charter A, had all the essential part of it worded as if it were issued by a totally different person, viz his supposed paramount sovereign Mahā-Bhavagupta I. And the third is the blind acceptance of the local annals, and of the period which they purport to establish for Yayāti, the alleged founder of the Kēsari dynasty.

As regards the last of these mistakes,—it should surely be almost unnecessary to say that, even if any germs of ancient historical truth at all are contained in the annals in question, there is certainly nothing in them that can be accepted without complete corroboration from outside. Mr Stirling, indeed, while questioning everything before Yayāti-Kēsari, looked upon the accounts as reliable from that point, he considered that the ‘later annals assume an “air of authenticity about the date of the accession of the Kēsari-Vamśa, 473 A D, prior to “which the accounts are so replete with obvious falsehoods, contradiction, inconsistency, and “anachronism, as to be equally unintelligible and unworthy of notice” (*Asiatic Researches*, Vol. XV p 256). But he shewed no reasons for this differentiation, which was plainly based on

<sup>1</sup> But the Aphaśā inscription (*Gupta Inscriptions*, p 200), and the other records of the same family (id pp 203, 211, 213), make no mention whatever of the Kalunga country, and contain no such name as Bhavagupta, which, in fact, does not occur in any record known to me, apart from these Katak charters. And the asserted details are not even to be found in Dr Rajendralala Mitra's own rendering of the Aphaśā record (*Jour Beng As Soc* Vol. XXXIV Part I. p 267) — I suppose he was thinking of Mādhavagupta, who was one of the Guptas of Magadha.

nothing except that, after the mention of the traditional king Vikramāditya, who is represented as having reigned for a hundred and thirty-five years,—in order to fill up the chronological interval between the commencement of the Vikrama era (B C 58) and the commencement of the Śaka era (A D. 77),—"the era of Śalyāhana" (i.e. the Śaka era), "which dates its commencement from A.D. 77 in Orissa,"<sup>1</sup> is used in all the accounts, and we now come to reigns "of a probable and moderate duration, the first dawning of an approach to the authentic period of the native history" (*ibid.* p. 262). And he simply attached to the annals of Orissa a value which neither they, nor any other Hindū records of the same kind that have ever yet come to light, can possibly possess. It is almost needless to say that the annals in question do not include any such names at all as Śivagupta and Bhavagupta, these being real historical names, it is not to be expected that they would be found in such documents. They undoubtedly do preserve a reminiscence of Janamējaya-Mahā-Bhavagupta I and Yayāti-Mahā-Śivagupta, in the names of Yayāti-Kēsari, and of Janamējaya-Kēsari which also occurs in the list of the Kēsari kings,<sup>2</sup> for, otherwise, there is no reason why such purely Purāṇic names should crop up in a series of mostly quite ordinary names. But they do so under completely erroneous and anachronistic circumstances. According to the annals, Yayāti-Kēsari was the first of his dynasty, and was succeeded by 'Suraj'-or 'Sūrya', i.e. Sūrya-Kēsari, and Janamējaya-Kēsari came long after him, in the period A D 754 to 763, whereas, the copper-plate charters show that Yayāti-Mahā-Śivagupta was the third king of his line,—that Janamējaya-Mahā-Bhavagupta I was his predecessor and father,—and that he was succeeded by Bhīmaratha-Mahā-Bhavagupta II, of whom we possibly have a perverted reminiscence in the name of the alleged Bharata-Kēsari who is placed next after Janamējaya-Kēsari, in the period A D 763 to 778. And,—even apart from what I shall shew below, as to the period to which the real Yayāti-Mahā-Śivagupta must be referred,—the annals unconsciously betray themselves, by connecting with the name of Yayāti-Kēsari events which can have happened only several centuries at least after the period which they would establish for him. They say that, just before him, some people called Yavanas ruled over Orissa for a hundred and forty-six years, and that he established his own dynasty by expelling the Yavanas (*ibid.* pp. 264, 265, and *Orissa*, Vol. II Appendix VII. p. 185) as I will shew further on, though the Yavanas here are the Early Gupta kings, the term elsewhere means, all through the annals, the Musalmāns,<sup>3</sup> and the statements connected with Yayāti-Kēsari mix up the Early Gupta rule with the Musalmān conquests. If then, the statements are based on no actual fact, but simply on what took place generally in Northern India, they cannot refer truly to any time anterior to the period of Mahmūd of Ghazni (A.D. 1001 to 1030), who, moreover, did not penetrate as far as Orissa, while, if they commemorate an actual conquest of Orissa, they cannot possibly refer to any time anterior to A D 1567-68, when Sulaimān, king of Bengal, defeated the last independent king of Orissa and practically subjugated the province.<sup>4</sup>

As regards the second mistake,—whatever the Śāstras may say, or seem to say, the assertion that none but paramount sovereigns could make grants of land is without any basis of fact. Any number of epigraphic instances to the contrary could be quoted; and, though there are instances enough of feudatories and officials making grants with the permission of their supreme kings, yet even then the grants were always made by them in their own names, and not a single authentic case can be quoted of a feudatory or official assuming the name of his king or other superior authority for the purpose of issuing a charter.

<sup>1</sup> i.e. apparently, the people of Orissa use the current Śaka years.

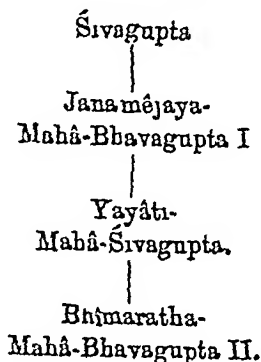
<sup>2</sup> *Orissa*, Vol. II Appendix VII p. 186.—Mr. Stirling did not enumerate all the Kēsari kings, and so this name is not to be found in his account.

<sup>3</sup> It is sufficient to note here that, in the Chitōrghaṭh inscription of A.D. 1428 or 1429, Firūz Shāh or Firūz-ad-dīn Taghlaq, king of Delhi (A.D. 1351 to 1388), is called "the Yavana king Perōja" (*Ep. Ind.* Vol. II. p. 410).

<sup>4</sup> See the *Imperial Gazetteer*, Vol. X p. 430.



## The Sôlavamśi Kings of Katak



And as to the first of them, the facts are these. A names, in the formal part of the record, a paramount king named Śivagupta, and his successor Mahâ-Bhavagupta (I) who made the grant, it is dated in the sixth year of a paramount king named Janamêjaya, and it ends with a verse in praise of this latter king, who, like Mahâ-Bhavagupta (I), is attributed to the Lunar Race. E opens by mentioning in verse a king named Janamêjaya, and his son Yayâti, then, in the formal part of the record, it names a paramount king named Mahâ-Bhavagupta (I), and his successor Mahâ-Śivagupta who made the grant, and it is dated in the ninth year of Yayâti, to whose name there are here attached the paramount titles, just as in the case of Mahâ-Śivagupta, and who, like Mahâ-Śivagupta, is here described as belonging to the family of the Moon, and as being the lord of the three Kalungas. And F, after mentioning in the opening verses three kings named Janamêjaya, Yayâti, and Bhîmaratha, names, in the formal part of the record, the paramount king Mahâ-Śivagupta, and his successor Mahâ-Bhavagupta (II) who made the grant, and it is dated in the third year of Bhîmaratha, to whose name there are here attached just the same paramount titles which are attached to the name of Mahâ-Bhavagupta (II), and who, just like Mahâ-Bhavagupta (II) in this record and Mahâ-Śivagupta in E, is here described as belonging to the family of the Moon, and as being the lord of the three Kalungas. It is true that the fact is not specifically stated. But it is self-evident that we have the names of four kings, Śivagupta, Mahâ-Bhavagupta I, Mahâ-Śivagupta, and Mahâ-Bhavagupta II, each the father of his successor, and that Janamêjaya, Yayâti, and Bhîmaratha were simply fanciful names of the second, third, and fourth of them. They were paramount kings of the Kôsala country; for, the charters issued in the thirty-first year of Mahâ-Bhavagupta I style him *Kôsala-êndra* or "lord of Kôsala" and convey villages in different divisions of the Kôsala territory,—Mahâ-Śivagupta's charter conveys a village in, plainly, Dakshina-Kôsala or Southern Kôsala,—and the charter of Mahâ-Bhavagupta II conveys a village in yet another division of Kôsala and, unless one of their titles, *tri-Kaling-âdhipati*, was simply a meaningless attribute, they were also paramount kings of the territory that was known as the three Kalungas, and which included evidently Katak or 'Cutlack,' and probably the whole of Orissa. Their capital seems to have been Katak, which is mentioned by name in A, B, C, and D, as the place from which those charters were issued. E and F, however, were issued from other towns named Vinitapura and Yayâtinagara, both, like Katak, on the Mahânadi, these places have not been identified,<sup>1</sup> but it appears possible that the names are fanciful names for Katak itself. And they claimed to

<sup>1</sup> Regarding the point that Yayâtinagara cannot be the modern Jâjpur, see page 355 below

belong to the Sôṃavamśa or Sômakula, the Lunar Race. Their dynastic name proper has not yet come to light. But their paramount titles,—*Paramabhartāraka*, *Mahārājādhirāja*, and *Paramēśvara*,—were not the exclusive attributes of the Guptas, as Babu Rangalala Banerjya thought. And, even apart from the fact that their period is plainly too late, the termination of their names does not require us to allot them to the lineage of the Early Guptas, or even of the later Guptas of Magadha, and there appears no reason whatever for our doing so.

There remains for consideration the period to which these kings may be allotted. And, as their records are not dated in any era, and their names have not been met with in any other records so dated or capable of being assigned to an exact date by means of a record so dated, this question can only be dealt with approximately, on palaeographic grounds. The results, however, are sufficiently definite, within certain limits.

The characters used in these charters are Nāgarī. Partly because of the locality to which the charters belong, and partly because of certain unique forms of the vowels *ē*, *aṃ* and *au*, which will be noticed again further on and which are radically different from any forms to be found in records from Southern and Western India, they must unquestionably be allotted to the northern class of Nāgarī alphabets. And they exhibit more or less of a tendency towards a particular type of that class of Nāgarī alphabets, to which, rightly or wrongly, the special name of *Kuṭila* has come to be attached<sup>1</sup>. A comparison of the records, one with each other, shews this peculiarity most plainly in B, C, D, and E. And characters of apparently much the same type with the present ones, as exhibited in these four records, are carried back to about the middle of the seventh century A.D. by the Aḥṣad inscription (Behar) of Ādityasēna (*Gupta Inscriptions*, p. 204, Plate). But closer inspection shews that the present characters are very much later than those of the Aḥṣad record, contrast, for instance, the initial *ā* of the Aḥṣad inscription, in *āsīd*, line 1, and the *k, j, t, m, r*, and *s*, in *kaṣaḥ, jayind, madāndha, vidyādhar*, and *sahasra* in the same line, with the initial *ā* in *ākshiptā*, line 20, and the *k, j, t, m, r*, and *s*, in *kaṣahāt, samāvāsita, vijaya*, and *parama*, line 1, of B, and still more with the same characters as exhibited in the same words in A lines 1 and 27. From these letters alone, it is evident that a very considerable interval must have elapsed from the period of the Aḥṣad record to the time when these charters were engraved. And, reverting further on to a few individual letters, I will deal first with some other features which, endorsing the above result, help better to fix the approximate period of these charters. In making comparisons, I shall quote records, with published facsimiles, which come from the nearest possible localities to the part of the country to which the charters under consideration belong.

A point which will at once attract attention, as suggestive of a certain amount of antiquity, is the use of numerical symbols, for 'three' and 'ten' in E, line 65. But we are

<sup>1</sup> This name was first used by Prinsep, in 1837 (*Jour. Beng. As. Soc.* Vol. VI p. 779), on the authority of the words *kuṭil ākṣarāṇi viduṣha*, which occur towards the end of the Dāval inscription of the Chūṇḍa prince Lalla. In re-editing this record, Dr. Bühler (*Ep. Ind.* Vol. I p. 76) has expressed the opinion that the words mean, not that the writer was acquainted with letters called *Kuṭila* or 'crooked letters,' but that he was skilled in reading 'badly written and difficult' documents. I think, however, that the analogous expressions quoted by me from other records in noticing the words used in the Dāval inscription (*Gupta Inscriptions*, p. 201), make it quite clear that, whatever it may actually mean, the expression refers to the characters in which that record itself is engraved. And the contrast between them (see the Plate, *Ep. Ind.* Vol. I. p. 76) and the far more straight, square, and plain characters of, for instance, the 'Deopara' inscription of Vijayasēna (*ibid.* p. 308, Plate), indicates that the reference must be to the type of them, the peculiarity of which perhaps consists more in the general avoidance of straight lines, than in the tails or bottom twists to the right which appear also in the 'Deopara' inscription and in other records in the square characters.—As I remarked on the same occasion, the expression *kuṭil ākṣarāṇi* does not seem to have been used in the Dāval inscription with the object of recording a standing name of a variety of the alphabet. But the term *Kuṭila* fits the type of letters so well, that, as it has been in use for so long a time, there really seems no objection to continue it, as the designation of a variety of the northern Nāgarī alphabet, not as the name of a distinct alphabet.

not compelled to place the record, on this account, before A D 794-95, for, the same system was used in the grant (from somewhere in Bengal) of the *Mahārāja Vināyakapāla*, the date of which falls in that year (*Ind Ant Vol XV p 140, Plate*). And the force of this feature is impaired by the fact that decimal figures also occur in all the six charters. This latter feature, indeed, does not oblige us to place these records after A D 862<sup>1</sup>, for, decimal figures occur in the *Dīḡgadh* inscription (Central India) of *Bhōjadēva* of Kanauj, of that year (*Archæol Surv Ind. Vol. X Plate xxxiii No 2*). But it points to about A D 800, as the earliest possible time for these charters.

The next point to which attention may be given, is the use of the *virāma*, in conjunction with the full form of *t* in B to F, and once in conjunction with the full form of *n* in B, this feature, however, being qualified by the use also of final forms of *t*, *n*, and *m*, more or less throughout the whole series. The *virāma* perhaps occurs with *t* in *saṃvat*, line 6, in the *Dīḡgadh* inscription of A D 862<sup>1</sup>. It certainly occurs, in conjunction with a half final form of *t*,—a complete *t*, except for the absence of the *mātrā* or horizontal top-stroke,—in *pañchāśat*, line 20 (twice), in the *Gwālior* inscription (Central India) of the same king, of A D 875-76 (*Ep Ind Vol I p 160, Plate*). It appears in conjunction with the full forms of *t* and *m* in the *Pehoa* inscription (*Pañjāb*) of *Mahēndrapāla*, of about A D 900 (*ibid p 244, Plate*), see, for instance, *śāṅgabhrī*, line 2, and *tāpam*, line 3. And it occurs in conjunction with the full forms of *t*, *n*, and *m* in the *Khajuraho* inscription (Bundēlkhand) of *Yaśōvarman*, of A D 953-54 (*ibid p 124, Plate*), see, for instance, *varāt*, line 1, *tyāgavān*, line 3, and *nirritim*, line 28. So far, therefore, as the use of the *virāma* is concerned, the present charters need not be placed after A D. 900. And the use of final forms also might seem to necessitate our placing them before that date. But, though the records mentioned above shew no final forms at all, a final form of *t* occurs in the word *saṃvat*, lines 32 and 33, of the *Harsha* inscription (*Rajputānā*) of *Vigraharāja*, of A D 973 (*id Vol. II p 120, Plate*), and the *Dēwal* inscription (North-West Provinces) of the *Chhinda* prince *Lalla*, of A D 992-93 (*id Vol I p 76, Plate*), shews, *e g* in *bhuvam*, line 8, a half final form of *m*,—a complete *m*, except for the *mātrā*, with a *virāma* attached to it. And therefore, in spite of the use of final forms, the charters may also, without objection, be placed as late as A D 973.

Another instructive feature is the use of the *avagraha* in E and F, properly, in E line 38, to denote the elision of an initial *a* after an *ō*, and incorrectly, in E line 29, and F line 35, to mark the absorption of an initial *a* into a preceding *ā*. This sign does not occur in any of the other records mentioned above. And the earliest other instances of the use of it, that I can quote, are *vāṣṇumōdēta* in line 43 of the *Barōda* grant (*Gujarāt*) of *Dhārāvārsha*, *Nirupama-Dhruvarāja*, of A.D 834 or 835 (*Ind Ant Vol XIV p 200, Plate*), and *vuddhvāsmad* in line 25 of the *Ujjain* grant (*Mālwa*) of *Vākpatirāja* of *Dhārā*, of A D 974 or 975 (*id Vol VI p. 52, Plate*), in both of which places it is used, improperly, to mark the absorption of an initial *a* into a preceding *ā*, and *śilpēsntarāyah*, line 4, *dadhēsvasādam*, line 13, and *lāñchhitōṣṣar*, line 18, where it is used correctly, and *śrutvāṣṇyathā*, line 19, where it is used incorrectly, in the 'Deopara' inscription of *Vijayasēna*, attributable to the end of the eleventh century A D (*Ep Ind Vol I p 308, Plate*). It is a sign which is emphatically opposed to any particular amount of antiquity.

Still more instructive is the use of the fully developed *mātrās* or horizontal top-strokes of the letters, almost all through these charters. In A. and F, this feature is very unmistakable,—plain straight lines being used. In B, C, and D, the upright strokes are capped with triangular tops, cloven on the upper side, the *mātrās* were formed by running

<sup>1</sup> The *Aphand* inscription was constructed in such a way as to avoid both the *virāma* and final forms, except in one word, *tarayan*, line 9, where an *anusvara* was wrongly substituted for the *n*, either as a final, or in *saṃdāta* with the following *m*.

these tops into each other, and the result was, that the *mātrās* here are not always perfect: but the intention is evident. In E, in which the upright strokes were capped in the same way, many of the letters present a still more disjointed appearance, but there can be little doubt that this was induced largely in the preparation of the lithograph, which is plainly not altogether a mechanical one, and that the intended general style was precisely the same as in B, C, and D. There is, indeed, one letter, *ph*, in respect of which a distinction has to be drawn between A and F on the one side, and B, C, D, and E. on the other for some reason or other, in the latter four charters,—probably from aiming generally at copying a more antique style,—*ph* is exceptionally formed, throughout, with only the half *mātrā*, over the left-hand part of the letter,<sup>1</sup> see, for instance, *phalam* and *āsphōṭayanti*, B lines 18, 23, and *muktāphala* and *sphārībhavach*, E lines 19, 1, and contrast these words with *aphala* and *āsphōṭayanti*, A. lines 25, 29, and *aphala* and *dattat=phalam*, F. lines 49, 50. In other respects, the charters are all in unison and the facts are as follows,—*jh* does not occur, and *ḥh* occurs only subjoined, the *kh*, *g*, *ñ*, *n*, *th*, and *ś* are what may be called round-top letters, the *ṭ* and *dh* have no *mātrā*, the *l* has a half *mātrā*, over the upright stroke on the right hand, rather than a full one, and all the other consonants have the full *mātrā* among the initial vowels, *ē*, *a*, *ō*, and *au* are round-top letters, and *a*, *ā*, *i*, *ī*, and *u* have the *mātrā*, *ū* does not occur. In dealing with the question of the *mātrās*, the instructive letters are *p*, *m*, *y*, *sh*, and *s*. In the Aphsā inscription of about A D 650, the grant of Vināyakapāla of A D 794-95, the Dēḡgadh inscription of A D 862, the Gwāhor inscription of A D 875-76, and even the Harsha inscription of A D 973, these five letters are without the complete *mātrā*,—having tops on only the left-hand part of them. But the Khajurāhō inscription of A D 953-54 presents the fully developed *mātrās* in the five letters in question, as well as in all the others which admit of it, and they appear also in the Dēwal inscription of A D 992-93,<sup>2</sup> in the Nanyaurā copper-plate grant (North-West Provinces) of Dhanga-dēva, of A D 998 (*Ind. Ant.* Vol XVI p. 202, Plate), and in the Jhūsī grant (North-West Provinces) of Trilōchanapāla, of A D 1027 (*id.* Vol. XVIII p. 34, Plate). The transitional period appears to be illustrated by the Pehoa inscription of about A D 900, where, for instance, in *patau*, line 1, *ēkatām*, line 1, *ōdayah*, line 6, *gatēshu*, line 1, and *sadvritta*, line 11, the *p*, *m*, *y*, *sh*, and *s* distinctly have only the half *mātrā* over the left part of the letter, though in the majority of cases the *mātrās* of even these five letters are complete, and still more pointedly by the Asnī inscription (North-West Provinces) of Mahīpāla, of A D 916-17 (*Ind. Ant.* Vol XVI p. 174, Plate), which very clearly shews the letters in question both with and without the complete *mātrā*. And the result from this feature is, that the present charters need not be placed after A D 950, but can hardly be placed before A D 900.

An examination of individual characters leads to much the same result, except that the forms of *k* and *ph*, which represent almost the last stage before the development of the modern forms, seem to necessitate an appreciably later period. A similar instance of the *k* with the markedly round shape of the left-hand part of it which is exhibited in these charters,—see, e.g., *katākāt*, A line 1, and *paramabhāṭṭāraka*, B lines 1, 2,—occurs, by some chance or other, in the word *ārka*, line 21, of the Gwāhor inscription of A D 875-76, and this instance must probably be taken as shewing that the form was known then, though it had not been introduced into epigraphic use but, in the remainder of that record, in the Dēḡgadh and Asnī inscriptions, and even in the Harsha and Dēwal inscriptions, the *k* is decidedly of the pointed type: the round type is followed first in the Pehoa inscription of about A D 900, and it re-appears in the Khajurāhō inscription, and in the Nanyaurā and Jhūsī grants. As regards the *ph* with

<sup>1</sup> In *dattat=phalam*, E line 45, where the *ph* has the complete *mātrā*, the engraver's tool seems to have slipped.

<sup>2</sup> Some of the strokes are rather thin, with the result that the complete *mātrā* is sometimes wanting, or in the lithograph seems to be so. But it appears clear that the fully developed *mātrās* were intended throughout.

the complete *mātrā*, as exhibited in *aphala*, A. line 25,— (the same word in F lines 49, 50 shews essentially the same type, but a later form in which the right-hand stroke is continued down to the bottom line of the writing),<sup>1</sup>— the same type, and almost the same form, occurs in the Pehoa inscription of about A.D. 900, in *sat-phalā*, line 15, and *dvirēphō*, line 19. The only clear difference in form is, that in the present charters the stroke to the right and downwards, which turns *p* into *ph*, is left open, whereas in the Pehoa inscription it is turned back on to the upright stroke from which it starts, as also, for instance, in the word *phalam*, lines 26, 29, in the grant of Vākpatirāja of A.D. 974 or 975, but perhaps the Pehoa inscription shews also,— especially in the word *dvirēphō*,— in a rudimentary shape, the continuation of this stroke, downwards in a slanting direction to the right, which produced the next form of this letter before the final development of the modern form, and which is illustrated very plainly in the Ujjain grant of Bhōjadēva of Dhārā, of A.D. 1021 or 1022, in the word *phalam*, line 14 (*Ind Ant* Vol. VI p 54, and Plate). The other records, quoted above, however, shew the antique *ph* of the Aphsad inscription and earlier records, which is of a very different type, and so does even the Pehoa inscription, when the *ph* is in conjunction with *s*,— see *sphurita*, line 2, *sphārqm*, line 8, *sphārī-bhaviat*, line 9, *sphuran*, line 11, and *sphūrjat*, line 14. The antique *ph* appears again in the Nanyaurā grant (North-West Provinces) of Dēvavarmadēva, of about A.D. 1050 (*Ind Ant* Vol. XVI. p 202, Plate), in *phalam*, line 16. But the grant of Chandradēva and Madanapālādēva, of A.D. 1097 (*Ind Ant* Vol. XVIII p 12, Plate), reverting, in the word *phalam*, line 20, to the later type, shews also a form which is later than the form of that type used in the Pehoa inscription, and which was arrived at by making the stroke to the right and then downwards start, not from the top, but from the side of the *p*, and also by continuing it markedly still further down in a slanting direction to the right, without closing it in at all on the side-stroke from which it starts. This last form,— evidently the latest stage before the final development of the modern form,— appears also in the grant of Madanavarmadēva, of A.D. 1134 (*Ind Ant* Vol. XVI p 208, Plate), in *phalam*, line 19, and in all the later records which I have examined. And the transitional period, when it was developed, seems to be marked by the Gwalior inscription of Mahipāla, of A.D. 1093 (*Ind Ant* Vol. XV p 36, Plate), which shews the antique type in *ōtphulla*, line 1, and *phalam*, line 11, but the later type, and the later form of that type, in *sphurati*, line 2, *sphuṣa*, line 12, and *sphaṭika*, lines 38 and 39. This third form of the later type is undoubtedly of later origin than the form which appears in the present charters. But the form of the later type which we have in the Pehoa inscription of about A.D. 900 seems to be as certainly of earlier origin than the form used in the present charters, for we have it in Western India in records of A.D. 754 and 807 (*Ind Ant* Vol. XI p 112 and Plate, *gulpha*, text line 12, and p 160 and Plate *phalam*, text line 57).

Of the vowels,— *a*, *ā*, *u* (*ū* does not occur), and *ō* do not present any matter for special comment, they are simply developments of the types which occur through all the records mentioned above. The form of *i*,— which, with an addition, makes also *ī*,— is a very peculiar one. In A. lines 11, 22, 37, 39, 42, the short *i* is denoted by a straight line (in fact a *mātrā*) with two circles below it, in B. line 32, the straight line is turned into a wavy line (and so also in C. line 33, and D. line 36), in E. lines 39, 57, the circles are still preserved, but (if the lithograph shews the letter completely) the straight line or *mātrā* is broken up into two disconnected points, and in F. line 64, the top of the letter is a wavy line of another shape, and there are semi-circles, instead of circles, below it. The long *ī* occurs only by mistake for *i*, in A. lines 16, 21, it is the short *i* of that record, with, below it, a swirl from the left to the right, then downwards, and then upwards to the left, in F. line 44, it is made by a wavy line, two circles below it, and, below

<sup>1</sup> The type used in B, C, D, and E, is the same with that used in A, but there is the difference in form already noted, that the *mātrā* is not complete.



The general result of the palæographic considerations, taken altogether, is, that these records cannot possibly be placed before A D 900. They may belong to any later period. But, on the whole, I should say that the characters are of the eleventh century, and that the kings mentioned in them are to be placed somewhere between A D 1000 and 1100.

The palæographic considerations compel us to discard a somewhat tempting identification which was made by General Sir Alexander Cunningham, and the adoption of which was contemplated by myself before I came to look fully into the matter. A copper-plate grant from Rājūm in the Rāypur District, Central Provinces (*Gupta Inscriptions*, p 291), gives us the names of Indrabala, of the Panduvamsa or race or Pāndu,—his son Nannadēva,—and Nannadēva's adopted son, the Rāja Tivaradēva or Mahāsiva-Tivararāja, a feudatory prince of the Kosala country. An inscription at Sirpur in the same district (*Ind Ant Vol XVIII* p 179), which supplies the name of Indrabala's father, Udayana, and tells us that he was of the lineage of the Moon,—(to which the race of Pāndu did belong),—carries the genealogy two steps further, through Chandragupta, son of Nannadēva, and through Chandragupta's son Harshagupta, to a prince named Bālārjuna-Śivagupta, son of Harshagupta, who evidently held the feudatory government of the territory round Sirpur. And Sir Alexander Cunningham (*Archæol Surv Ind Vol XVII* pp 17, 85, 87) identified this Bālārjuna Śivagupta with Śivagupta, father of Mahā-Bhavagupta I, and also, accepting, like the other writers who have been mentioned above, the local annals, and failing, like them, to see that Janamējaya and Yayāti were, not feudatories of Mahā-Bhavagupta I and Mahā-Śivagupta, but those persons themselves, he arrived, from the date which the local annals purport to give for Yayāti-Kēsari, at the dates of A D 319 or 325 for Indrabala,—A D 350 for Nannadēva,—A D 375 for Tivaradēva and Chandragupta,—A D 400 for Harshagupta,—A D 425 for Śivagupta,—A D 450 for Mahā-Bhavagupta I and his supposed contemporary Janamējaya,—and A D 475 for Mahā-Śivagupta and his supposed contemporary Yayāti. The erroneous nature of the dates thus arrived at has already been shown, so far as the Śivagupta of the present charters and his successors are concerned. We are dealing now only with the identification of the two Śivaguptas. It appeared to be a very plausible one, for, Mahā-Bhavagupta I, and his son and grandson, also possessed the Kosala country, and the absence of the prefix *mahā*, and of a second fanciful name, in the designation of his father, seems to suggest that a sudden rise in the status of the family occurred just then,—in short, that Śivagupta, having been at first only a feudatory prince of Kōsala like Tivaradēva, subsequently became powerful enough to seize the paramount sovereignty of that country, and perhaps also of the Kalinga territories. But, though I fully agree with Professor Kielhorn (*Ind Ant Vol XVIII* p 179) that the Rājūm grant is at any rate not older than A D 700, and that the Sirpur inscriptions may be placed in the eighth or ninth century, still, the palæographic evidence seems to render impossible the identification that was made by Sir Alexander Cunningham. Lithographs have been published of the edited inscription of Śivagupta, the son of Harshagupta, and of other records which mention him and his father (*Archæol Surv Ind Vol XVII* Plates xviii A and B, and xix C). The original records evidently have the *p*, *m*, *y*, *sh*, and *s* with only the half *mātrā*, throughout. The *k* is of the pointed type. And another feature stamps them as belonging to even an earlier period than that which may be established by these two characteristics, the *m* has, not only the half *mātrā*, but also the straight arm to the left, instead of the loop which appears in the present charters and in all the records which have been quoted above, from the Deḡgadh inscription of A D 862 onwards,<sup>1</sup> and which is carried

<sup>1</sup> In the Gwāhor inscription of A.D 875-76, indeed, the exact form of this feature is rather that of a solid button than of a loop with a hollow centre, but the type is the same.—In the lithographs of the Sirpur inscriptions, the *m* appears with the loop twice, in A line 1 and B line 12, but it seems tolerably certain that these instances are only mistakes made in preparing the hand drawings from which the lithographs were made.



back even a century earlier by the Dighwā-Dubaulī grant (Bengal) of the *Mahārāja* Mahēndrapāla, of A.D. 761-62 (*Ind Ant* Vol XV p. 112, Plate, see, for instance, *mahārāja*, line 2, and *dēvyām=utpannah*, line 4) The *j* and *t*, also, as presented in the Sirpur inscriptions, are much more antique than the forms which we have in the present charters. And, even if a somewhat earlier period, than that which I have arrived at, should be hereafter established for the Śivagupta and his successors of the present charters, the palæographic changes in so many details appear more than can possibly be covered by the lapse of a single generation

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The local annals of Orissa, mentioned in the preceding remarks, have been taken so seriously, and so much interest has been attached to the question of the identity of the Yavanas who are mentioned in them, that it is necessary to do more than simply dismiss them with only a broad statement of their general want of value, amply supported though it is in the case of Yayāti-Kēsari, and with the curt assertion, borne out though it is by at least one certain epigraphic instance, that the Yavanas are simply the Musalmāns of Northern India of the period A.D. 1001, or later, and onwards. The alleged facts and dates recited in the annals have all been accepted as history or "the mile-stones of history" by Sir William Hunter in his *Orissa* (see, in particular, Vol I, edition of 1872, chapter V p. 198 ff), from which the leading features have been reproduced in his article on Orissa in the *Imperial Gazetteer of India*, Vol X p. 428 ff.<sup>1</sup> and, in the other matter, his conclusion was that by the name 'Yavana' the annals mean the Greeks, and his line of argument (*Orissa*, Vol. I pp. 207 to 214) appears to have been,—the Epics and Purānas enumerate the Yavanas in the list of foreign or non-Āryan races on the western frontier of India, through their spirit of enterprise, which led them into various part of Asia, the Ionian Greeks became known at an early period to the Persians, of whose empire, in fact, one body of them formed a part, the name Ionian was, thus, well known to the Persians, and came to be applied by them to the whole Greek race, the appellation was made known to the Hindūs by the Persian expedition sent by Darius to the Indus in the sixth century B.C., by the Hindūs, the name 'Iōv' would be naturally transliterated by 'Yōna,' which is the contracted form of 'Yavana,' from after the date of Alexander's expedition into the Pañjāb at the close of the fourth century B.C., the term 'Yavana,' in Hindū literature, applies unmistakably to the Greeks, the inroads of Alexander and Seleucus left in the Pañjāb a residual element of these Greeks, which soon inevitably began to migrate southwards,<sup>2</sup> their presence in the Gangetic valley is proved by a

<sup>1</sup> His *Orissa* was published twenty-two years ago. And the article on Orissa in the *Imperial Gazetteer* was last issued, in the second edition, eight years ago. I do not find any quotation of the alleged facts and dates of the annals of Orissa in *The Indian Empire*, the new and revised edition of which was issued last year, — apparently because there was no occasion to quote details of that kind, but the results arrived at previously appear to be endorsed up to date by the remark (p. 220, in the chapter on the Greeks in India, and just after mention of the fact that the term Yavana originally applied to several non-Brāhmanical races, and especially to the Greeks) that "the Orissa chroniclers called the sea invaders from the Bay of Bengal, Yavanas, and in later times the term "was applied to the Musalmāns," — to which is attached a reference, in a footnote, to *Orissa*, Vol I pp. 25, 85, and 209 to 232 (ed. 1872) — I am dealing, of course, only with the Yavanas of the annals of Orissa, who are quite distinct from the Greek-Yavanas.

<sup>2</sup> For clear traces of Yavanas, sporadically, in Western and Southern India, — in Kāthiāwād, in the Nāsik District, and at Dhēnukākāṭa (Amarāvati), — see *Ind Ant* Vol XXII pp. 191, 195 — Sir William Hunter (*Orissa*, Vol I p. 218) has quoted Dr Bhau Dajī as the authority for a list of seven Yavana-princes who ruled in Central India from (it is supposed) the fifth century A.D. to about the ninth. These, however, are simply the *Vākātaka Mahārājas* of the Chāmmak and Siwanī charters (*Gupta Inscriptions*, pp. 235, 243) and the Ajanṭa inscription (*Archæol Surv West Ind* Vol IV p. 124). The first of them was Vindhyaśakti. This person was identified by Dr Bhau Dajī with the Kailākila-Yavana king Vindhyaśakti of the *Viṣṇu-Purāna* (Wilson's translation, Hall's edition, Vol IV p. 210). But there are absolutely no grounds for this identification.



statement of the grammarian Pāṇini, who, writing in [it is supposed] the second century B C, and referring to occurrences which he himself might have seen, says that the Yavanas laid siege to Oudh and besieged the Mādhyaṃikas, the Mādhyaṃikas, who were Buddhists, were the people of the kingdom of Magadha or Behār where Buddhism had become the royal religion under Aśoka in the third century B C,<sup>1</sup> and it was through this kingdom of Magadha or Behār that the Greeks found their way into Orissa. But, like the *Kongudēsa-Rājākkal* (see p 170 f above) and the *Rājāliṭṭhe* (see *Ind Ant* Vol XXI p 157) for the province of Mysore in Western India, these annals are in reality absolutely worthless for any purposes of ancient history. And it is desirable to prove this, by shewing up the nature of the earlier part of them, and to put them out of court once and for good.

The annals open with the commencement of the Kali age, in B C 3101, or more properly B C 3102, and they give first the names of three well-known Purāṇic kings, Yudhisṭhira, Parikshit, and Janamājaya, of the Pāṇdu dynasty of Indraprastha or Delhi in the Somavamsa or Lunar Race. These three persons are represented as reigning for 12, 731, and 551 years,—covering the period from B C. 3101 to 1807<sup>2</sup>. And all that need be said about them, is, that their names were taken from the Purāṇas. Then there are placed, Śamkaradēva<sup>3</sup> (represented as reigning for 400 years), Gautamadēva (370 years), Mahēndradēva (215 years), Ishtadēva<sup>4</sup> (134 years), Sēvakadēva<sup>5</sup> (150 years), Vajradēva (117 years), Narasimhadēva<sup>6</sup> (115 years), Mānakṛṣṇadēva<sup>7</sup> (122 years), and Bhōjadēva (127 years),—covering the period from B C. 1807 to 57, i.e. filling the vacuum up to the next chronological point, the commencement of the Vikrama era, for which the persons who concocted the annals had a definite name with which to make a fresh start. Here, the annals depart altogether from the Purāṇas, which mention none of the above names, and give a totally different line of descent, from Śatānika, son of Janamājaya. And this, of course, might be taken as a point in favour of authenticity. But the impossible lengths of the reigns shew that, at the best, the details were not taken truly from any real historical records. And, while Śamkara, Gautama, Ishtadēva, Savaka, Vajra, Narasimha, and Mānakṛṣṇa may possibly be real rulers of later times, simply antedated for the sake of filling the gap,—(at the same time, since Mr Stirling calls Sēvakadēva [B C 688 to 538] ‘Shewak or Ashok Deo,’ there seems to be here an anachronistic and otherwise mistaken reminiscence of the Maurya king Aśoka of the third century B C.),—the statements made in connection with the remaining two names expose clearly the purely fictitious nature of this part of the account. The reign of Bhōjadēva is made to cover the period B C 184 to 57 but the annals, endorsing a tradition which elsewhere also is sometimes connected with him, say (see *Asiatic Researches*, Vol. XV. p 259) that his court was adorned by the presence of seven hundred and fifty eminent poets, the chief of whom was the celebrated Kālidāsa, manifestly, therefore, he is the king Bhōja of Mālwa, of literary tastes, for whom we have authentic dates ranging from A.D. 1021-22 to 1042-43 (see *Ep Ind* Vol II pp 232, 233),<sup>8</sup> and thus, though here an indisputably real name is given, it is antedated by about twelve centuries. A statement made in connection with the name of Mahēndradēva, is almost equally instructive. This person’s

<sup>1</sup> But Varāhamihira places the Mādhyaṃikas in the Madhyadēsa or middle country of India (just where we should expect, from their name, to find them), and allots the Magadha country and its people to the eastern division (see *Ind Ant* Vol XXII p 183).

<sup>2</sup> I quote, throughout, the details given by Sir William Hunter in his *Orissa*, ed. 1872, Vol II Append.x VII., as the results given there evidently (see page 324 above note 2) represent the better examination of the original records.

<sup>3</sup> Called ‘Sambar or Sancara Deo’ by Mr Stirling

<sup>4</sup> Called ‘Asht Deo’ by the same

<sup>5</sup> Called ‘Shewak or Ashok Deo’ by the same

<sup>6</sup> Called ‘Sarsankh’ by the same.

<sup>7</sup> Called ‘Hanah, Hansha, Hans, and Hangsha Deo’ by the same

<sup>8</sup> Of course, I do not mean to say that this was the period of Kālidāsa also.

reign is made to cover the period B.C. 1037 to 822, but the annals say that he founded the city of Râjamahêndri, *i.e.* Râjamandri or Râjamahêndrapuram in the Gôdâvarî district, Madras Presidency, and, though there may have been a city on the spot in earlier times, still (see *Ind Ant* Vol XX pp 94, 266) there can be but little doubt, if any, that the name Râjamahêndrapura was given to it by, or on account of, the Eastern Chalukya king Amma I, who had the *biruda* of Râja-Mahêndra, and whose period was A D 918 to 925 consequently, at the best, with the name of Mahêndradêva there is coupled the reminiscence of an event which took place some eighteen hundred years later. After Bhôjadêva there reigned, according to Mr Stirling's version, Vikramâditya alone, and according to the other version Vikramâditya and his brother Śakâditya, for 135 years, from B C 57 to A D 78. The object of this statement is simply to fill the interval from the commencement of the Vikrama era (really in B C 58) to the commencement of the Śaka era (really in A D 77). We know now (see *Ind Ant* Vol XX pp 405, 409) that it was not till about the ninth century A D that the word *vikrama* began to be connected with the Vikrama era, that most probably the appellation 'Vikrama year or time' simply denotes the poets' 'war-time,' the autumn, and was transferred from the autumn to the whole year itself, that the era did not derive its present name from any real king Vikrama or Vikramâditya, synchronous with the initial point of it, and consequently, that this statement of the annals, though correct from the traditional point of view, is intrinsically as purely fictitious as the matter that precedes it. The period from A D 78 to 328 is filled by the reigns of Karmajit (65 years), 'Hatkêśvara' (51 years), Vîrabhuvana (43 years), Nûmaladêva (45 years), Bhîma (37 years), Śôbhanadêva (4 years), and Chandradêva (5 years).<sup>1</sup> Then, we are told, the Yavanas, who had invaded Orissa in the time of Śôbhanadêva and had put Chandradêva to death, held the country for 146 years,—from A D 328 to 474. Then, the annals say, Yayâti-Kêśari expelled the Yavanas, and founded the Kêśari dynasty, he reigned for 52 years, and was succeeded by forty-three members of his dynasty, whose reigns varied from 2 to 54 years, and thus is filled the period from A D 474 to 1132. And then, it is said, a king from the south, named Chôdaganga, obtained the throne of Orissa and established the Gangâvamśa dynasty,—he himself reigning for 20 years, from A D 1132 to 1152. Except in the cases of Yayâti-Kêśari and Janamêjaya-Kêśari, from Karmajit (A D 78 to 143) to Suvarna-Kêśari, the last of the Kêśari dynasty (A D 1123 to 1132), the names are so utterly unknown that they do not present material for individual criticism of the same kind. In respect of most of them, it can only be said that the terminations *âditya* and *varman*, or any of the other endings which were so much affected in early times, do not occur anywhere among them, and that not one of them has any ring of antiquity in the sound of it. They may possibly be real names of later rulers, misplaced in order to make out a consecutive chronological series, this, however, is the utmost that can be said for them. But I would draw special attention to the names of Narasimha-Kêśari, Kûrma-Kêśari, Matsya-Kêśari, Varâha-Kêśari, Vâmana-Kêśari, and Paraśu-Kêśari, which are placed one after the other in the period A D 1013 to 1080. In respect of these, nothing could be plainer than the evident fact that the inventive faculty and other resources of the persons who concocted the annals failed them, and that they here drew on the incarnations of Vishnu as the man-lion, the tortoise, the fish, the boar, and the dwarf, and as Paraśurâma, the destroyer of the Kshatriyas. Other clear indications of a recourse to mythology present themselves in the names of Padma-Kêśari (A D 701 to 706), Gandharva-Kêśari (A D 740 to 754), Kali-Kêśari (A D 778 to 792), Madhusûdana-Kêśari (A D 904 to 920), and Tripura-Kêśari (A D 961 to 971). And the name of Alabu-Kêśari (A D 623 to 677) distinctly suggests a Musalmân with some such appellation as 'Alap Khân'. But the cases of Yayâti-Kêśari and Janamêjaya-Kêśari are, even alone, amply sufficient to upset the whole list

<sup>1</sup> Called 'Indra Deo' by Mr Stirling

As we have already seen, Yayāti-Kēsari, representing Yayāti-Mahā-Śivagupta, is mistakenly described as the first of his dynasty, and is placed at least five centuries before the earliest date to which he can possibly belong, and Janamējaya-Kēsari, representing his father and predecessor Janamējaya-Mahā-Bhavagupta I, is placed nearly three centuries after him, in the period A D 754 to 763 Chôdaganga (A D 1132 to 1152) is possibly a historical person, placed not very far from the period to which he really belonged, he may be identified with Anantavarma-Chôdagangadêva of the family of the later Eastern Gangas, lords of Trikalunga or the three Kalungas, who was anointed to the succession in A D. 1078, and for whom we have also the date of A D 1118-19 (*Ind Ant* Vol. XVIII pp 162, 166) one of the records of this king tells us that he replaced the fallen lord of Utkala, i.e. Orissa, in his kingdom (*ibid* p 171), and he seems, therefore, to have played some important part in the local history. But all that precedes, resolves itself into simply this — The object in view was the magnifying of the antiquity and importance of the temple of Jagannātha at Purī, and of all its surroundings and connections. The persons who set about doing this, by concocting the annals, could not well go back to before the commencement of the Kaliyuga,—the present age. But they felt bound to go back as far as that point. And they had before them two other well-known epochs,—the initial points of the Vikrama and the Śaka eras,—and, apparently, the date, not much displaced, of a fairly recent king, Anantavarma-Chôdagangadêva<sup>1</sup>. They thus had three periods to fill up with names,—B C 3102 or 3101 to B C 58 or 57, B C 58 or 57 to A.D 77 or 78, and A.D 77 or 78 to A D 1100 or thereabouts. The last of these periods, being the best filled one, seems to have been taken in hand by them first, and,—except for the alleged occupation by the Yavanas for a hundred and forty-six years, from A D 328 to 474, as regards the real meaning of which see further on,—they filled it, partly with a few names which are obviously inventions, and partly with a number of names, connected mostly with reigns of reasonable and admissible duration, which present no appearance of antiquity and cannot by any means be accepted for the period to which they are allotted, but may very possibly be names of real rulers of later date,—say of the twelfth century and onwards,—probably many of them petty princes contemporaneous with each other. But the accounts for this period do not even agree with each other, for (see page 340 below), another compilation makes the Kēsari dynasty begin in B C 144 or 132 and end in A D 553 or 565,—places next an isolated king of the 'Chourang dynasty' named 'Udi Patchourang,' who reigned for ninety years, and then a line of kings belonging to the Solar Race, which lasted till A.D 1324,—and makes the Gangāvamsa dynasty begin only then. The interval from the commencement of the Vikrama era to the commencement of the Śaka era was accounted for in the customary traditional manner, with the reigns of a purely fictitious king Vikramāditya and his brother Śakāditya. On the earliest period, less trouble was expended. The list was opened with three well-known Purānic names, which were made to account for 1,294 years, and it was imperfectly eked out with only nine names, which were made to fill the remaining 1,750 years with reigns of almost equally fabulous duration of these nine names, seven may possibly, like some of the names of the third period, be real names of rulers of the twelfth century and onwards, or, as already suggested, one of these seven may contain an anachronistic and otherwise erroneous reminiscence of the great Buddhist king Aśōka, but one, that of Mahēndradêva, seems to be a pure invention, to account for the name of a city which is to be allotted to a period about eighteen centuries later, and the ninth, that of Bhôjadêva, is the name of a real king antedated by about twelve centuries. In the whole account, from B C 3101 up to the mention of Chôdaganga with the date of A D 1132 to 1152, the only historical gleams which can be detected are that (1) the opening of the list

<sup>1</sup> It is not made clear whether the dates A.D., allotted to the various kings who are mentioned in the annals, are taken from Śaka dates put forward for each king, or are simply worked out from the lengths of the reigns. If the latter is the case, the initial date for the Chôdaganga of the annals could easily be made to coincide exactly with the date of the coronation of Anantavarma-Chôdagangadêva.

with three Purāṇic kings of the Lunar Race, to which race the copper-plate charters refer Śivagupta and his successors, suggests a knowledge of the fact that there really had been kings of Orissa who claimed to belong to that lineage, (2) there certainly is preserved a reminiscence, but a completely erroneous and anachronistic one, of two of those real kings, Janamājaya-Mahā-Bhavagupta I and Yayāti-Mahā-Śivagupta, and (3) the alleged occupation by the Yavanas for a hundred and forty-six years, from A D 328 to 474, plainly embodies a vague memory of the Early Gupta kings, for whom, as far as their unbroken lineal succession goes, we have dates (see *Gupta Inscriptions*, Introd p 17) ranging from the year 82 to the year 147 or 149 of an era commencing A D. 320,<sup>1</sup> and whose power, extending from Kāthiāwād right across India to Lower Bengal, formed a barrier between Orissa or any part of Southern India and the 'Yavanas' of that period, viz the Indo-Scythians of the Panjāb.<sup>2</sup> And, with such results as these before us, it is evident that everything relating to ancient times, which has been written on the unsupported authority of these annals, has to be expunged bodily from the pages of history.

It only remains to say a few more precise words about the 'Yavanas' who are mentioned in these annals it is obvious that, whoever they may be, no real history connected with them is preserved in the annals, but it is also as well to shew clearly who they really were. They are first brought to notice in connection with Vajradēva (allotted to the period B.C 538 to 421), in whose reign, we are told, they invaded Orissa from Mārṣār, Delhi, 'Babul Dēs' (supposed to be Īrān, i.e. Persia, and so explained to Mr Stirling), and Kābul, but were repulsed, and, Mr Stirling says (*Asiatic Researches*, Vol XV p 258), "then follows an incomprehensible story, "involving some strange anachronism, about Imarūt or Hūmarat Khān, who comes from Delhi "with a large army and attacks the Rāja." They are not specifically named in connection with Narasimhadēva (B C 421 to 306, he is called 'Sarsankh Deo' by Mr. Stirling), but they seem to be meant in the statement that "another chief from the far north invaded the country "during this reign, but he was defeated, and the Orissa prince reduced a great part of the Delhi "kingdom" (*Orissa*, Vol II Appendix VII p 184),—or, as Mr Stirling says, "Sarsankh Deo, "a warlike prince, is attacked by another Khān, whose name is variously written, and is always "so incorrectly spelt that it is impossible to unravel it, the Rāja defeats the invader, and, "emboldened by his success, advances upon Delhi, and reduces a great part of the country." In the time of Mānakṛishnadēva (B C 306 to 184, he is called 'Hans or Hangsha Deo' by Mr Stirling), the Yavanas again invaded the country,—from Kashmīr,—but were driven back after many battles Bhōjadēva also (B C 184 to 57) is said to have repulsed a Yavana invasion,—from Sindh, according to Mr Stirling's account. And finally, in the time of Śōbhanadēva (A.D 319 to 323) the Yavanas invaded Orissa by sea, under the leadership of a person named Raktabhānu, i.e. 'Red-arm' or 'Bloody-arm,' and on this occasion with success the Yavana force, indeed, after effecting a landing and plundering the town of Purī, was overwhelmed by the sea, but the Yavanas remained masters of the country, Śōbhanadēva, who had fled before their approach, died in the jungles, his nominal successor, Chandradēva, was put to death by them in A D. 328, and so they held the country until they were driven out from it by Yayāti-Kēsari in A D 474. Sir William Hunter admitted this last story so fully as to remark that, 'while the very fact of this invasion having been made by way of the sea would suggest a doubt 'as to whether the invaders were ordinary Hindūs,—the idea of braving the ocean in armed 'galleys, in order to descend on a province which could easily be reached by dry land, being 'repugnant alike to the Hindū genius and the Brāhmaṇical faith,'—"it formed an adventure "exactly suited to the imagination of the Asiatic Greek, it was Alexander's sail down the

<sup>1</sup> The commencement of the Yavana occupation might perhaps (see the preceding note) be brought to exactly A. D. 320

<sup>2</sup> In the Gupta records, however, they are called Śakas (*Gupta Inscriptions*, p. 14), the name 'Yavana' does not occur

"Indus reproduced upon the Ganges, with the continuation of Nearchus' exploratory armament "along the coast to the west of the river mouth" (*Orissa*, Vol I p 216) And it seems to have been magnified somewhere else into a whole series of attacks by sea-pirates, continued during the seventh, eighth, and ninth centuries A D<sup>1</sup> But, as far as the published accounts go, the annals contain no mention of the Yavanas after the supposed time of Yayāti-Kēsari. The story of Raktabāhu is the only one that includes an attack by way of the sea. And there is no doubt, whether an invasion was really made by sea or not, that it simply embodies the conquest of Orissa by the Musalmāns in the thirteenth century A D, mixed up with the vague memory of the Early Gupta kings. That the Yavanas of the period A D 328 to 474 can be none but the Early Guptas, we have already seen. The Yavanas of the next preceding mention (allotted to B C 184 to 57) are indisputably the Musalmāns. Bhôjadêva of Mâlwa, who is really the king who is thus antedated by about twelve centuries (real dates, A D. 1021-22 and 1042-43), may easily have come in hostile contact with Mahmûd of Ghaznî, who in A D 1022 and 1023 penetrated as far as the territories of Kâhûjar in Bundêlkhand, and in A.D 1024 invaded Gujarât, and, in fact, the Udêpur *prastâv* claims that Bhôjadêva conquered the Turushkas, i.e. the Musalmāns (*Ep Ind* Vol I pp. 230, 231, 238) but there is no other foreign power with which he can have come in collision. And this being so clear, I will quote here certain facts which make it, if possible, still more evident that the term Yavana, as used in the annals, was intended to denote the Musalmāns as already stated (page 326 above, note 3), in the Chitôrgadh inscription of A D 1428 or 1429, Firûz Shâh or Firûz-ud-dîn Taghlaq, king of Delhi (A D 1351 to 1388), is called "the Yavana king Pêrôja" (*Ep Ind* Vol II p 410); Sir William Hunter has mentioned an inscription of A.D 1516, in Orissa, which "applies the word distinctively to the Muhammadans" (*Orissa*, Vol I. p 224), and has also told us that "in the modern vernaculars it signifies Arabian, Turkish, or Mughul" (*ibid*), and Mr Stirling tells us that the Pandits whom he employed to translate the materials that he used, always rendered 'Yavana' by 'Moghal' (*Asiatic Researches*, Vol XV p 259). To revert to the annals,—the statements about the city of Delhi and certain Khâns, made in connection with Vajradêva (allotted to B C 538 to 421) and Narasimhadêva (B C 421 to 306), point distinctly, not only to Musalmāns, but to Musalmāns established at Delhi, and the Musalmāns did not permanently advance as far as Delhi till A.D 1193, when Shihâb-ud-dîn Muhammad Ghôrî conquered the whole of the Panjâb and a good deal more of Northern India. It was this conquest which paved the way for the conquest of Orissa. Bakhtiyâr Khiljî, a general of Muhammad Ghôrî or of his viceroy Qutb-ud-dîn, invaded Bengal and conquered it in A D 1203. There was thus established in Bengal a branch of the Musalmân power, which from A D 1212 onwards made constant raids into Orissa, with more or less success, but without any permanent results. And finally, in A D. 1567-68 Sulaimân, king of Bengal, attacked and defeated the last independent king of Orissa, and practically subjugated the province. It seems to me that the name of Raktabāhu,—a perfectly correct Sanskrit word, but one which is most improbable, if not absolutely inadmissible, as a historical name,—is a perversion of the first name of Bakhtiyâr Khiljî, and that the name of 'Imarût or Himarat Khân,' which is connected with the Yavanas whom Vajradêva is said to have repulsed, may enable us hereafter to locate exactly the invasion which is allotted to the period B C 538 to 421. But, however the case may be on these two points, there can be no substantial doubt that the Yavana invasions which were repulsed, so the annals say, by Vajradêva and his successors, and the successful invasion by the Yavanas in the time of Sôbhanadêva, are (mixed up with the Early Gupta rule) simply the raids into Orissa by the Musalmāns in the thirteenth and following centuries, and the ultimate conquest of the country by them in the sixteenth century, A D.

<sup>1</sup> See *Ind Ant* Vol XVII. p 60, where Mr Howorth has suggested that the pirates in question may have been Malays from Java.

After what has been shown above as to the valueless nature of their contents, there is, perhaps, not much to be gained from any consideration of the time when the annals may have been commenced. Still, a few words on this point may be not amiss. Of the two *vamsāvalis* used by Mr Stirling for his article in the *Asiatic Researches*, Vol XV, one was obtained from a Brāhman of Puri, and the other from a Brāhman living in the family of the Rājā of 'Putta Saengorh,'—"one of the branches of the royal house of Orissa" In respect of the former, he was told that it was originally composed by some of that Brāhman's ancestors, three or four centuries ago, and had been continued up to date (*loc cit* p 256) No information is given as to the time when the compilation of the second *vamsāvali* may have been started, but there can be no reasons for attributing real antiquity to this, any more than to the other<sup>1</sup> The *Mādhya-Pāñji* pretends to greater age According to the article in the *Asiatic Researches*, the compilation of it was commenced in the time of 'Chārang' or 'Sarang Deo' (*loc cit* p 268), i.e. in the time of Chōduganga, or, according to the annals themselves, in the period A.D 1132 to 1152 And another compilation, or a different recension of the annals, would invest it with even much greater antiquity the *Jour Beng As. Soc.* Vol VI. (1837) p 756 ff., contains another account of the kings of Orissa, taken from a manuscript by Mr Stirling, found after his death, in respect of which we are told that it is the source whence the materials for his article in the *Asiatic Researches* was taken, but which really gives a very different account, both in names and in dates, according to this compilation, the Kēsari dynasty was established by Chandra-Kēsari,—Yayāti-Kēsari being here represented as the second king of that line,—in B.C 144 or 132,<sup>2</sup> and lasted till A.D 553 or 565, then came 'Udi Patchourang' of the 'Chourang' dynasty, reigning for ninety years, from A.D. 553 or 565; and he started the compilation of the *Mādhya-Pāñji*,—in the period, thus made out, A.D 553 to 643, or 565 to 655 This is altogether incredible. The period A.D 1132 to 1152 is, perhaps, a possible one, though not very probable,—because the statements which follow the mention of Chōduganga are not suggestive of any true history having been preserved even from that point But this much is certain,—whatever may be the date when the compilation of the annals was commenced, the stories about the Yavanas show that they cannot have been finally reduced to their present form till the sixteenth century A.D Sir William Hunter has said (*Orissa*, Vol I p 286) that the *vamsāvali* on which Mr. Stirling's posthumous article was based, is "a subsequently compiled list" But, as far as the published account goes, it makes no mention at all of the Yavanas, unless this expression is used in the original where in Mr Stirling's rendering we have 'Musalmān' and 'Moghal,'—in the account of Tēlinga-Mukundadēva (A.D 1512 to 1534, or thereabouts) and onwards And if this be the case, it seems rather to be a rudimentary compilation, of earlier date, from which the fuller annals were afterwards elaborated.

#### A — Patṇā Copper-plate Grant of the sixth year of Mahā-Bhavagupta I.

This record was originally brought to notice in 1877, in the *Jour. Beng As Soc* Vol XLVI Part I. p 173 ff., by Babu Pratapachandra Ghosha, according to whose account the plates were found buried in an earthen vessel somewhere in the Native State of Patṇā, attached

<sup>1</sup> He mentions also numerous other *vamsāvalis*, possessed by almost every almanac maker in the province (*loc cit* p 257). But, while claiming that "occasionally a few facts or illustrations may be gleaned from them," he says that they "in general abound with errors and inconsistencies," and he stamped them as "less certain and trustworthy guides"

<sup>2</sup> According to whether Yudhisṭhira is allotted a reign of twelve years in the Kali age, or not The article simply says—"On the death of Rājā Yudhisṭhira, the period of the Kaliyuga obtained complete prevalence"—Sir William Hunter (*Orissa*, Vol I. p. 286) has taken the dates of B.C 192 to A.D 655 for the duration of the Kēsari dynasty according to this compilation, but he has wrongly included the ninety years reign of the isolated king 'Udi Patchourang,' of the 'Chourang' dynasty, who came between the last of the Kēsaris and the first of the Śāryavamśa dynasty.



to the Sambalpur District, Central Provinces I re-edit it from the original plates, which I examined in 1884, they were then in the collection of the Bengal Asiatic Society, having been presented by Captain M M Bowie, Deputy Commissioner of Sambalpur

The plates are three in number, each measuring about  $9\frac{5}{8}$ " by 5" at the ends and somewhat less in the middle They are quite smooth, the edges of them having been neither fashioned thicker, nor raised into rims The inscription, however, is in a state of perfect preservation throughout — The ring, on which the plates are strung, is about  $\frac{1}{2}$ " thick, and  $4\frac{1}{2}$ " in diameter It had not been cut when the grant came under my notice The seal, in which the ends of the ring are secured, is circular, about  $1\frac{3}{4}$ " in diameter In relief on a countersunk surface it shews, very indistinctly,— in the centre, some seated figure, perhaps of the goddess Lakshmi with her elephants, as on the seal of C, and, on each side, apparently a *chauri* if there was ever a legend below this, it is now quite illegible, but it seems more likely that there was only a floral device — The weight of the three plates is 7 lbs 4 oz, and of the ring and seal, 1 lb 4 oz ; total, 8 lbs. 8 oz — The characters are Nāgarī, of the northern class. They include forms of the decimal figures 6 and 8, in line 41 The *virāma* does not occur in this record, final forms occur, of *t* in *kaṭakāt*, line 1, *vasēt*, line 27, *dadyāt*, line 29, and *samvat*, l 41,— of *n* in *ādīn* and *sarvātān*, line 6,—and of *m*, resembling an *anusvāra* with a *virāma* below it, in *ārītham*, line 19 The average size of the letters is about  $\frac{5}{16}$ " The engraving is good and deep, but, the plates being substantial, the letters do not show through on the reverse sides The interiors of the letters shew, as usual, marks of the working of the engraver's tool The way in which the surface of the plates, being evidently rather soft, was pressed up inside of and around the letters in the process of engraving, has rendered it impossible to obtain impressions giving an absolutely clear lithograph throughout, especially in Plates u *a* and *b*, and m *a* — The language is Sanskrit And, except for the customary benedictive and imprecatory verses in lines 24 to 39 and one ordinary verse at the end, the whole record is in prose The rules of *sandhi* are neglected in several places In respect of orthography, the only points that call for special notice are (1) the use of the guttural nasal *n*, instead of the *anusvāra*, in *vanśa* and *vansī*, line 45, and (2) the use of *v* for *b*, throughout There are many cases in which the long vowel *ā* has been given by mistake for the short *a*, but this seems a matter of carelessness, rather than of orthography.

The inscription is one of Mahā-Bhavagupta I, otherwise called Janamējaya The charter contained in it was issued from the city of Katakā,<sup>1</sup> which is evidently the modern Katak or 'Cutlack,' the chief town of the Cutlack District in Orissa, while the king was in residence at Mūrasīma, which seems to have been some place on the outskirts of the city<sup>2</sup> And the object of it was to register a grant, to some Brāhmins, of a village named Vakaveddā, in the Ongātata vishaya or district on the bank of the river Ongā The charter was written by a clerk in the office of a son of the *Mahāsamdhivigrahin* Mallādhāradatta, on Āshādha śukla 8 in the sixth year of the reign of Janamējaya, i.e. of Mahā-Bhavagupta I. And the record ends with a verse in praise of the king under the name of Janamējaya.

### TEXT<sup>3</sup>

#### First Plate

1 Ōm<sup>4</sup> Svasti Mūrasīma-samāvāsita[h<sup>5</sup>] śrīmatō vijaya-Katakāt paramabhattachāraka-mahārājādhi-

<sup>1</sup> The words *vyaya kaṭakāt*, line 1, might be rendered by simply "from the victorious town or camp" But the locality from which these records come, seems to indicate plainly that *kaṭaka* is here the place-name

<sup>2</sup> So, also, B, C, and D were issued by Mahā-Bhavagupta I, from Katakā, while he was in residence in the *ardana* or 'pleasure-garden.'

<sup>3</sup> From the original plates

<sup>4</sup> Represented by a plain symbol

- 2 rāja-paramēśvara-śrī Śivagū(gu)ptadēva-pād-ānu d h y ā t a - p a r a m a m ā h ē ś v a r a -  
paramabhattāraka-mahārā-  
3 jādhirāja-paramēśvara-Sōmakulatilaka-tṛi(tri)Kali ñ g ā d h i p a t i - ś r ī - M a h ā -  
Bhavaguptarājadē-  
4 vah ||<sup>1</sup> kūśhalī<sup>2</sup> |<sup>3</sup> Oñgātata-vishaya-pratīva(ba)ddha-Vakaveddā-grāmē tat-  
pratīnivāsi-kutumvi(mbi)-janapadām-  
5 s=tad-vishayīya-yathākāl-ādhyāsinah samāhartṛi-sannidhātṛi-chāṭa-bhāṭa-pīṣuna-  
dhē(vē)trik-ā-  
6 varōdhajana-rājavallabh-ādīn sarvvān rāja-pād-ōpajīvinah samājñāpayata [|\*] Vīdi-  
7 tam=astu bhavatām |<sup>1</sup> yath=āsmābhur=ayam grāmah sa-nidhiḥ s-ōpanidhiḥ  
sarvva-vā(bā)dhā-viva[r\*]jjitah |  
8 sarvv-ōparīkarakar<sup>4</sup>-ādāna-sahitah s-āmra-madhukah sa-gartt-ōsharah | prasiddha-  
chatuh-si(sī)m-ā-  
9 chachchhinvah<sup>5</sup> | pratīnīshiddha-chāṭa-bhāṭa-pravēśah nānā-gōtra-pravara-vinirgata-  
vāstavyē-

*Second Plate, First Side.*

- 10 bhyō dvijāti-varēbhyah ēka[h\*] Kauchchha(tsa)-gōtrah Angirasa-Varsha-<sup>6</sup>  
Yō(yau)vanāśva-pravarah Yūvanāśvad-Amvarisha-  
11 d-Angira<sup>7</sup>-anupavarah Sāma-vēdē Kanth[u\*]ma-sākh-ādhyāyī Pampāsarasī(sī)-  
vinirgata[h\*] Lēśringā-vā-  
12 stavya[h\*] bhātaputra-Dāmākah Aivulī-sū(su)tah [|\*] dvitīyō Gautu(ta)ma-  
gōtrah A(ā)ngirasa-pravarah Vārhaspaty-ānu-  
13 pravara[h\*] Yaju[r\*]-vvēdē Kānva-sākhē(khī) Odayaśringā-vinirgata[h\*]  
Khaṇḍakshētra-vāstavya[h\*] bhātaputrō Nārapagaṇḍa-sū(su)ta[h\*] [|\*]  
trīti(tī)ya-  
14 ś=cha Kṛish[n\*]ātrēya-gōtrah A(ā)rchohanānaśa(sa)-pravarah Śyāvāśvana(vad)-  
anupavarah Yajur-vvēd[ē\*] Kānva-sākh-ā-  
15 dhyāyī Konkaleda-vinirgata[h\*] Lipatungā-vāstavya[h\*] bhātaputra-  
Vāsū(su)dēyah Rīsi(Hṛishī)kēśa-sū(su)-  
16 tah [|\*] chatu[r\*]thaś=cha |<sup>8</sup> Agastī-gōtrah |<sup>9</sup> Idhmavāhava<sup>10</sup>-pravarah  
Chyav[an\*]-ānupavarah cha<sup>11</sup> Yaju[r\*]-vvēdē  
17 Kānva-sākh-ādhyāyī(yī) chā<sup>12</sup> Kalinga-vinirgatah ||<sup>13</sup> Pampāsarasī(sī)-vā-  
18 stavyah Kondadēva-nām[ā\*] Rāmaśa[r\*]mma-sū(su)tah [|\*] ētēbhyō dvijāti-  
varēbhyah salila-dhārā-  
19 pū(pu)rahśaram=ā-chandra-tāra[k-ā\*]rkka-kshita-samakāl-ōpabhē ( b h ô ) g - ā r t h a m  
pratīvarsha-dātavya-ru(rū)pya-kāśhta(shtha)-pala-  
20 kara-dāna[m\*] vinīśchitya mātāpitrōr=ātmanaś=cha punya-yaśō-bhivridhayē  
tāmra-śāsanēn=ā.

*Second Plate; Second Side.*

- 21 karī(ri)krītya pratīpādita ī(ī)ty=avagatyā samū(mu)chita-bhō[g-ār\*]tham mātāpitrōr=<sup>14</sup>  
ātmanaś=cha punya-yaśō-bhi-

<sup>1</sup> This mark of punctuation is unnecessary.

<sup>2</sup> Read *kūśalī*

<sup>3</sup> This mark of punctuation is unnecessary.

<sup>4</sup> Read °*ōparīkarakar*°.

<sup>5</sup> Read °*chachchhinnah*

<sup>6</sup> Read *Angirasa Ambarisha*.

<sup>7</sup> Read *Yuvandīśavad Ambarīśhavad Angirōvad*, and compare page 45 above, note 6

<sup>8</sup> and <sup>9</sup> These marks of punctuation are unnecessary.

<sup>10</sup> Read *Idhmavāha*

<sup>11</sup> and <sup>12</sup> These *ākṣharas* are superfluous

<sup>13</sup> This mark of punctuation is unnecessary.

<sup>14</sup> From here, to *avagatyā* in the next line, there is an unnecessary repetition. The immediately preceding word, *samuchita bhō[g-d\*]tham*, was a mistake, and carelessness about correcting this led to the repetition



ॐ स्वस्ति नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥  
 १ राजाधिराज महाराज श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 २ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 ३ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 ४ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 ५ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 ६ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 ७ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 ८ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

[illegible]

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- 22 vṛiddhayē tāmra-sāsanaṇ=ākariṇṭya pratipādita ity=avagatya samuchita-bhōga-  
bhāga-kara-hira-
- 23 ny-ādikam=upanayadbhir=bhavadbhih sū(su)khēna prativastavyam=iti [1\*]  
bhāvibhiḥ=cha bhūpatibhir=ddattir=iyam=asma-
- 24 diyā dharmma-gauravād=asmad-atu(nu)rodhāch=cha sva-dattur=iv=ātu(nu)pāla-  
niyā [11\*] Tathā ch=ōktam dharmma-sāstrē [1\*] Va(ba)hubhi-
- 25 r<sup>1</sup>=vvasū(su)dhā dattā rājabhūh Sagar-ādibhih[1\*] yasya yasya yadā bhūmis=  
tasya tasya tadā phalam || Mā bhu(bhū)d=aphala-
- 26 śankā vah para-datt=ēti pārthivāh sva-dānāt=phalam=ānantya(ndya)m para-datt-  
ānupālānē || Shashti-varsha-sa-
- 27 hasrāni svarggē mōdati bhūmi-dah ākshēptā ch=ānū(nu)mantā cha tāny=ēva  
narakē vasēt ||
- 28 Agnēr<sup>2</sup>=apatya[m\*] prathamam suvarṇna[m\*] bhūr=Vvōshpavī<sup>3</sup> sūrya-sutās=cha  
gāvah yah kāncha(ncha)nam gān(n)=cha mahi-
- 29 p(ñ)=cha dadyāt dattās=trayas=tēna bhavanti lōkē(kāh) [11\*] Āsphōtayan<sup>4</sup>  
pitarah pravalgayanti<sup>5</sup> pi-
- 30 tāmshā[h\*] bhūmi-dātā kūla<sup>6</sup> jātā(ta)h sa nas=trātā bhaviṣyati || Bhūmi[m\*]  
yah pratigrihṇāti yaś=cha
- 31 bhūmim prayachchhati | ubhau tau punya-karmmanau niyatam svargga-  
gāmanau || Tadāgānām saha-
- 32 srāṇi vājapēya-sātāni cha | gavām kōti-pradānēna bhūmi-ha[r\*]ttā na  
sū(su)dhyati || Haratē hā-

## Third Plate, First Side

- 33 rayatē<sup>7</sup> yas=tu manda vu(bu)ddhih tamō-vṛitah sa va(ba)ddhō Vārunaiḥ  
pāsais=tiryagyōnīn<sup>8</sup>=cha gachchhati ||
- 34 Sva-dattām para-dattām=vā yō harēti(ta) vasū(su)ndharām sa viśthāyām  
krimi[r\*]=bhūtvā pitribhih saha pachyatē [11]
- 35 Ādityō Varuṇō Viśhnur=Va(bra)hmā sōmō hutāsanaḥ Śūlapānū<sup>9</sup>=cha  
bhagamvār<sup>2</sup>=abhūnanda-
- 36 nti bhūmi-dam [11] Sāmānyō<sup>10</sup>=yam dharmma-sētu[r\*]=nripānām kālē-kālē  
pālani(ni)yō bhavadbhih sarvvā-
- 37 n=ētān bhāvinah pārthivēndrām(n) [11] bhūyō-bhūyō yāchatē Rāmachandrah ||  
Iti<sup>12</sup> kamala-dal-āmva(mbu)-vīndū(ndu)-
- 38 lōlā[m\*] śriyam=amu(nu)chintya manushya-jivitan<sup>13</sup>=cha | sakalam=idarm(m)=  
udāhṛtan(n)=cha vudhvā<sup>14</sup>
- 39 na hi pū(pa)rushaḥ para-ki(ki)rttayō vilōpyā iti [11\*] Paramabhattachāraka-  
mahārājādhirāja-paramē-
- 40 āvara-śri-Janamējayadēvasya vijaya-rājyē samvachchha(tsa)rē shashthēh<sup>15</sup>  
Āshādha-māsē sita-pakshē t[1\*]-
- 41 thāv-ashtamyām yatr=ānkatō-pi samvat 8 A(ā)shādha śudī 8 lkhutam=idam  
śāsanam mahāśā(sa)ndhivi-

<sup>1</sup> Metre Ślōka (Anushtubh), and in the next two verses<sup>2</sup> Metre Indravajrā<sup>4</sup> Metre Ślōka (Anushtubh), and in the next five verses.<sup>6</sup> Read *kulē*<sup>8</sup> Read *tiryagyōnī*<sup>10</sup> Metre Śānti.<sup>12</sup> Metre Pushpitāgrā<sup>14</sup> Read *buddhā*<sup>3</sup> Read *°Vaiśnavi*<sup>5</sup> Read *pravalgati*<sup>7</sup> Read *hārayāt*<sup>9</sup> Read *dhagavā*<sup>11</sup> This mark of punctuation is unnecessary<sup>13</sup> Read *°jivitan*<sup>15</sup> Read *shashthē*.

- 42 grahi-śrī-Mallādhāradatta-sū(su)ta-pratīva(ba)ddha-kāyastha-Kōighōshāpa  
Vallabhaghōsha-sū(su)tēn=ēti I(II)  
43 Asti<sup>1</sup> kshōnīśvarānām=amala-maṇi-ruchām=anvayat<sup>2</sup> kaustubh-ābhah śaurya-tyag-  
āmva(mbu)rāśi-

*Third Plate, Second Side.*

- 44 r=virachita-vidhivad-dāna-śubhrīkṛt ābhrah śrīman=Jammējay<sup>3</sup>-ākhyas=Tri(tri)daśa-  
pati-samah  
45 kṛichchha(tana)-gām bhōktu-kāmah prahyāta-dvēśi(śhi)-vansā-pravidalana-  
patū<sup>4</sup>=bhūpatih Sōmavansī(nśi) ||

**ABSTRACT OF CONTENTS**

From the victorious (city of) Kāṭaka (line 1),—the most devout worshipper of (the god) Mahēśvara (Śiva), the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, and *Paramēśvara*, the ornament of the Sōmakula, the lord of the three Kalingas, the glorious Mahā-Bhavaguptarājadēva (I) (I 3), who meditates on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, and *Paramēśvara*, the glorious Śivaguptadēva (I. 2), being in residence at Mūrasima (I. 1), and being in good health (I. 4), issues a command to the agriculturists residing at the village of Vakaveddā in the Ongātata vishaya (I. 4), and to the inhabitants of the district and to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, to four Brāhmins, viz to Dāmāka (I. 12), son of Arvuh, belonging to the Kautsa gōtra, with the pravara of Āngirasa, Āmbarisha, and Yauvanāśva, and the *anupravara* of Yuvanāśva, Ambarisha, and Angirasa, a student of the Kaṭhuma śākhā in the *Sāma-Vēda*, an immigrant from Pampāsarasī (I. 11), and a resident of Lēśīringā,—to an unnamed son of Nārāpaganda (I. 13), belonging to the Gantama gōtra, with the pravara of Āngirasa and the *anupravara* of Bārhaspatya, a student of the Kāṇva śākhā in the *Yajur-Vēda*, an immigrant from Odayaśringā (I. 13), and a resident of Khandakshētra,—to Vāsudēva (I. 15), son of Hṛishīkēśa, of the Kṛishnātrēya gōtra, with the pravara of Ārchanānasa and the *anupravara* of Śyāvāśva, a student of the Kāṇva śākhā in the *Yajur-Vēda*, an immigrant from Konkaleda (I. 15), and a resident of Lipatungā,—and to Kondadēva (I. 18), son of Rāmaśerman, of the Āgaṣṭi gōtra, with the pravara of Idhmavāha and the *anupravara* of Ohyavana, a student of the Kāṇva śākhā in the *Yajur-Vēda*, an immigrant from Kalinga (I. 17), and a resident of Pampāsarasī.

Lines 22 to 39 are occupied with the usual mandate to future kings to continue the grant, and with benedictive and imprecatory verses about the merit of preserving grants and the sin of confiscating them.

Lines 39 to 42 tell us that the charter was written by the *Kāyastha* Kōighōsha, son of Vallabhaghōsha, who belonged to (the office of) the son of the *Mahāsamdhivigrahin* Mallādhāradatta, on the eighth tithi in the bright fortnight of the month Āshādhā in the sixth year of the victorious reign of the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, and *Paramēśvara*, the glorious Janamējayadēva<sup>5</sup>. And the record ends with a verse in praise of king Janamējaya, of the Sōmavamśa or Lunar Race.

<sup>1</sup> Metro: Sragdharā

<sup>2</sup> Read *anvayē*

<sup>3</sup> This is by metrical license for *Janamējay*

<sup>4</sup> Read *paṭur*

<sup>5</sup> One might be tempted to insert a mark of punctuation before *likhitam*, line 41, and to take the date as the date on which the grant was made, and not necessarily connected with the writing of the charter. But the grant recorded in F was made on the occasion of an eclipse of the sun (line 42), and therefore the date given at the end of that record, Mārga śukla 3, was plainly the date of the writing of the charter, though it is not there so stated at all. Accordingly, it seems that the dates given all through the series are simply those on which the charters were actually written.



**B, C, and D.—Katak Copper-plate Grants of the thirty-first year  
of Mahā-Bhavagupta I**

These three records form what is called in line 46 of B, line 48 of C, and line 50 of D, a triphali-tāmra-sāsana or set of three connected charters. The object of them was to register the fact that Mahā-Bhavagupta I. granted to a Brāhman named Sādhārana,—apparently the person who is mentioned in them as his chief minister,—the villages of Bandā and Alāṇḍalā in the Pōvā vishaya (B lines 4, 5), Arkigrāmā in the Tulumva khanda (C lines 4, 5), and Tūlāndā, or perhaps Trūlāndā, in the Sandānā vishaya (D line 5), in the Kōsala dēsa or country (B line 4, C line 4, D line 5). The charters were all written by one and the same person, Māhūka, on Mārga śukla 13 in the thirty-first year of the reign of Mahā-Bhavagupta I, and they were all engraved by one and the same person, Mādhava. Why the grants were not all recorded in one and the same charter, is not apparent, except on the hypothesis that, the villages conveyed by each charter being in different territorial divisions, separate deeds were required for exhibition to the different local authorities of the three divisions.

As the plates are not all of the same size, and so the forty-nine lines of which B consists run out into fifty-one lines in C and fifty-three lines in D, the records do not lie uniformly on the three sets of plates. But, with the exception that, for the words *Kōsa(sa)la-dēśē Pōvā-ṛsa(sha)yīya-Bandā-grāmē | tathā Alāṇḍalā-grāmē* of B lines 4, 5, we have *Kōsa(sa)la-dēśē Tulumva-khaṇḍīya-Arkigrāmā-grāmē* in C lines 4, 5, and *Kōsa(sa)la-dēśē Sandānā-ṛsa(sha)yīya-Tā(? trū)lāndā-grāmē* in D. line 5, the texts were intended to be identical throughout, and practically are so, save for a few of the accidental slips which are always met with in records of this kind. It seems sufficient, therefore, to give the text of B only, in full; mentioning in the footnotes any points of interest in which the text of C and D agree with or differ from it. And a lithograph of B. suffices to illustrate all the three records.

**B.**

This record was originally brought to notice in 1875, in the *Ind Ant* Vol V. p 55 ff, by Babu Rangalala Banerjee, according to whose account the plates were found in ploughing a field at Chaudwār, on the opposite side of the river to Katak. I re-edit it from the original plates, which I obtained for examination, in 1883, from Mr Beames, ICS (Bengal), who communicated the Babu's paper to the journal in which it was published.

The plates are three in number, each measuring about  $9\frac{3}{8}$ " by  $5\frac{3}{8}$ " at the ends and somewhat less in the middle. The edges of them were fashioned slightly thicker than the inscribed portions, so as to serve as rims to protect the writing, and the inscription is in a state of perfect preservation throughout. The ring, on which the plates are strung, is about  $\frac{5}{8}$ " thick and  $4\frac{1}{4}$ " in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about  $1\frac{3}{4}$ " in diameter. It is a good deal damaged, but it shews, in relief on a slightly countersunk surface, the goddess Lakshmi, seated on a throne, with, on each side of her, an elephant, with its trunk lifted up over her head, below this, there was some legend which is now quite illegible. The weight of the three plates is 4 lbs 7 oz, and of the ring and seal, 1 lb 15 oz, total, 6 lbs 6 oz. The characters are Nāgarī, of the northern class. They include forms of the decimal figures 1 and 3, in lines 45, 46. The *virāma* occurs, in conjunction with the full forms of the letters to which it is attached, in *kaṭakāt*, line 1, *vrajāt*, line 21, *dadyāt*, line 22, *pārtthivēndrān*, lines 31, 32, and *samvat*, line 45, but the final form of *n* occurs in *vrāhmanān* and *viśayīyān*, line 5, and *sarvān*, line 7, and a final form of *m*, resembling an *anuvāra* with a *virāma* below it, in

*bhavatām*, line 8, *phalam*, line 18, *ānandyaṃ*, line 19, and several other words. The average size of the letters is about  $\frac{1}{16}$ ". The engraving is good and deep, but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of the letters shew the usual marks of the working of the engraver's tool. And the way in which the soft copper was pressed up in the process of engraving, has rendered the lithograph rather indistinct in some places, especially in plate 11 b.—The language is Sanskrit. There are the customary benedictive and imprecatory verses in lines 17 to 84, and three ordinary verses in lines 37-42 and 48, 49.—In respect of orthography, the only points that call for special notice are (1) the use of the guttural nasal, instead of the *anusvāra*, in *trīṣattimē*, line 44, and (2) the use of *v* for *b* throughout.

The inscription, which is styled in line 46, a *triphalī-tāmra-śāsana* or one copper charter of a connected set of three, the others being C and D, is one of Mahā-Bhavagupta I, who in line 48 is called *Kōśal āndra*, or "lord of Kōśala." The charter contained in it was issued from the city of Katakā, while the king was in residence at the *ārāma* or pleasure-garden. And the object of it was to register the grant, to a Brāhman, of two villages named Randā and Alāndalā in the Pōvā viśaya in Kōśala. The charter was written by a clerk attached to the office of the *Mahāsamdhivigrahin* Malladatta, on Mārgasīrṣa śukla 13 in the thirty-first year of the reign of Mahā-Bhavagupta I.

## C.

This record is now brought to notice for the first time, I believe. I edit it from the original plates, which I obtained for examination from Mr. Beames in 1883. I have no precise information as to where they were found, but it appears to have been somewhere at, or closely in the neighbourhood of, Katak.

The plates are three in number, each measuring about 9" by 5½". The edges of them were fashioned slightly thicker than the inscribed portions, so as to serve as rims to protect the writing, and the inscription is in a state of perfect preservation, except in a few places in the last lines of plate 11 b.—The ring, on which the plates are strung, is about  $\frac{5}{8}$ " thick and 1½" in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about 1½" in diameter. In relief on a slightly counter-sunk surface, it has the goddess Lakshmi, seated on a throne, with, on each side of her, an elephant, with its trunk lifted up over her head, and, below this, a legend, of which the first letter and the last four are rather indistinct, but which is plainly *śrī-Mahā-Bhavaguptarājadēva*. The weight of the three plates is 4 lbs 4 oz, and of the ring and seal 1 lb 15½ oz, total 6 lbs. 3½ oz.—The characters are of precisely the same type with those of B, the *virāma*, and the final forms of *t*, *n*, and *m*, are used almost exactly as in B. The average size of the letters is about  $\frac{1}{16}$ ". The engraving is good and deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of them shew the usual marks of the working of the engraver's tool.—There are the same peculiarities of orthography as in B.

## D.

This record was originally brought to notice in 1882, in the *Jour Beng As Soc* Vol LI. Part I Proceedings, p 9 ff, by Dr Rajendralala Mitra, according to whose account the plates were found at Katak. I notice it from the original plates, which I examined in 1884; they were then in the collection of the Bengal Asiatic Society, having been presented by Mr Winterscale.

The plates are three in number, each measuring about 8½" by 5½". The edges of them were fashioned slightly thicker than the inscribed portions, so as to serve as rims to protect the

writing, and the inscription is in a state of perfect preservation almost throughout — The ring, on which the plates are strung, is about  $\frac{3}{8}$ " thick and 4" in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about  $1\frac{1}{4}$ " in diameter. It is partly broken, and the surface of it is so much worn that there are now no traces of any emblems or legend on it — The weight of the three plates is 4 lbs 4 oz, and of the ring and seal, 1 lb 11 $\frac{1}{2}$  oz, total, 5 lbs 15 $\frac{1}{2}$  oz — The characters are of precisely the same type with those of B and C, the *vrāma*, and the final forms of *t*, *n*, and *m*, are used almost exactly as in B. The average size of the letters is about  $\frac{5}{16}$ ". The engraving is good and deep, but the plates are too substantial for the letters to show through on the reverse sides. The interiors of them shew the usual marks of working the engraver's tool — There are the same peculiarities of orthography as in B.

TEXT OF B<sup>1</sup>

## First Plate

- 1 Om<sup>2</sup> Svasti | Śrīmad-ārāma-samāvāsina(ta)<sup>h3</sup> śrīmatō vijaya-Kaṭakāt |  
paramabhattā-
- 2 raka-mahārājadhurāja-paramēśvara-srī Śivaguptadēva- p ā d - ā n u d h y ā t a -  
paramamāhēśva-
- 3 ra-paramabhaṭṭāraka-mahārājadhurāja-paramēśvara - Ṣ ō m a k u l a t i l a k a -  
triKalingādhipati-
- 4 mahārājadhurāja<sup>4</sup>-śrī-Mahā-Bhavaguptadēvah kuśālī | Kōśa(sa)la-dēśā  
Pōvā<sup>5</sup>-viśa(sha)yīya-<sup>6</sup>
- 5 Randā-grāmē | tathā Alāndalā-grāmē |<sup>7</sup> vrā(brā)hmanān sampūjya  
tad-viśa(sha)yīyān<sup>8</sup> yathākāl-ā-
- 6 dhyāsinah samāhartri-sannidhātri-niyuktak-ādhyakāri(r)ka<sup>9</sup>-dāndapāsika-chāta-
- 7 bhatta(ta)-pīśuna-vēri(tri)k<sup>10</sup>-āvarōdhajana-rānaka-[rājaputra<sup>11</sup>]-rājavalābh-  
ādina(n)<sup>12</sup> sarvān sa-
- 8 mājūlpayati | Vīditam=astu bhavatām [i<sup>13</sup>] yath=āsmābhur=ayan=  
grāmah sha(sa)-nidhis=s-ō-
- 9 paṇidhis=sa-daśāparādhas=sarvva-vā(bā)dhā-vivaryjitas=sarvv-ōparikakar ād ā n a-  
sahitāś=chatuḥ-

<sup>1</sup> From the original plates

<sup>2</sup> Represented by a plain symbol, and in the same way in C and D

<sup>3</sup> C line 1, and D line 1, have *samācāsa.tuḥ*, correctly

<sup>4</sup> This is an unnecessary repetition,— occurring also in C line 4 and D line 4,— the title being given already in the preceding line

<sup>5</sup> Babu Bangalala Banerjee read *Yōdhā*, and Mr Beames identified the name with that of the modern Jōdh parganā, a few miles to the north of Katak. But the consonant of the second syllable is undoubtedly *v*, not *dh*, and in the first syllable we seem to have *p*, not *y*

<sup>6</sup> D line 5 also has *viśayīya* for *viśayīyā*

<sup>7</sup> C lines 4, 5, has *Kōśa(sa)la-dēśā Tulumva-khandīya-Arkagrāmā grāmā*, and D line 5 has *Kōśa(sa)la-dēśā Sandānā-viśa(sha)yīya-Tū(ṭrā)lāndā-grāmā*

<sup>8</sup> C line 5, and D line 6, also have *viśayīyā* for *viśayīyān*

<sup>9</sup> C line 6, and D line 7, have *ādhyakārīka*, correctly

<sup>10</sup> C line 7, and D line 7, have *vētrik*, correctly

<sup>11</sup> This word is supplied from C line 7, and D line 8, which both have *rānaka rājaputra-rājavalābh-ādina(n)*

<sup>12</sup> C line 7, and D line 8, also have *ādina*, for *ādīn*

- 10 sîmâ-paryantas=s-â[mra\*]<sup>1</sup>-madhukas=sa-gart-ôsha[ra\*]<sup>2</sup>s<sup>2</sup> = sa-jala-sthala-sahitah  
 pratimshiddha-châta-bhatta(ta)-pra-  
 11 vêśaḥ | Tta(ta)kâri<sup>3</sup>-vinirggatâya | Kôśa(sa)lô<sup>4</sup> Turvvunâ-vâstavyâya |  
 Bharadvâja-gôtrâya | Vâ-  
 12 rhaspaty-Ângirasa-pravarâya | Vâjasêna<sup>5</sup>-âkh-âdhyâyinô bhatta-śrî mahattama-  
 Sâdharanâ-  
 13 ya | bhatta-śrî-Śôbhana-sutâya | saliladhârî-purasaram=â-chandra-târak-  
 ârkka-kshiti-sama-

*Second Plate, First Side.*

- 14 kâl-ôpabhôgâya | mâtâpitrôr=âtmanaś=cha punya-yaśô bhivṛddhayê  
 tâmvra(mra)<sup>6</sup>-âśanên=âkarî-  
 15 kritya pratipâditam<sup>7</sup>=ity=avagatya samuchita-bhôga-bhâga-kara-hirany-âdi-  
 pratyâyam=upanaya-  
 16 dbhir=bhavadbhis=sukhêna prativastavyam=iti | bhâvibhûs=cha bhûpatibhir=  
 ddattir=iyam=asmadiyâ dharmma-  
 17 gauravâd=asmad-anurôdhâch=cha sva-dattir=iv=ânupâlaniyâ || Tathâ ch=  
 ôktan=dharmma-âśtrô | Va(ba)hubhi-  
 18 r<sup>8</sup>=vvasudhâ dattâ râjabhis=Sagar-âdibhih | yasya yasya yadâ bhûmis=  
 tasya tasya tadâ phalam || Mâ bhû-  
 19 d=aphala-śankâ vah papara<sup>9</sup>-datt=êti pârthivâh | sva-dânât=ma(pha)lam=  
 ânandiyam<sup>10</sup> para-dân-â-  
 20 nupâlanê [|\*] Shashtim=varsha-sahasrâni svarggê môdati bhûmi-dah |  
 âkshêptâ ch=ânuma-  
 21 ntâ cha dvitayan=narakam vrajêt || Agnêr<sup>11</sup>=apatyam prathamam  
 suvarnam bhûr=Vvaishnavî  
 22 sūrya-sutâś=cha gâvah | yah kâṇcha(ñcha)na[m\*]<sup>12</sup> gân(ñ)=cha mahîn(ñ)=  
 cha dadyât dattâś=trayas=têna bhavanti lôkê(kâh)<sup>13</sup> [|\*]  
 23 Âsphôtayanti<sup>14</sup> pitarah pravalganti pitâmahâh | bhûmi-dâtâ kulô jâtah  
 sa nas=trâtâ bha-  
 24 viśhyati || Bhûmim yah pratigrihñâti yaś=cha bhûmim prayachchhati |  
 ubhau tau punya-karmmanau ni-  
 25 yatam svargga-gâminau || Tadâgânâ[m\*] sahasrâni vâjapêya-śatâ[ni\*]<sup>15</sup>  
 cha | gavâm kôti-pra-  
 26 dânenâ bhûmi-harttâ na śudhyati || Harêta hârayêd=yas=ta manda-  
 vu(bu)ddhis=tamô-vṛitah | su-va(ba)ddhê

<sup>1</sup> C line 10, and D line 11, have s dmra, correctly

<sup>2</sup> C line 10, and D line 11, have ôsharas, correctly

<sup>3</sup> C line 11 also has Ttakârti, for Takârti, D line 2 has Ttakarâ, evidently through pure carelessness.

<sup>4</sup> C. line 11, and D line 12, also have Kôśalô, for Kôśalâ

<sup>5</sup> Read Vâjasenâya — C line 12, and D line 13, have the same mistake

<sup>6</sup> C line 15, and D line 16, also have tâmvra, for tamra

<sup>7</sup> Read pratipâdita — C line 15, and D line 16, have the same mistake

<sup>8</sup> Metre Ślôka (Anushtubh), and in the next two verses

<sup>9</sup> Read para — D line 21 makes the same mistake, C line 19 has para, correctly

<sup>10</sup> C line 20 has the same reading, D lines 21, 22, has dnandiyam

<sup>11</sup> Metre Indravajrâ.

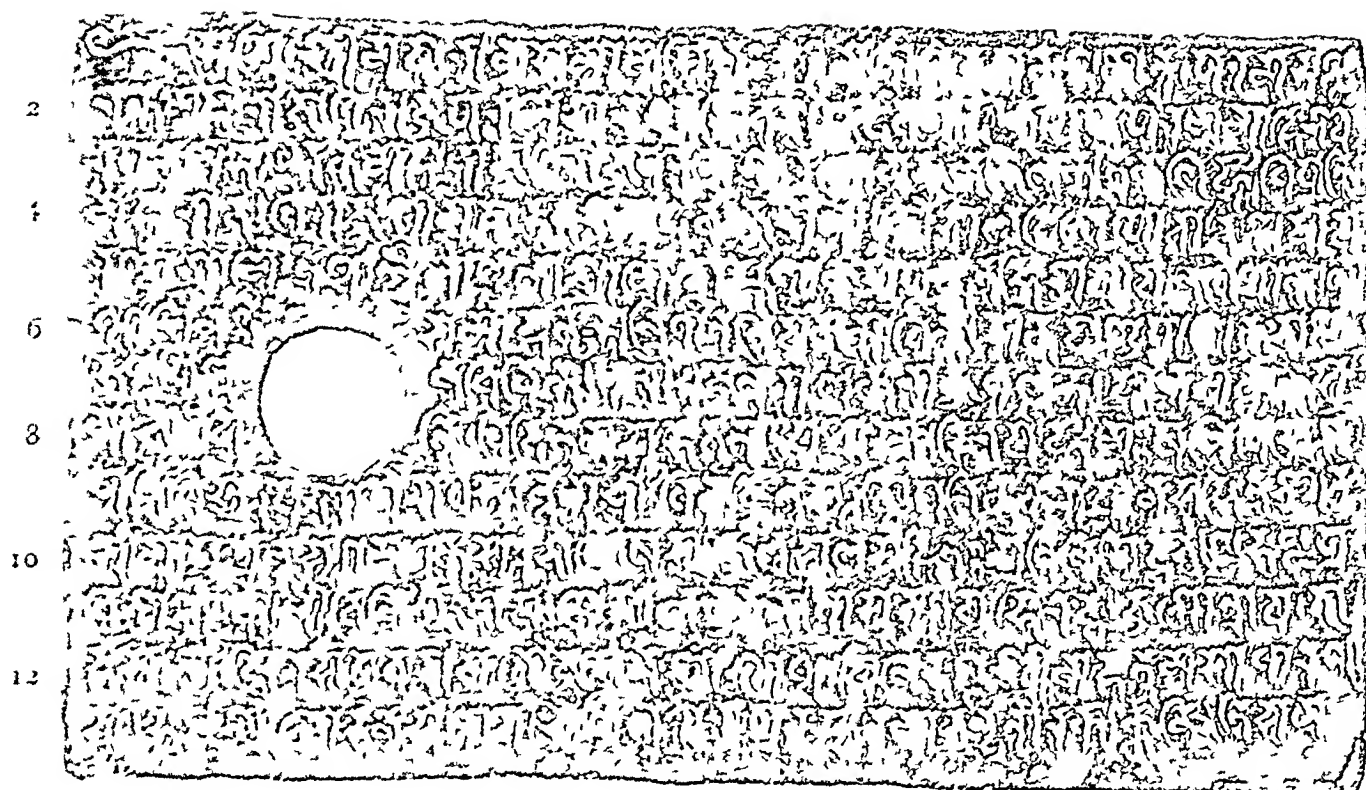
<sup>12</sup> Here, and in the following two words, C line 23, and D. line 24, also have the n by mistake for ñ

<sup>13</sup> C line 23, and D line 25, also have lôkê, for lôkâh

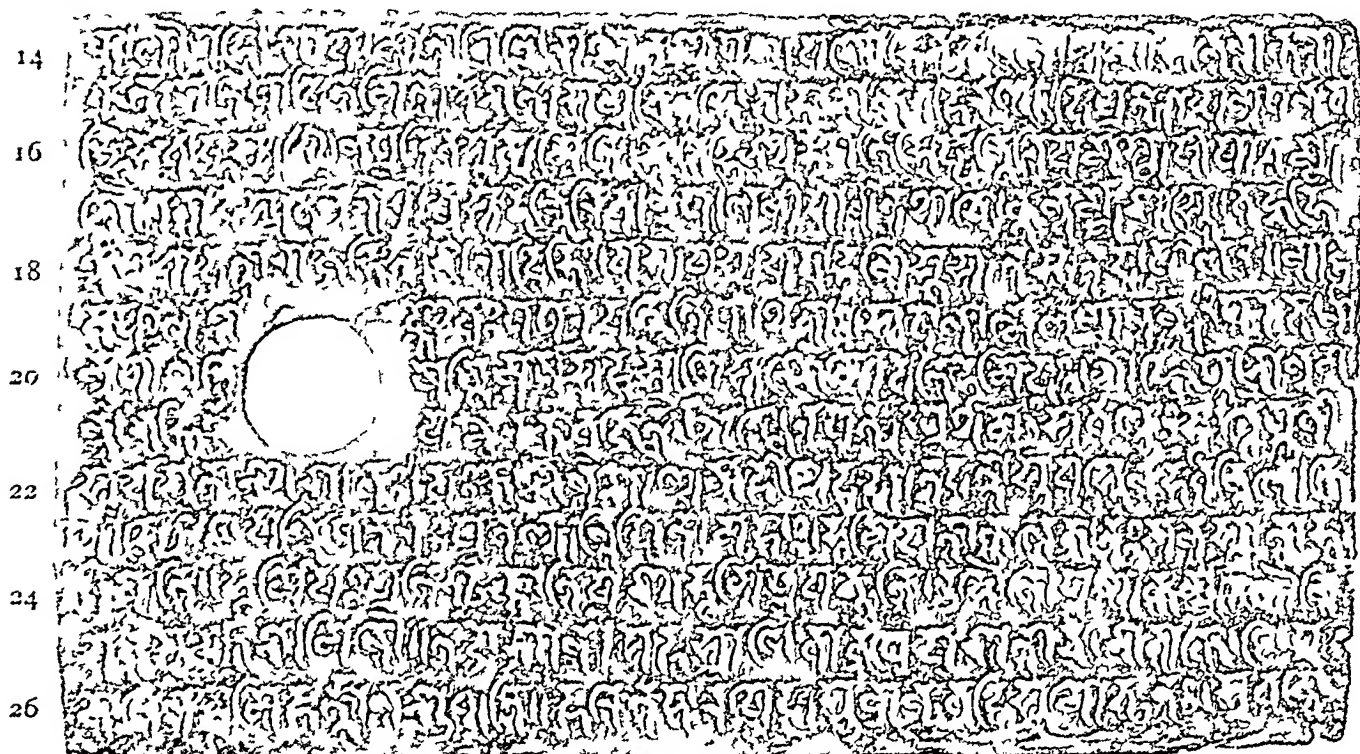
<sup>14</sup> Metre Ślôka (Anushtubh), and in the next six verses

<sup>15</sup> C line 26, and D line 28, have śatâni, correctly





2a





## Second Plate, Second Side.

- 27 Vā[ra<sup>2</sup>]nāhī<sup>1</sup> pāsais=tiryagyōnum sa gachchhati || Suvarnam=ēkam  
gām=ēkām bhūmēr=apy=arddham=angulam |
- 28 haran=narakam=āyāti yāvad=ā-bhūta-samplavam || Sva-dattām=para-dattām=  
vā yō harēta vasundha-
- 29 rām | sa vishthāyām kṛimur=bhūtvā pūṭribhus=saha pachyatē || Ādityō  
Varunō Vishnur=Vra(bbra)hmā
- 30 sōmō hutāsanaḥ | Śūlapānīs=cha bhagavān=abhinandanti bhūmi-dam ||  
Samānyō<sup>2</sup>=
- 31 yam dharmma-sētur=tri(nri)pānām<sup>3</sup> kālē-kālē pālaniyō bhavadbhūh |  
sarvvān=ēvam bhāvinaḥ pārthi-
- 32 vēndrān bhūyō-bhūyō yāchatē Rāmabhadrah || Iti<sup>4</sup> kamala-dal-  
āmva(mbu)-vindu-lō-
- 33 lām śriyam=anuchintya manushya-jīvitam cha | sakalam=idam=  
udahrīta[m<sup>5</sup>] cha vudvā<sup>5</sup>
- 34 na hi purushaḥ para-kīrttayō vilōpyāh || Sakala-bhūpāla-mauli-mālā-vi-
- 35 lagna-mānukya-mayūkha-vrāt-ābhuranjī(ñjī)t-āngī(nghri)<sup>6</sup> k a m a l a - y u g a l a h  
prachanda-dōrddanda-manda-
- 36 lāgra khandit-ārāti-matta-mātanga-vimukta-muktāphala-prasādhit-āsēsha- r a n a -  
mahī-
- 37 mandalah || Yas<sup>7</sup>=Sādhārana-nāmnī mantri-tilakē vinyasya sarvv-āgamam  
dhairy-ōdanvati tī-
- 38 vra-tajasi dhuram iājyasya vipr-ōttamē | nān-ākhyānaka-vistar āmrīta-  
ras-āsvādād=a-
- 39 manda-sphurat-santōshāt=sukham=anvabhūd=aviratam prithvīsa-chūdāmanih ||  
Jñā(jñē)y<sup>8</sup>-ās[esh-ā<sup>9</sup>]rtha<sup>9</sup>.

## Third Plate

- 40 śāstra-smṛiti-vimāla-dhiyā vēda-vēdānga-vidyā-śikshā-kalp-ētihāsa-prakata-  
Suragu-
- 41 ruh<sup>10</sup>-prāpta bhūyishtha-dhāmnā | nāmnā Sādhārānēna dvija-vara-vidhinā  
mantrinā yasya rājjam ni-
- 42 rvyūddham sō=yam=uchchais=tri-jagati viditō dharmma-Kandarppa-dēvah ||  
Paramamāhēśvara-parama-
- 43 bhattāraka-mahārājādhiraja-paramēśvara-Sōmakulatilaka-triKalingādhipati-śrī-
- 44 Mahā-Bhavguptadēva-pādapadma-pravarddhamāna-vijaya-rājyē ēka-  
trinśatti(tta)mē<sup>11</sup> sā(sa)mvatsa-

<sup>1</sup> C line 28, and D line 29, have *Vārunaḥ*, correctly<sup>2</sup> Metre Śālinī<sup>3</sup> C line 32, and D line 34, also have *tripānām*, for *nṛpānām*<sup>4</sup> Metre Pushpitāgrā<sup>5</sup> Read *buddhā* — C line 35, and D line 37, have the same mistake<sup>6</sup> C line 37, and D line 38, also have *°rañjit-dngi*, for *°rañjit-dngiri*<sup>7</sup> Metre Śārdūlavikṛidita<sup>8</sup> Metre Śrigdharā<sup>9</sup> C line 41, and D line 43, have the correct reading, — *jñāy-dēśh artha*<sup>10</sup> Read *Suraguru* — C line 42, and D line 44, have the correct reading<sup>11</sup> D line 43 also has *trinśattimē*, for *trinśattamē*, C line 46 introduces an additional mistake, and has *trinśattimē*

- 45 rē<sup>1</sup> | Mārgga śudī<sup>2</sup> tithau trayōdaśyām yatr-āṅkēn-āpi samvat<sup>3</sup>  
 31 Mārgga  
 46 śudī 13 lkhītam=īdam triphalī-tāmra(mra)<sup>4</sup>-śāsana[m<sup>5</sup>] mahāsamdhivigra-  
 vīgra-  
 47 hī<sup>6</sup>-rānaka-śrī-Malladatta-pratīva(ba)ddha-kāyastha-śrī-Māhūkēna Priyankarā-  
 48 ditya-sutēn<sup>6</sup>=ēti || Pīnītam<sup>7</sup> Kōśa(sa)<sup>8</sup>-āndrēna prativō(bō)dhya-  
 mamhattama<sup>9</sup> | ādatta Pundarikā-  
 49 kshah śāsanam tāmra<sup>10</sup>-nirmmītam || Utkīrṇita<sup>11</sup> Mādhavēna Vāsu-  
 shū(su)tēn<sup>12</sup>=ēti ||

### ABSTRACT OF CONTENTS OF B

From the victorious (city of) Kataka (line 1),— the most devout worshipper of the god Mahēśvara (Śiva), the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, and *Paramēśvara*, the ornament of the Sōmakula, the lord of the three Kalingas, the glorious Mahā-Bhavaguptadēva (I) (I 4), who meditates on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, and *Paramēśvara*, the glorious Śivaguptadēva (I 2), being in residence at the pleasure-garden (I 1), and being in good health (I 4), having done worship to the Brāhmins at the villages of Bandā (I 4) and Alāndalā in the Pōvā vishaya in the Kōśala dēśa, issues a command to the inhabitants of the district and to all the officials and servants of the king, to the effect that the village in question has been given by him by this charter, to the *Bhaṭṭa*, the *Mahattama Sādhāraṇa* (I 12), son of the *Bhaṭṭa* Śōbhana, an immigrant from Takārī (I 11),<sup>13</sup> a resident of Turvunā in Kōśala, belonging to the Bharadvāja *gōtra*, with the *pravara* of Bārhaspatya and Āngurasa, and a student of the Vājasaneyā *śākhā*

Lines 15 to 34 are occupied with the usual mandate to future kings to continue the grant, and with benedictive and imprecatory verses

Lines 34 to 42 praise the king as a very god Kandarpa (Kāmadēva) in respect of religion, and tell us that his chief minister was a *Mantrin* or counsellor named Sādhāraṇa

And lines 42 to the end tell us that the charter was written by the *Kāyastha* Māhūka, son of Priyankarāditya, who belonged to (the office of) the *Mahāsamdhivigrahin*, the *Rānaka* Malladatta, on the thirteenth tithi in the bright fortnight of the month Mārga or Mārgaśīrsha in the thirty-first year of the victorious reign of Mahā-Bhavaguptadēva (I.), and that, delivered by the lord of Kōśala, and intended to give information to the

<sup>1</sup> C lines 46, 47, and D line 49, also have *sāmvatsarā*, for *samvatsarā*

<sup>2</sup> C line 47, and D line 49, also have *śudī*

<sup>3</sup> C line 47 has *samvata*, for *samvat*, D line 49 has *samvat*, more correctly

<sup>4</sup> C line 48, and D line 50, also have *tāmra*, for *tāmra*

<sup>5</sup> Read *śandhivigrahī* — C line 48, and D line 50, have the same mistakes.

<sup>6</sup> C. line 49-50 has *sūshun*<sup>o</sup>, for *sūnun*<sup>o</sup>, D line 51 has *sūtēn*<sup>o</sup>, for *sutēn*<sup>o</sup>

<sup>7</sup> Metre Ślōka (Anuṣṭubh)

<sup>8</sup> C line 50, and D lines 51, 52, also have *Kōśal*<sup>o</sup>, for *Kōśal*<sup>o</sup>

<sup>9</sup> C. line 51, and D line 52, also have *tāmra*, correctly, in this passage

<sup>11</sup> Read *utkīrṇam* — C line 51, and D line 53, have the same mistake

<sup>12</sup> D line 53 also has *śūtēn*<sup>o</sup>, C line 51 has *śutēn*<sup>o</sup>

<sup>13</sup> Read *mahattamam*

<sup>13</sup> This, and not Dhakārī, seems to be the name that is given, or was intended to be given, in the grant of Madannavarmadēva of A D 1134 (*Ind Ant* Vol XVI p 208, text line 12) It is perhaps another form of the name of the *ḍhaṭṭa*-village in the Madhyadēśa or Middle Country, which is called Takārīkā in the Kalas-Budrūkh grant of Bhūllama III of A D 1025 (*Ind Ant* Vol XVII p 118) — A somewhat similarly named place is mentioned in the grant of Dhangadēva of A D 998, the exact name there, however, is Tarkārīkā, with the dental instead of the lingual *t* (*Ind Ant* Vol. XVI p 204) — In E below, we have Takārā

*Mahattama*, it was received by Pundarikāksha.<sup>1</sup> also that it was engraved by Mādhava, son of Vāsu

E.—Katak Copper-Plate Grant of the ninth year of Mahā-Sīvagupta.

This record was originally brought to notice in 1877, in the *Jour Beng. As Soc* Vol XLVI Part I p 149 ff, by Babu Rangalala Banerjee, according to whose account the plates were found among the official records at Katak. I re-edit it from the lithograph, published with the Babu's article on it, which, though it is on a very small scale, and though it is plainly not a purely mechanical reproduction,<sup>2</sup> suffices to make the text clear all through, except for some four or five letters in line 36

The plates are three in number, each measuring about 8" by 6½", it would appear that the first plate is engraved on one side only, and the third on both sides — The ring, on which the plates were strung, with any seal that there may have been on it, is reported to have been lost — The characters are Nāgarī, of the northern class, they are very similar to the characters of B, C, and D, and were possibly written, for reproduction by the engraver, by the same person who wrote those records. They include forms of the decimal figures 1 to 7 in lines 7 to 20, and of the figure 9 in line 65, and also forms of the numerical symbols for 3 and 10 in line 65.<sup>3</sup> The *avagraha* occurs twice, in *yathāśmābhīr*, line 29, where it is not really required, and in *yasōśbhūruddhayē*, line 38, where the use of it is quite correct. The *virāma* occurs with *t*, in *ārāt*, line 11, *tasmāt* and *purāt*, line 12, and *anurōdhāt*, line 42. Final forms occur, — of *n*, in *yasmin*, line 11, *śrīmān*, line 14, *sarvān*, line 29, and *préyān*, line 61, and of *m*, (1) resembling an *anusvāra* with a *virāma* below it, in *vibhūśhitam*, line 16, and *angulam*, line 51, and (2) in a more elaborate shape, in *ārtham*, lines 37, 38, and probably in *bhavatām*, line 29 — The language is Sanskrit. And, in addition to the customary benedictive and imprecatory verses in lines 42 to 59, there are ordinary verses in lines 1 to 20 and 60 to 62 — In respect of orthography, the only points that call for special notice are (1) the use of the guttural nasal *n*, instead of the *anusvāra*, before *ś*, in *dhvanśana*, by mistake for *dhvamsana*, line 8, (2) the use of *v* for *b*, throughout, and (3) the use of *j* for *y* in *jayāti*, line 64

The inscription is one of Mahā-Sīvagupta, otherwise called Yayāti. The charter contained in it was issued from a town named Vinitapura, on the bank of the river Mahānadi. And the object of it was to register a grant, to a Brāhman, of a village named Chānda-grāma in the Marada vishaya or district in Dakshina-Kōsalā.<sup>4</sup> At the end there is recorded the date, — apparently for the writing of the charter, — of Jyēshtha śukla 13 in the ninth year of the reign of Yayāti, i.e. of Mahā-Sīvagupta

TEXT<sup>5</sup>

First Plate

- |   |                                    |                                     |                               |                      |
|---|------------------------------------|-------------------------------------|-------------------------------|----------------------|
| 1 | Om <sup>6</sup> [   <sup>7</sup> ] | Svasti <sup>7</sup>   <sup>8</sup>  | prēma-niruddha-mugdha-manasōh | sphāribhavach-       |
|   | chakshushōr=yūnōr=yya-             |                                     |                               |                      |
| 2 | tra                                | vichitra-nirbhara-rata-kridā-kramam | tanvatōh                      | vichebhinnō=pi krit- |
|   | ātumātra-pulakai-                  |                                     |                               |                      |

<sup>1</sup> Evidently as *Dutaka*, for transmission of the charter to the grantee

<sup>2</sup> The perfectly plain ground between the letters proves this

<sup>3</sup> The form of 10 used here is practically given in col 6 of Pandit Bhagawanlal Indraji's table in the *Ind Ant* Vol. VI p 44, but he took it (see id p 46, and note §) from a symbol (*Jour Beng As Soc* Vol XL Part I p 166, last line of the text, and Plate) which must really mean 100 or 200. The form of 3 is not given in his table, it has possibly been somewhat added to in preparing the lithograph of this charter

<sup>4</sup> See page 352 below, note 11

<sup>5</sup> From the published lithograph.

<sup>6</sup> Represented by a plain symbol

<sup>7</sup> Metre Śārdūlavikrīḍita, and in the next two verses

<sup>8</sup> This mark of punctuation is unnecessary

- 3 r=âvīrbhu(rbha)vat-sītkritair=âślêshair=glapīta-klamaih smara-rasah kāmam=  
 muhu[h\*] stāvya-  
 4 tē<sup>1</sup> || 1 ||<sup>2</sup> Yat[r\*]=âśêsha-viśêsha-rûpa-mahim-âpâst-âpsarah-kântibhir=jjât-êrshyâ-  
 kala-  
 5 hêshv=apī pranayinah karnn-ôtpalais=tâditâh | jâyantê pravisankita-smara-sara-  
 6 prôthâpit-ântar-vyathâ[h\*] sândri(ndra)-svêda-jal-âvasêchana-vasân=niryâta-rôm-  
 ângu(nku)râ-  
 7 h || 2 || Atyuttunga-karindra-danta-musalai[h\*] prôdbhâsi-rôchis-chayair=dhva-  
 8 sta-dhvasâna<sup>3</sup>-nīshphalīkrita-śarach-chandr-ôdayau(yai)h sarvadâ<sup>4</sup> | yatr=âsīd=  
 asat[i\*]-  
 9 janasya viśadām muktâmayam mandanam sankêt-âspadam=apy=atīva dhavala[m\*]  
 10 prâsâda-śring-âgratah l(||) 3 || Mahânadi<sup>5</sup>-tunga-taraṅga-bhanga-sphâr-ôtsa(chchha)-  
 11 lach-chhīkaravadbbhir=ârât | yasmin rat-âsaktimad-anganânâ[m\*] śram-âpanô-  
 12 dah kriyatê marudbhīh l(||) 4 || Tasmât śrī-Vinītapurât | Loka<sup>6</sup>-traya-pra-  
 13 thita-subhira-yaśô-vitâna-vyâpt-âshta-dīk=prasa bha-nirjjita-vairi-vargga h |  
 14 rājâ va(ba)bhûva bhuvī bhāvita-bhavya-mûrttāh śrīmân sarôja-vadanô Ja-

*Second Plate, First Side.*

- 15 namêjay-âkhyah || 5 || Yah<sup>7</sup> khadg-âgra-vidârita-dvīpa-ghatâ-kumbhastha-  
 16 lād=ullasan-mukt[â\*]-jâla-vibhûshitam p[r\*]ati-ranam prithvî-vadh-ûrahsthala[m\*] |  
 cha-  
 17 krê chârutaran=narâdhipa-śirô-ratn-âgra-jâl-âmalâ yat-pâd-îmvu(mbu)ja-râ-  
 18 navah samatayâ tad-rasmi-lakshmim dadhuh || 6 || Nīrdârit<sup>8</sup>-âri-kari-  
 kumbha-sa-  
 19 mûha-mukta-muktâphala-prakara-da[tta-rathânga]-dhârah tasmâd=ajâyata jagatta-  
 20 ttraya<sup>9</sup>-glita-kirttir=hêlâ-vinirjjita-īpur=nn[rī\*]patir=Yayâtīh || 7 || Para-  
 21 m a m â h ê ś v a r a - p a r a m a b h a t t â r a k a - m a h â r â j â d h i r â j a - p a r a m ê ś v a r a -  
 22 S ô m a k u l a t i l a k a - t r i K a l i n g â d h i p a t i - ś r i - M a h â - B h a v a g u p t a r â j a -  
 23 dēva-pâd-ânnudhyâta-paramamâhêśvara-paramabhattachâra-mahârâ-  
 24 jâdhirâja-paramêśvara-Sômakulatilaka-triKalingâdhipati-śrī-Ma-  
 25 hâ-Si(Śi)vaguptarâjadēvah kuśali ||<sup>10</sup> Dakṣhītôsalsâyâm<sup>11</sup> Mareda-vishayī-  
 26 ya Chândagrāmê ||<sup>12</sup> tad-vishayīya-vrâ(brâ)hmanân=sa[m\*]pûjya yathâkâl-  
 âdhyâsina[h\*]  
 27 samâhartri-sannidhâtri-talahi(?)ta-sâma[m\*]t-âsika-niyuktak-âdhikârika-dâ-  
 28 ndapâsi(śi)ka-pisuna-vêtrê(tri)k-âvarôdhajana-râna-ka-râjaputra-râ[ja\*]valla-  
 29 bh-âdi[n\*]sa[r\*]vvân samâjñâpayati [i\*] Vīditam=astu bhava[tâ]m yathâ-  
 ssmâbbhir=a-

<sup>1</sup> Read *svadyatê*

<sup>2</sup> These opening verses are numbered in the original. But the numbers 1 and 2 are wrongly placed after, respectively, the end of the second verse and the second *pāda* of the third verse

<sup>3</sup> Read *dhvânta dhvamsana*

<sup>4</sup> This word was at first omitted, and then was inserted below the line

<sup>5</sup> Metre Upajâti of Indravajrâ and Upêndravajrâ

<sup>6</sup> Metre Vasantatilaka

<sup>7</sup> Metre Vasantatilaka

<sup>8</sup> Metre Śârdûlavikrīdita

<sup>9</sup> Read *jagat traya*

<sup>10</sup> This mark of punctuation is unnecessary

<sup>11</sup> This seems to be a mistake for *Dakṣhina Kôsalsâyâm*, which reading was given by Babu Bangalala Banerjee as if it really stands in the original. There appears, however, to have been also a country named Têshula or Têsula

<sup>12</sup> This mark of punctuation is unnecessary



## Second Plate, Second Side

- 30 ya[m\*] grāmah sa-nidhis=s-ōpanidhih sarvva-vâ(bâ)dhâ-vivarjñtah sarvv ôpari-  
 31 kar-âdâna-sahitas=tâl-âdi-taru-samyutah sa-ga[r\*]tt-ôshara[h\*] sa-jala-stha-  
 32 las=chatuh-si(si)m-âvachchinnah Madhyadēsiya-Śrīvallagrâma-ve(vi)nirggatâya  
 33 Ôdra-dēsē śrī-Śilâbhañjapâti-vâstavyâya | Takkâra-pûrvva-Bhâra-  
 34 dvâja-gôtrâya |<sup>1</sup> Ângirasa- | Varhaspatya<sup>2</sup>-Bhâradvâja-pravarâya |<sup>3</sup> Chehhândo-  
 35 ga-Kanthuma-sâkh-âdhyâyinê bhattaputr-Ânanta-naptre śrī-Śankhapâni(ni)-nâ-  
 36 mnê Dina-kara-putrâya |<sup>4</sup> âjya-pâ(²sâ)lla . . . h sahla-dhârâ-  
 37 purassaram=â chandra-tâ rak-â r k ka-[kshî\*]ti-samakâl-ôpa bh ô g-â r t h a-  
 38 m mâtâpitrôr=âtmanas=cha punya-yasôsbhuvirddhayê tâmvra(mra)-śâsanê-  
 39 n=âkarikritya pratpâdita ity=avagatya yathâdiyam[â\*]na-kara-bhara-hira-  
 40 nya-bhōga-bhâg-âdikam |<sup>5</sup> dadadbhih bhavadbhih sukhēna prativastavyam=iti [I]  
 41 bhāvibhis=cha bhûpatibhir=dattr=iyam=asmadiyâ [dhar]mma-gauravâd=asmad-a-  
 42 nurôdhât sva-dâ(da)ttir=iv=ânupâlanîyâ |(II) Tathâ ch=ôktam dharmma-sâstrê [I\*]  
 Va(ba)-  
 43 hubhur<sup>6</sup>=vasudhâ dattâ râjabhih Sagar-âdibhih | yasya yasaya yadâ bhûmi-

## Third Plate, First Side

- 44 s=tasya tasya tadâ phala[m\*] |(II) Mâ bhûd=aphala-sa(śa)nkâ vah |<sup>7</sup> para-  
 datt=eti pâ[r\*]thiv[âh\*]  
 45 sva-dattat=phalam=ânandya[m\*] para-datt-ânupâlanê || Âsphôtayanti pita-  
 46 rô valgayanti pitâmahâh bhûmi-dâtâ kulêh<sup>8</sup> jâtah sa nas=trâtâ bhavishyati ||  
 47 Bhûmi[m\*] yah pratigrihñati yas=cha bhûmim=prayachchati ||(I) ubhan tau  
 punya-karmânau  
 48 nyata[m\*] sva[r\*]gga-gâminau || Tadâgânâm sahasrēna vâjapêya-sa(śa)tēna  
 cha  
 49 gavâm kôti-pradânēna bhûmi-harttâ na su(su)dhyatê || Haratê hârayêd=yas=tu  
 manda-vu(bu)-  
 50 ddhis=tamô-vritah s[n\*]-va(bad)dhô Vârunau(nai)h pâsai(śai)s=triyagyôni[m\*] sa  
 gachchhati || Su-  
 51 va[r\*]nnam=êkam gâm=êkâ[m\*] bhûmêr=apy=[ê\*]kam=angulam | harau=narakam=  
 âyâti  
 52 y[â\*]vad=â-bhûti(ta)-sa[m\*]plavam || Sva-dattâm=para-dattâm=vâ yô harêta  
 va[su\*]ndharâ[m\*]  
 53 | sa vishthâyâ[m\*] krimi[r\*]=bhûtvâ pitribhih saha pachyatê || Âdityô Varu-  
 54 nô Vishnu[r\*]=Vra(bra)hmâ sômô hutâsa(śa)nah | Sû(sû)lapânîs=cha bhagavân=  
 abhinanda-  
 55 nti bhûmi-dam || Sâmanyô<sup>9</sup>=yan=dharmma-sêtur=nripânâ[m\*] kâlê-kâlê pâla-  
 56 niyô bhavadbhih sarvvân=êtâna(n) bhâvinah pârtthivêndrâna(n) |<sup>10</sup> bhûyô-bhûyô  
 yâ-

<sup>1</sup> This mark of punctuation, also, is unnecessary<sup>2</sup> Read *Ângirasa Barhaspatya*, omitting the mark of punctuation which stands between the two words<sup>3</sup> This mark of punctuation is unnecessary<sup>4</sup> This mark of punctuation, also, is unnecessary<sup>5</sup> This mark of punctuation, again, is unnecessary<sup>6</sup> Metre Ślôka (Anushtubh), and in the next eight verses<sup>7</sup> This mark of punctuation is unnecessary<sup>8</sup> Read *kulê*<sup>9</sup> Metre Śâlinî.<sup>10</sup> This mark of punctuation is unnecessary

57 chatê Râmathadrah || Iti<sup>1</sup> kamala-dal-âmvu(mbu)-vi(bi)ndu-lôlâm |<sup>3</sup> śrī(śrī)yam=a-  
 58 nuchintya manushya-jīvitāñ=cha | sakalam=idam=[u\*]dāhritañ=cha vuddha<sup>3</sup> na  
 hi pu-  
 59 [rusha]h para-kīrttayô vilôpyâh |(||) Sra(?)shtâ(?)<sup>4</sup> yas=tu guṇ-âtmakas=tad-  
 adhi(?) [|\*]

*Third Plate, Second Side.*

60 Yēn<sup>5</sup>=ātyanta-sur-āsura-ādhipa-guru[h\*] prajñ-ābhīmānô jūtô<sup>6</sup> rājñ=ārôpita-rājya-bhā-  
 61 ram=atulam yaś=ch=āvaḥal=[l\*]īlayâ | yasy=āsin=naya-vikrama-dvayam=apī prēyān  
 62 sakhâ sarvvaḍā yah<sup>7</sup> khyâtô dhrita-sâ(sa)ndhi-vigraha-padaḥ śrī-  
 Chohhichohhatēśva(śa)h kriti ||  
 63 Paramamâbēśvara-paramabhattachâraka-mahârâja<sup>8</sup>-paramēśva[r\*]-Sômakulatī-  
 64 laka-triKalingādhipati-śrī-Ja(ya)yâtirâjadēva-pravaraddhamāna-vē(vi)jaya-râjyē  
 65 navamē samvatsarē 9 Jyēshtha-śi(śi)ta-trayôdaśyâ[m] |<sup>9</sup> 10 3h<sup>10</sup> utkirnnâ  
 66 vijñānī(m)-Mâdhavēn=ētī(tu) [|\*] Ōm<sup>11</sup> Ōm<sup>12</sup> |(||)

**ABSTRACT OF CONTENTS.**

The record opens with four verses describing the charms and delights of a town named Vinitapura (line 12), on the Mahânadi (l 10) Then, in three more verses, it mentions a king named Janamējaya (l 14-15), and his son Yayâti (l 20) Then it continues — From the town of Vinitapura (l 12), the most devout worshipper of (the god) Mahēśvara, the *Paramabhattachâraka*, the *Mahârâjadhîrâja*, the *Paramēśvara*, the ornament of the Sômakula, the lord of the three Kalingas, the glorious Mahâ-Śivaguptarâjadēva (l 25), who meditates on the feet of the most devout worshipper of (the god) Mahēśvara, the *Paramabhattachâraka*, the *Mahârâjadhîrâja*, the *Paramēśvara*, the ornament of the Sômakula, the lord of the three Kalingas, the glorious Mahâ-Bhavaguptarâjadēva (I) (l 22-23), being in good health (l. 25), and having done worship to the Brâhmins of the district at the village of Chândagrâma (l 26) in the Marada vishaya in Dakshina-Kôsala (l 25),<sup>13</sup> issues a command to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, to Śankhapâni (l 35), son of Dinakara and grandson of Ananta, an immigrant from Śrīvallagrâma in the Madhyadēśa (l 32), a resident of Śilābhāñjapâṭi in the Ōdra country (l 33), belonging to the Takkâra-Bhâradvâja gôtra,<sup>14</sup> with the pravara of Ângrasa, Bârhaspatya, and Bhâradvâja, and a student of the Chhândôga-Kaṭhuma śākhâ

Lines 39 to 59 are occupied with the usual mandate to future kings to continue the grant, and with benedictive and imprecatory verses

<sup>1</sup> Metro Pushpitâgrâ.

<sup>2</sup> Read *buddha*

<sup>3</sup> This is the commencement of a verse, in the Sârdûlavikrîdita metre, which was left unfinished

<sup>5</sup> Metro Sârdûlavikrîdita

<sup>6</sup> Read *âbhîmānâs=jitô*

<sup>7</sup> Read *sa*

<sup>8</sup> Read *mahârâjadhîrâja*, for which the word in the text is obviously a mistake

<sup>9</sup> This mark of punctuation is unnecessary

<sup>10</sup> The word *divasaḥ* has to be supplied, in apposition

<sup>11</sup> and <sup>12</sup> Represented by ornate symbols

<sup>13</sup> See page 352 above, note 11

<sup>14</sup> Or perhaps, "to (a branch of) the Bhâradvâja gôtra, which was formerly settled at Takkâra" — Takkâra is perhaps another form of Takkârikâ, for which see page 350 above, note 11



Lines 60 to 62 praise a minister of the king, named *Chhuchchhatēsa*, holding the office of *Samdhinagrāhīn*

And lines 63 to the end give the date of the thirteenth tithi in the bright fortnight of the month *Jyeshtha* in the ninth year of the victorious reign of the most devout worshipper of (the god) *Maheśvara*, the *Paramabhaṭṭārāḥa*, *Mahārājādhirāja*,<sup>1</sup> and *Paramēśvara*, the ornament of the *Sōmakula*, the lord of the three *Kalingas*, the glorious *Yayātrājadēva*, and tell us that the charter was engraved by a person named *Mādhava*

#### F.—Katak Copper-plate Grant of the third year of *Mahā-Bhavagupta II*

This record is now brought to notice for the first time, I believe I edit it from the original plates, which I obtained for examination from Mr Beames in 1883 or 1884 I have no precise information as to where they were found, but it appears to have been somewhere at Katak, or closely in the neighbourhood of that place.

The plates are three in number, each measuring about  $9\frac{1}{4}$ " long by 7" broad at the ends and somewhat less in the middle They are quite smooth, the edges of them having been neither fashioned thicker nor raised into rims, and the inscription is in some places a good deal damaged by rust but it can mostly be deciphered without any uncertainty — The ring, on which the plates are strung, is about  $\frac{1}{2}$ " thick and 5" in diameter it had been cut, before the time when the grant came under my notice, but there is no reason for thinking that it is not the ring properly belonging to the plates The seal, in which the ends of the ring are secured, is circular, about  $1\frac{1}{2}$ " in diameter the surface of it is very much damaged, and whatever emblems and legend may have been on it are completely broken away — The weight of the three plates is 6 lbs 2 oz, and of the ring and seal, 1 lb. 6 oz, total, 7 lbs 8 oz — The characters are *Nāgarī*, of the northern class They include forms of the decimal figure 3 in line 73 The *aragraha* occurs in *yathāśmādbhir*, line 35, where it is not really required The *vrāma* occurs with *t*, in *tasmāt* and *nagarāt*, line 12 Final forms occur,— of *t*, in *ārāt*, line 11, of *n*, (1) a simpler form, in *ādīn* and *sarvān*, line 34, *pārthivēndrān*, line 63, and *śrōjān*, line 63, and (2) a more complex form, illustrated best by *śrīmān*, line 14, and *saṃjñān*, line 21, and of *m*, resembling an *ai* *ustāra* with a *vrāma* attached to it or below it, in *bharatām*, line 35, and *phalam*, line 49 The average size of the letters is about  $\frac{5}{16}$ " The engraving is good and fairly deep, but, the plates being substantial, the letters do not show through on the reverse sides The interiors of them shew the usual marks of the working of the engraver's tool — In respect of orthography there is nothing to notice, except that *v* is used for *b*, throughout

The inscription is one of *Mahā-Bhavagupta II*, otherwise called *Bhimaratha* The charter contained in it was issued from a city named *Yayātinagara*, which might be identified with the modern *Jāipur*, the chief town of the *Jāipur* subdivision of the Katak District, about fifty miles to the north-east of Katak, but that lines 10 to 12 distinctly imply that *Yayātinagara* was on the *Mahānadi*, whereas *Jāipur* is only on the *Baitarani*, a tributary of the *Mahānadi*, and is distant from the latter river as far as it is from Katak itself And the object of the charter was to register the fact that, on the occasion of an eclipse of the sun, a village named *Gaudasiminallī*, in the *Kōsala-Sākhangadyanbhā* *vishaya* or district, was granted to a *Brāhman* At the end there is given the date, evidently of the writing of the charter, of *Mārgaśīrsha śukla 3* in the third year of the reign of *Bhimaratha*, &c of *Mahā-Bhavagupta II*.

<sup>1</sup> See page 354 above, note 8.

TEXT.<sup>1</sup>

## First Plate.

- 1 Om<sup>2</sup> [||\*] Svasti<sup>3</sup> prēma-niruddha-mugdha-manasôh sphârîbhavach-[cha\*]kshushôr=  
yûnôr=yatra  
2 vichitra-nirbhara-rata-kridâ-krama[m\*] tanvatôh | vichchhin[n\*]ô=pi krit-âtimâtra-  
pu-  
3 lakur=âvirbhavat-sitkritair=âslêshair=glapita-klamaih smara-rasah kâmam mu-  
4 hu[h\*] svâdyatê | (||) Yatr=âsêsha-visêsha-rûpa-mahim-âpâst-âpsarah-kântibhir=jâ-  
5 t-êrshyâ-kalahêshv=apî pranayinah karnn-ôtpalais=tâditâh | jâyantê praviśa-  
6 nkita-smara-sara-prôttâpitt(t)-ântar-vyathâ[h\*] sândri(ndra)-svêda-jal-âvasê(sê)chana-  
vasân=nirvvâ-  
7 ta-rôm-ânkurâh || Atyut[t\*]unga-karindra-danta-musala-prôdbhâsi-rô[chi\*]ś-chayair=  
ddh[v\*]ânta-dhvam-  
8 sana-nishphalikrita-sarach-chandr-ôdayaih sarvvadâ || (I) yatr=âsîd=asatî-janasya  
9 viśadam muktâmayam mandanam sankêt-âspadam=apy=atîva dhavalam prâ-  
10 sâda-śring-âgratah (||) Mahânadi<sup>4</sup>-tunga-taranga-bhanga-sphâr-ôchchhalach-chhî-  
11 karavadbhir=ârât [i\*] yasmin=rat-âsaktimad-anganânâ[m\*] śrâ(śra)m-â[pa\*]nôdah  
kri(kri)ya-  
12 tē marudbhîh | (||) Tasmât śî-Yayâtinagarât | Lôka<sup>5</sup>-traya-prathita-śubhra-ya-  
13 sô-vitâna-vyâpt-âshta-dîk=prasabha-nirjita-vairi-vargah | râjâ va(ba)bhûva bhuvî  
14 bhâvita-bhavya-mûrttâh śrîmân sarôja-vadanô Janamêjay-âkhyah || Nir-  
15 dârit-âri-kari-kumbha-samûha-mukta-muktâphala-prakara-datta-rathânga-dhâ-  
16 rah [i\*] tasmâd=ajâyata jagat-[t\*]raya-gîta kîrttir=hêlâ-vinirjita-rîpur=nripa-  
17 tir=Yayâtîh || Yat<sup>6</sup>-khadg-âgra-vipâtita-dvîpa-ghatâ-kumbhasthalâd=ullasa-  
18 n-muktâ-jâla-vibhûshitam prati-rana[m] prithvî-vadh-ûra[h\*]sthalam śas[v]ad-  
dv[â]ra-nama-

## Second Plate, First Side

- 19 n-[narâ]dhupa-śrîrâtn-ânsu-jâl-âmalâ yat-pâd-âmvu(mbu)ja-rênavah samatayâ tad-ra-  
20 śmi-lakshmîm dadhuh || Mâdya<sup>7</sup>-lâl-âli-mâl-âkula-karata-put-âsvâ(sya)ndi-dâna-  
pravâhâ-  
21 n sindû-ârakta-kumbhân sita-prithula-radân Kâmadêv-âdi-samjñân | ji-  
22 tva jâvâlam=âjau patita-sura-vadhû-vismaya-smêra-vaktrah khadgî trimsâ-kê-  
23 rindrân<sup>8</sup> śara-nikara-hat-ârôhakân=agrahîd=yah || Putras<sup>9</sup>=tasya va(ba)bhûva dha-  
24 rmma-niratah śrî-Bhîma-pûrvvô rathah khyâtah kshamâpa-nishêvyamâna(na)-chara[na]-  
25 ś=chudâmanîr=bhûbbujâm | yô=sau śaucha-mahâdhanô=pi samarê lakshmîh(m) parê-  
26 shâm va(ba)lâj=jagrâha kshata-vairi-varga-vibhavah saundarya-śôbh-âspadam ||  
27 Paramamâhêśvara-paramabhattâra-kamahârâjadhîrâja-paramê-  
28 śvara-Sômakulatilaka-trîKalingâdhipati-śrî-Mahâ-Śivagu-  
29 ptarâjadêva-pâd-ânudhyâta-paramamâhêśvara-paramabhattâra-  
30 ka-mahârâjadhîrâja-paramêśvara-Sômakulatilaka-trîKalingâ-  
31 dhipati-śrî Mahâ-Bhavadguptarâjadêvah kuśalâ(lî) | Kôsala-Sâkhanga-

<sup>1</sup> From the original plates<sup>2</sup> Metre Śārdūlavikrīḍita, and in the next two verses<sup>3</sup> Metre Upajati of Indravajrā and Upēndravajrā<sup>4</sup> Metre Vasantatilaka, and in the next verse<sup>5</sup> Metre Śārdūlavikrīḍita<sup>6</sup> Read trimsat karindrā<sup>7</sup> Represented by a plain symbol.<sup>8</sup> Metre Sragdhara.<sup>9</sup> Metre Śārdūlavikrīḍita.

22 C

J F FLEET I C G

[illegible][illegible]



- 32 dyanhā-vishayīya- | Gaudasiminillī-grāmē<sup>1</sup> tad-vishayīya-vrā(brā)hman[ā\*]n=  
ī(sam)-
- 33 puja samāhartri-sanniyukt-ādhikārika-dāndapāsi(śi)ka-pisu(śu)na-vātrik-ā-  
34 varōdhajana-rājāi rānaka-rajaputra-rājavallabh-ādīn sarvvān  
35 samājñāpayati | Vīditam=astu bhavatām yathāśmābhūr=ayan=grāma-  
36 h sa-nidhīh s-ōpanidhīh sarvva-vā(bā)dhā-vivarjitah sarvv-ōparikar-ādā-

## Second Plate, Second Side

- 37 na-sahī(hi)tah<sup>2</sup> chatuh<sup>4</sup> s-āmra-madhukah sa-gartt-ōsharah sa-jala-sthalah<sup>5</sup>  
38 Śrāvastī-mandanē(lī) Kāsilī-bhattagrāma-vinirggatāya Kōsalē Dā-  
39 vibhōga-vi(vi)shayīya-Singōā-grāma-vāstavyāya Kauśika-gōtrā-  
40 ya<sup>6</sup> Vīśvamitra-Devarata-Andalya(la)-pravarāya Kanthuma-charanāya Chchhandō-  
41 ga-sakh-ādhy[ā\*]yane bhatta-Paramēśvara-pautrāya bhatta-Vasishtha-sutāya<sup>7</sup>  
42 rānakā-sri-Rāchchhō nāmnē sūrya-grahanē sahila-dhārā-purāhsaram=ā-cha-  
43 ndra-tārak-arka-kshiti-sha(sa)makal-ōpabhōg-ārtha[m\*] mātāpitrōr=ātmanas=cha  
44 punya-yaso-bhivridhayō tāmra-sāsa[nē\*]n=ākarikritya pratīpādī(di)ta iyēga-  
45 tyā<sup>8</sup> samuchita-kara-nikara-bhōga-bhāg-ādī(di)kam=upanayadbhīh su-  
46 khena pratīvastavyam=ikī(tī) [1\*] bhāvibhās=cha bhūpatibhīh dattir=iyam=a-  
47 smadiyā dharmma-gauravad=asmad-anurōdhāch=cha sva-dattī(tti)r=ī(1)v=ānupālani-  
48 y[ā\*] || Tathā ch=ōktam dharmma-sāstrē || Va(ba)hubhūr<sup>9</sup>=vasudhā dattā  
rajabbhīh Saga-  
49 r-ādībhīh | yasya yasya yadī bhūmis=tasya tasya tadā phalam || Mā  
bhūd=a-  
50 phala-sankha(nkī) vah para-datt=ātē(tī) pāthivāh sva-dattāt=phalam=ananta[m\*] para-  
da-  
51 tt-ānupālani || Shasht[ī\*]m varsha sahasrāni svargē mōdatī bhūmi-dah ||(1) ā-  
52 kshēptā ch=ānumantā cha dvau tau naraka-gāminau || Agnēr<sup>10</sup>=apatyam  
prathamam  
53 suvarnam bhūr=Vaishnavī sūrya-sutās=cha gāvah | yah kāñchana[m\*] gāna(n=cha) mahīn=cha  
54 dadyad=dattās=trayas=tēna bhavanti lōkē(kāh) || Āsphōtayanti<sup>11</sup> pitarō va-

## Third Plate

- 55 lgayanti pitāmahāh bhūmi-datī kulē jātah sa nas=tr[ā]t[ā] [bha]vi[shya]-  
56 tī || [Bhū]mī[m] yah pratigrihātī yās=cha bhūmī[m] prayachchha[tī ubhau  
tau punya-karmānau]  
57 niyata[m] svarga-gāmin[au] || Tadāgān[ām] sahasrēna vā[apāya]-sā[tēna cha]  
58 gavām kōti-pradānāna bhūmi-harttā na śudhyatē ||(1) Hara[tē hā]rayēd=yas=tu  
59 manda-vu(bu)ddhis=tamō-vritah sha(su)-va(ba)ddhō vāranah pāsais=tī[r]yagyōnī[m]  
sa ga-

<sup>1</sup> Read *vishayīya-Gauda*<sup>2</sup>, omitting the mark of punctuation<sup>2</sup> This mark of punctuation is unnecessary<sup>4</sup> This word, standing alone as it does, is meaningless<sup>5</sup> This mark of punctuation is unnecessary<sup>6</sup> This mark of punctuation, again, is unnecessary<sup>7</sup> This mark of punctuation, also, is unnecessary<sup>8</sup> Metre Ślōka (Anushtubh), and in the next two verses<sup>11</sup> Metre Ślōka (Anushtubh), and in the next five verses<sup>3</sup> This mark of punctuation is unnecessary<sup>9</sup> Read *ity=avagatya*<sup>10</sup> Metre Indravajra.

- 60 ohehhatu |(II) Sva-dattâm=para-dattâm=vâ yô harêd=vasundharâm<sup>1</sup> sa  
vishthâyâ[m] kri-
- 61 mir=bhûtvâ pitribhih saha pachyatê |(II) Âdityô Varunô Vishnur=Vra(bra)hmâ  
sômô
- 62 hutâsa(sa)nah Śûlapânîs=cha bhagavân=abhinandanti bhûmi-dam |(II) S[â\*]mânyô<sup>2</sup>=  
yam dharmma-sêtu-
- 63 r=nrîpânâ[m\*] kâlê-kâlê pâlanîyô bhavadbbhih | âa(sa)rvvân=êtân=bhâvinah  
pâthivêndrân
- 64 bhûyê-bhûyô yâchatê Râmabhadrah |(II) Iti<sup>3</sup> kamala-dal-âm[b\*]a-vi(b.)ndu-lôlâm  
ârî(ârî)ya-
- 65 m=anuchintya manushya-jîvita[m\*] cha sakalam=idam=ndâhritam cha vudvâ<sup>4</sup>  
na hi pu-
- 66 rushaih para kîrttayô vilôpyâh |(II) Yê<sup>5</sup>=âtyanta-sur-âsur-âdhipa-guru[h\*]  
prajñ-âbhîmânai-
- 67 [r\*]=jitô râjñ=ârôpita-râjya-bhâram=atula[m\*] yaâ=ch=âvahal=lîlayâ | yasy=âsin=  
[n\*]aya-vikra-
- 68 ma-dvayam=apî prâyâ[n\*] sakhâ sarvvadâ sa ârâyân dhṛita-san[dh\*]i-vigraha-  
padah śrî-Si-
- 69 ngadattah kritî |(II) Nâmnâ<sup>6</sup> Mangaladattêna kâyasthêna sa — — — alôkhi  
śâsanam —
- 70 sam yâvach=chandr-ârka-târakâh || Paramamâhêśvara-paramabhat[t\*]âraka-mahâ-  
râjâdhîrâja-
- 71 paramêśvara-Sômakulatilaka-triKalingâdhipata-ârî-Bhimarathadêvasya pra-
- 72 varddhamâna-vijaya-râjyê tritî<sup>7</sup>-samvatsarê Mârgasîrshamâsiya-śukla-paksh[â\*]  
tithau trit[i\*]-
- 73 yâyam yatr=ânkên=âpî samvat 3 Mârga śudi 3h<sup>8</sup> || Vijñâni-Madhu-  
ma[lîlê]na utkaritam<sup>9</sup> [lî\*]

## ABSTRACT OF CONTENTS.

The record opens with a description of the charms and delights of a town named Yayâtinagara (line 12), on the Mahânadî (l 10),—using the four verses which in E are applied to Vinitapura. Then, in five more verses, of which three occur in E, it mentions a king named Janamêjaya (l 14),—his son Yayâtî (l 17),—and the latter's son Bhimaratha (l 24). Then it continues — From the town of Yayâtinagara (l 12), the most devout worshipper of (the god) Mahêśvara, the *Paramabhaṭṭâraka*, the *Mahârâjâdhîrâja*, the *Paramêśvara*, the ornament of the *Sômakula*, the lord of the three *Kalingas*, the glorious *Mahâ-Bhavguptarâjadêva* (II) (l 31), who meditates on the feet of the most devout worshipper of (the god) Mahêśvara, the *Paramabhaṭṭâraka*, the *Mahârâjâdhîrâja*, the *Paramêśvara*, the ornament of the *Sômakula*, the lord of the three *Kalingas*, the glorious *Mahâ-Sîvaguptarâjadêva* (l 28-29), being in good health (l 31), and having done worship to the Brâhmans of the district at the village of Gaudasîmunilligrâma in the *Kôsala-Sâkhangadyanhâ vishaya* (l 31-32), issues a command to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, on the occasion of an eclipse of the sun (l 42), to the *Rânaka Râchchhê* (l 42), son of the *Bhaṭṭa Vasushta* and son's son of the *Bhaṭṭa Paramêśvara*, an immigrant from the *bhaṭṭa*-village

<sup>1</sup> Read *hardta vasundharâm*,<sup>4</sup> Read *buddhâ*.<sup>7</sup> Read *trîtiya*<sup>2</sup> Metre Śâlinî<sup>5</sup> Metre Śârdûlavikridita.<sup>8</sup> 10 *trîtiyâh*<sup>3</sup> Metre *Pushpitâgrâ*<sup>6</sup> Metre *Ślôka* (Anushubh).<sup>9</sup> Read *utkrîgam*

of Kāsili in the Śrāvastī mandala (l. 38), a resident of Singôâgrāma in the Dāvibhōga visbaya in Kōsala (ll. 38-39), belonging to the Kauśika gōtra, with the pravara of Viśvāmītra, Dāvarāta, and Audala, and a student of the Chhandôga śākhā

Lines 44 to 66 are occupied with the usual mandate to future kings to continue the grant and with benedictive and imprecatory verses

Lines 66 to 69 praise a minister of the king, named Singadatta, holding the office of *Saṁdhwigrahin*,—and, in doing so, use the verse which in E is applied in the case of Chhichchhatêsa

A verse in lines 69 and 70 tells us that the charter was written by the *Kdyastha* Mangaladatta.

And lines 70 to the end give the date of the third tithi in the bright fortnight of the month Mārga or Mārgaśīrsha in the third year of the victorious reign of the most devout worshipper of (the god) Mahêśvara, the *Paramabhaktāraka*, the *Mahārājādhirāja*, the *Paramêśvara*, the ornament of the Sōmakula, the lord of the three Kalingas, the glorious Bhimarathadêva.

#### No 48 — KANCHI INSCRIPTION OF VIKRAMADITYA.

By E. HULTZSCH, PH.D.

In editing the Kūram plates of the Pallava king Paramêśvaravarman I, I noticed a Kanarese inscription in the Kailāsanātha temple at Conjeeveram, which proves that a king Vikramāditya, who is shown by his surnames to belong to the Western Chalukya dynasty, captured Kāñchi and visited the temple.<sup>1</sup> I now edit this record from excellent inked estampages, recently prepared by my Tamil Assistant, Mr T P Krishnaswami Sastri, M.A.

As stated in my former notice, the inscription is engraved on the back of a pillar of the *mandapa* in front of the Rājasimhêśvara shrine, and nearly touches the east wall of another *mandapa* which, at a later time, has been erected between the shrine and the front *mandapa*. This circumstance makes it impossible to read the inscription from the stone and renders the preparation of good estampages a work of some difficulty. The alphabet of the inscription is Old-Kanarese, and the language is Kanarese prose, with the exception of the concluding sentence, which is half Sanskrit and half Kanarese.

The inscription records that, after his conquest of Kāñchi,<sup>2</sup> Vikramāditya-Satyāśraya did not confiscate the property of the Rājasimhêśvara temple, but returned it to the god. It ends with an imprecation, and with the names of the writer and of another official who superintended him.

In the inscriptions of the Western Chalukyas of Bādāmi, both Vikramāditya I and Vikramāditya II are stated to have taken Kāñchi,—the former from Īśvarapōtarāja, i.e. the Pallava king Paramêśvaravarman I,<sup>3</sup> and the latter from Nandipōtavarman. Though the subjoined inscription is not dated and might thus belong to the reign of either of the two Vikramādityas, it may be assigned with great probability to Vikramāditya II, because the Wokkalēri plates explicitly state that the latter, after his conquest of Kāñchi, made gifts to the Rājasimhêśvara temple.<sup>4</sup>

<sup>1</sup> *South-Indian Inscriptions*, Vol. I p. 147.

<sup>2</sup> According to Mr Kittel's *Dictionary*, Kāñchi is a Kanarese *tadbhava* of Kāñchi (Conjeeveram). It occurs also in a Kanarese inscription of Govinda III, *Ind. Ant.* Vol. XI p. 127.

<sup>3</sup> See *South-Indian Inscriptions*, Vol. I p. 145.

<sup>4</sup> *ibid.* p. 146.







E. HULTZSCH.

SCALE ONE-THIRD

Photo S I O Calcutta.



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<sup>1</sup> The figures refer to pages, 'n' after a figure, to footnotes, and 'add' to the additions on p vii f. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district or division, *do* = ditto, *dy* = dynasty, *f* = female, *k* = king, *m* = male, *mo* = mountain, *vi* = river, *s a* = same as, *sur* = surname, *te* = temple, *vi* = village or town

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